



ANNOTATIONS
UPON THE FIFTH BOOK
OF MOSES CALLED

DEUTERONOMIE.

WHEREIN, BY CONFERENCE OF THE
HOLY SCRIPTURES, BY COMPARING THE GREEK
and Chaldee Versions, and testimonies of Hebrew writers; the
Histories, Lawes and Ordinances, which Moses (a little
before his death) repeated and enlarged
unto Israel in this Book,
are explained.

By Henry Ainsworth.

B-11-7



THis booke of the Law, shall not depart out of thy mouth; but thou shalt
meditate therein, day and night; that thou mayest observe to doe, ac-
cording to all that is written therein: for then thou shalt make thy way prof-
perous, and then thou shalt have good successe. Ios. 1. 8.

If they heare not Moses and the Prophets, neyther will they be perswa-
ded, though one rose from the dead. Luke 16. 31.



CAMBRIDGE
UNIVERSITY
LIBRARY

Imprinted in the yere 1619.

IN this fifth Booke, Moses to prepare the Israelites unto their inheritance in the holy land, rehearseth the chief things that had befallen them in their fourty yeres travel thorow the wilderness; exhorteth them to the love of God, and observation of his Law; repeateth the Ten commandments, and explaineth them particularly, with the Ordinances to them belonging, adding some more which he had not before mentioned; confirmeth the whole Law, with promises to those that keep it, and threatnings to the disobedient; reneweth the Covenant between God and his people; prophesieth of things that should come to pass in ages following, blesseth the tribes of Israel with severall blessings; and having viewed the land of promise from an high mountaine, he dyeth, and is buried of God; Iosua being his successor in the government of the people.

More particularly.

Moses rehearseth Gods calling of Israel from Horeb towards Canaan. The officers set to governe them. The Spies sent to view the land, and the peoples rebellion following thereupon. Chapter 1. How they passed by Edom, Moab, and Ammon; but fought with the Amorites, and conquered K. Sihon. Ch. 2. How Og was conquered; and their countries allotted to some tribes of Israel. Ch. 3. An exhortation to obey Gods Law, and to shun idolatrie. Chapt. 4. Of the Ten commandments given at Horeb; and how the people were affected at the giving of the Law. Chap. 5. An exposition of the first commandment, how God should be known, loved, and obeyed. Chap. 6. To root out the Canaanites, and their idolatrie. Ch. 7. To beware lest forgetfulness of former mercies, or plenty of good things in Canaan, turne them from God. Ch. 8. Moses would humble Israel under the Lord their God, by remembrance of their former many rebellions, and Gods mercies renewed and continued notwithstanding. Ch. 9. & 10. He exhorteth them to love and obey the Lord, by many weighty reasons. Chapt. 11. An expiation of the second commandment, of abolishing false worship, and serving God according to his Law. Ch. 12. The third commandment expounded, against abuse of Gods name, by false prophets, inticers and revolvers to idolatry. Ch. 13. The holy communion of Gods people, taught by shadowes, of cleane meats, tithes &c. Ch. 14. The fourth commandment explained, by the rites of the Sabbath yere, and the solemne feasts &c. Ch. 15. & 16. The fifth commandment, of obedience to governours civil and ecclesiasticall appointed of God: but not to hearken to any heathenish ministers or false prophrs. — Ch. 17. & 18. The sixth commandment, touching manslaughter, wars, murder by one unknown &c. Ch. 19. 20. 21. The seventh commandment, touching adultery, rape, fornication, incest. Ch. 22. The eighth commandment, touching usury, payment of vows, liberty in an others field, pledges, manstealers, wages, almes, justice, weights and measures &c. Ch. 23. 24. 25. The solemne profession of homage unto God, in Canaan, at the bringing of first fruits, tithes &c. Ch. 26. Of writing the Law upon stones, the blessings & curses openly pronounced, & confirmed by the people. Ch. 27. Moses promiset many blessings to them that keep the Law, and threatneth many curses to the disobedient. Ch. 28. The renewing of the Covenant between God and Israel, Chapt. 29. A promise of mercy to repentant synners beleevyng in Christ. Ch. 30. The people are encouraged to enter into Canaan, with Iosua their captaine. Their falling from God is foretold. Ch. 31. Moses song, wherein he prophesieth of the state of Israel until the latter dayes. Ch. 32. Before his death, Moses blesseth the tribes of Israel. Ch. 33. Moses vieweth the land, and dyeth; is buried of God, mourned for of the people, and praysed above all Prophets. Chapt. 34.

THE



THE
FIFTH BOOK OF
MOSES CALLED
DEUTERONOMIE.

CHAPTER I.

1. *Moses speech in the end of the fortieth yere; breifly rehearsing the Storie, 6. of Gods promise and offer to giue Iſrael the Land of Canaan: 9. of Officers given them; 19. of Spies ſent to ſearch the Land; 34. of Gods anger for Iſraels incredulitie, 41. and diſobedience.*



1 These be the words,
which Moses spake
unto all Israel, on
this side Jordan: in
the wildernes, in the
plaine, over-against
the Red ſea, between
Pharan and Tophel and Laban and
2 Hazeroth, and Dizahab. Eleven
dayes journey from Horeb, by the
way of mount Seir; unto Kadesh
3 Barnea. And it was in the fortieth
yere, in the eleventh moneth, in the
first day of the month: Moses spake
unto the ſonnes of Iſrael; according
unto all that Iehovah had comman-
4 ded him, unto them. After he had
ſmitten, Sihon king of the Amorites,
which dwelt in Heſhbon: and Og
king of Baſhan, which dwelt in Aſh-

taroth, in Edrei. On this ſide Ior-
dan, in the land of Moab: began
Moses, to declare this Law, ſaying.
Iehovah our God, ſpake unto us, in
Horeb ſaying: ye haue dwelt long-
ynough, in this mountaine. Turne-
you, and take your journey; & goe
to the mount of the Amorite, and
unto all his neighbours; in the plaine,
in the mountaine, and in the Vale,
and in the ſouth, and by the ſea ſide:
to the land of the Canaanite, and
Lebanon; unto the great river, the
river Euphrates. Behold, I haue gi-
ven the land before you: goe-in, and
poſſeſſe the land, which Iehovah
ſware unto your fathers, to Abra-
ham, to Iſaac, and to Iakob, to give
unto them; and to their ſeed, after
them.

A 2

And

9 And I spake unto you, at that
 10 time, saying: I am not able my selfe
 11 alone, to beare you. Iehovah your
 12 God, hath multiplyed you: and
 13 behold you *are this* day, as the Starrs
 14 of the heavens for multitude. Ieho-
 15 vah God of your fathers, add unto
 16 you a thousand times *so many* as you
 17 are: and blesse you, as he hath spo-
 18 ken unto you. How shall I beare, my
 19 selfe alone: your cumbrance, and
 your burden, and your strife? Giue
 yee for you wise men, and understand-
 ing, and knowne, among your
 tribes: and I will appoint them, for
 to be your heads. And yee answered
 me; and sayd, the word which thou
 hast spoken is good to doe. And I
 took the heads of your tribes, wise
 men, and knowne; and gaue them,
 to be heads over you: rulers of thou-
 sands, and rulers of hundreds, and
 rulers of fifties, and rulers of tens;
 and Officers, among your Tribes.
 And I commanded your Iudges, at
 that time, saying; Heare betweene
 your brethren, and judge justice, be-
 tween a man and his brother, and
 his stranger. Yee shall not respect
 persons in judgement; you shall heare
 alike the small and the great; you
 shall not be afraid of the face of man;
 for the judgement, that *is* Gods: and
 the cause which shall be too hard for
 you, bring *it* unto me, & I wil heare it.
 And I commanded you, at that time:
 all the things, which yee should doe.
 And wee journeyed from Horeb,
 and went thorow all that great and
 fearefull wildernes, which you haue
 seene; by the way of the mountaine
 of the Amorites, as Iehovah our

God commanded us: and we came,
 unto Kadesh Barnea. And I said, unto
 you: Yee are come, unto the moun-
 taine of the Amorites; which Ieho-
 vah our God, giveth unto us. Be-
 hold, Iehovah thy God, hath given
 the land before thee: goe-up possesse
 it, as Iehovah the God of thy fa-
 thers hath spoken unto thee; feare
 not, neither be discouraged. And
 yee came-neere unto me, all of you,
 and said; Wee will send men, before
 us; and they shall search-out for us,
 the land; and shall bring us word a-
 gaine, by what way we shall goe-up,
 and into what cities wee shall come.
 And the word was good in mine
 eyes: and I took of you, twelue men,
 one man of a Tribe. And they turned,
 and went up into the mountaine; and
 came, unto the vally of Eschol: and
 they searched it out. And they took
 in their hand, of the fruit of the land;
 and brought *it* down, unto us: and
 brought us word againe, and said; *It*
 is a good land, which Iehovah our
 God giveth us. But yee would not
 goe-up: but rebelled against the
 mouth of Iehovah your God. And
 murmured in your Tents, and sayd;
 In the hatred of Iehovah, *towards* us,
 hee hath brought us forth, out of
 the land of Egypt: to give us, into
 the hand of the Amorite, to destroy
 us. Whither goe we up? Our bre-
 thren have caused our heart to melt,
 saying; the people *is* greater and tal-
 ler then we; the cities *are* great and
 walled up to heaven: and moreover
 we have seene, the sonns of the Ana-
 kims there. And I sayd, unto you:
 Bee not terrified, neyther bee afraid
 of

30 of them. Iehovah your God, that
goeth before you; hee, will fight for
you: according to all that hee did
for you, in Egypt, before your eyes.
31 And in the wildernes, which thou
hast seene, how that Iehovah thy God
bare thee, as a man doth beare his
son: in all the way that yee went, untill
32 yee came unto this place. Yet in this
thing, you *did* not beleeve, in Iehovah
33 your God. Who went before you
in the way, to search you out a place,
to pitch your *tents* in: in fire *by* night,
to shew you by what way yee should
34 goe; and in a cloud by day. And Ie-
hovah heard, the voyce of your
words; and was wroth, and sware,
35 saying; If there shall a man see, of
these men, of this evill generation:
the good land, which I sware, to give
36 unto your fathers. Except, Caleb the
son of Iephunneh, he shall see it; and
to him will I give the land, that hee
hath troden upon, and to his sonns:
because hee hath fully followed Ie-
37 hovah. Also Iehovah was angry
with mee, for your sakes, saying:
thou also, shalt not goe-in thither.
38 Ioshua the son of Nun, which stan-
deth before thee; he, shall goe-in thi-
ther: strengthen thou him; for he,
39 shall cause Israel to inherit it. And
your little-ones, which you sayd
should be for a prey; and your sons
which know not *this* day, good and
evill; they, shall goe-in thither: and
unto them will I give it; and they,
40 shall possesse it: But as for you, turne
yee; and take your journey into the
wildernes, *by* the way of the red sea.
41 And yee answered, and sayd unto
mee; we have sinned against Iehovah:

we will goe-up and fight, according
to all that Iehovah our God hath
commanded us: and yee girded on,
every man, his weapons of warr; and
pressed forward, to goe-up into the
mountaine. And Iehovah said unto
me; say unto them, goe not up, nei-
ther fight; for I ~~am~~ not among you:
that yee be not smitten, before your
enemies. And I spake unto you, and
you heard not: but rebelled against
the mouth of Iehovah; and you were-
presumptuous, and went up into the
mountaine. And the Amorite that
dwelleth in that mountaine, came-
out against you; and they pursued
you, as Bees doe: and destroyed you,
in Seir, even unto Hormah. And yee
returned and wept, before Iehovah:
but Iehovah heard not your voice,
neither gave-eare unto you: And yee
abode in Kadesh, many dayes: accor-
ding to the dayes, that yee abode
there.

42

43

44

45

46

Annotations.

D *Euteronomie*:] A Greek word,
by interpretation, *The repetition,*
(or *second-declaration*) of the
Law. This name is borrowed
from Deut. 17. 18. where *Mishneh hatovah*,
the *Copie of the Law*; is in Greek transla-
ted *Deuteronomion*, which title is given to
the whole booke, as that which containeth
a repetition and explanation of the
Lawes before given, as v. 5. The Ebrewes
call this booke by the first words thereof,
ELLEH HADBARIM, THESE
be THE WORDS. And heere begin-
neth the 44. Section, or Lecture of the
Law: see the notes on Gen. 6. 9.

Verf. 1. On this side] or, on the out
side; that is, beyond Iordan, as the Greek

translateth. The word signifieth both sides, and by circumstance of place is to be understood. To those out of the land of Canaan, it was on this side: to the Israelites in Canaan, it was beyond, or the out side of Iordan, where Moses spake these things: For Moses might not enter into the land. Here *Targum Jerusalem* (whom *Oskelos* the Chaldee Paraphrast also followeth) explaineth it thus: These be the words which Moses spake unto all Israel; he rebuked them, for that they had sinned, on this side Iordan, &c. Hereupon the Rabbines call this booke *Sepher Tochechoth*, that is, The book of Rebukes.

Iordan] Hebr. *Jarden*: A river springing out of mount Lebanon, in the north end of Canaan, running along the country. Of it, and the mylterie thereof, see *Num. 34. 12. Ios. 3.* the plaine] to weete, of *Moabs land*, *asv. 5.* see *Num. 22. 1.* There Moses spake these things and dyed, *Deu. 34. 5.* The Chaldee saith, Moses rebuked them, because they had provoked God in the playn.

the red sea] so both Greek and Chaldee doe translate it, adding the word *sea*: others keep the Hebrew name *Suph*; which signifieth flags, such as grow by the sea and rivers sides, *Exod. 2. 3.* and so expound it, not of the *Sea Suph* (called the Red sea,) but of a flaggy place by the sides of Iordan towards the wilderness of Arabia. So in *Num. 21. 14.*

Pharan] or *Paran*, a wilderness southward from the place where Moses now was, through which Israel had passed, *Num. 13. 1.* in it was a mountaine so named, *Deut. 33. 2.* The Chaldee here addeth, in *Pharan*, where they murmured against the Manna. *Tophel*] this is thought to be a town, called afterwards *Pella*; which was northward from where Moses now spake. *Laban*] in Greek *Loban*; or others *Libyas*; a citie lying from them Northwest. *Hazereth*] by interpretation, Court-yards, and so the Greek expounds it: a place lying Eastward. Of *Hazereth* we reade also in *Num. 11. 35. & 13. 1.* Vnto it the Chaldee here referreth

it saying, in *Hazereth*, where they provoked God for flesh.

Dizahab] a region, wherein was the citie *Mezahab*, as some suppose. *Zahab* signifies gold; and so the Greek here translateth, by the gold-mines. The Chaldee refers it to the golden Calfe which they made. All these, are limits of the place where Moses gaue this Deuteronomie; which was without the holy Land, and river Iordan (wherein Baptisme was administred, *Mat. 3.*) environed with places which in name and situation, signified affliction; and teach us the use of this Law, which is to afflict the soule by shewing it sinne, and to prepare us for Christ, who by faith bringeth us to his rest in the heavenly Canaan, *Heb. 4. 1. 2. 3. &c.*

Verf. 2. Eleven dayes journey] so the Chaldee expounds it, adding also the word *journey*. Some of the Hebrewes thinke, that in *eleven dayes*, all things in this book of Deuteronomie, were by Moses rehearsed. Neyther could it bee any long time: seeing Moses began the first day of the eleventh moneth, *v. 3.* and having ended all things in this book, dyed, and was mourned for, *30. dayes*, *Deut. 34. 8.* Then Iosua sendeth spies, to view the land, *Ios. 2.* leadeth the people thorow Iordan, *Ios. 3.* circumciseth them, and after keepeth the *Passcover*, the 14. day of the first moneth, *Ios. 5.* *Horeb*] called also *Sinai*: the mount where the Law was given; see *Exod. 3. 1.* *Mount Seir*] the mountainy countrie of Seir, wherein the Edomites dwelt. *Gen. 36. 8. 9.* *Kadesh barnea*] the southern border of the land of Canaan, *Num. 34. 4.* Though the way was so short, yet Israel for their sinnes wandred fourtie yeres in the wilderness, as God had threatned, *Numb. 14. 33. 34.* in which time, all the fathers died.

Verf. 3. Fourtieth yeere] of Israels comming out of Egypt. In the first moneth of this yeere, *Maria* Moses sister dyed, *Num. 20. 1.* in the first day of the first moneth, thereof, *Aaron* his brother dyed, *Numb. 33. 38.* and now at the end of the yeere, Moses

DEUTERONOMIE, Ch. I.

Moses himselfe dyeth; when he had repeated the Law, and renewed the covenant between God and his people Israel.

4 Vers. 4. *Sihon*] the storie hereof, see in *Numb. 21.* and after, in *Deut. 2. 26.* &c. The slaughter of *Sihon* and *Og*, was an encouragement to Israel, for their after warrs; and an argument to moue them unto thankfull obedience to the Law now repeated. in *Astaroth*, in *Edrei*] he dwelt in *Astaroth*, and was smitten in *Edrei*, where the battell was fought, *Num. 21. 33.* Or, as the Greek translateth it, he dwelt in *Astaroth* and in *Edrei*; for they were both cities in *Og's* land, *Ios. 13. 31.* and *Og* is sayd to have reigned in *Astaroth*, and *Edrei*, *Ios. 13. 12.* In *Gen. 14. 5.* it is called *Asteroth Karnaim*.

5 Vers. 5. *began*] or willingly tooke upon him: for the word implyeth willingnes and contentednes; see *Gen. 18. 27.* So all Ministers should feed their Flocks willingly, and of a ready mind: *1. Pet. 5. 2.* And Moses began to declare, that is, he declared: as Iesus began to say unto his disciples, *Luk. 12. 1.* that is, he sayd unto them, *Mat. 16. 6.* and, his disciples began to pluck the ears of corne, *Mat. 12. 1.* that is, they plucked, *Luk. 6. 1.* to declare] or, to make plaine, clearly manifest, to the understanding of the people; as in *Habak. 2. 2.* a thing is sayd to be made-playne in writing, that he may run that readeth it.

6 Vers. 6. *dwelt*] or sitten (that is, continued) much. They came to that mount, in the third moneth after their departure out of Egypt; *Exod. 19. 1. 2.* and removed from the mount, the 10. of the second moneth, in the second yere, *Num. 10. 11. 12.* so they remained there almost a whole yere, where they received the Law, or Old Testament, and had made a Tabernacle for God to dwell among them: from thence God calleth them by word and signe, the cloud removing, *Numb. 10. 11. 13. 33.* to journey towards Canaan, the land promised to Abraham, the figure of their heavenly inheritance by faith in Christ. The Law is not for men to conti-

nue under, but for a time; till they be fitted and brought unto Christ: see *Gal. 3. 16. 17. 18.* & *4. 1.* — *5. Heb. 3. 18. 19.* & *4. 6.* — *11.*

7 Vers. 7. *Amorite*] put for *Amorites*, as the Greek translateth: whose neighbours, were the Canaanites, Pherezites, and other Nations promised to be their possession, *Exod. 23. 23. 28. 31.* side] or, sea port; which was their western border: *Numb. 34. 6.* *Lebanon*] which was a mount on the north part of the land.

Euphrates] in Hebrew *Phrath*; which was their Eastern bound, in the utmost extent, without Jordan. And so far Salomon reigned, *1. King. 4. 21.* Of this *Euphrates* see the notes on *Gen. 2. 14.*

8 Vers. 8. *I have given*] or, *I give*: which implyeth both Israels right unto that land, *Lev. 25. 23.* *Iudg. 11. 23. 24.* and their assured victorie over the inhabitants, *Exod. 23. 27. — 31.* Both these proceeding from the gracious gift of God: as eternall life (shadowed by this land) is also the gift of God through Iesus Christ our Lord; *Rom. 6. 23.* Seed] that is, children, or posterity: see the notes on *Gen. 13. 15.*

9 Vers. 9. *I sayd*] Moses was occasioned unto this motion, not onely by the conscience of his own inabilitie (here mentioned,) but by the counsell of Iethro, and commandement of the Lord, *Exod. 18. 14. 18. 19. 21. 23.* Thus the people were furnished with all helps, for their orderly and peaceable travels.

10 Vers. 10. *As the Stars*] so the promise was fulfilled which Abraham beleevd, *Gen. 15. 5. 6.* They were 600. thousand men, besides women and children; *Exod. 12. 37. Numb. 1.* see also *Deut. 10. 22.*

11 Vers. 11. *edde*] that is, increase: Moses envied not their multitude, but wished them still more; as David also did, *Psal. 115. 14.* And the increase of the Church is a speciall blessing, fulfilled in Christ; as *Esay 49. 10. 21.* & *54. 1. 2. 3.*

12 Vers. 12. *Your cumbrance*] or, weary-some-molestation; trouble, as *Esay 1. 14.* this sheweth the Magistrates office to bee weightie

weightie and laborious. And by your cumbrance, understand, the cumbrance that commeth unto me by you. For when a people is encreased, the care and trouble of their Governours is increased also: 1. King. 3. 8. 9. 2. Cor. 11. 28.

13 Vers. 13. Give yee] of your own looking out, and choise. So Ministers were lookt out and presented by the people, Acts 1. 15. 23. & 6. 3. 5. 6. In Ex. 18. 25. it is sayd, Moses chose men of abilitie, &c. Here, the people gave them: and after in v. 15. againe Moses gave, that is made them heads: for when things are done by many, under the government of one principall, they are sayd to be done by them, or by him. See the Annotations on Num. 21. 21. understanding] or prudent: the Greek translateth skilfull, or indued-with-knowledge; which word the Apostle useth, 1. Tim. 3. 13. knowne] or, expert, as the word signifieth in Esay 53. 3. This latter the Greek favoureth, here and in v. 15. Compare Exod. 18. 21. where the qualities of Rulers are set downe. Heads] that is, Captains, Governours, or Leaders, as the Greek here translateth; and in v. 15. & c. 5. v. 23. and often otherwhere.

15 Vers. 15. and gave them] that is, set them, made them, or constituted them, as the Greek and Chaldee versions explaine it. So, he hath given thee over them for King, 2. Chron. 9. 8. is expounded, he hath set (or constituted) thee King; 1. King. 10. 9. Officers] in Hebrew Shotrim: they were such as executed the Magistrates lawes, as the Hebrewes think: see the notes on Deut. 16. 18. among] or, to your Tribes. The Greek translateth it, to your Iudges: which seemeth to be a mistaking Shophet for Shibte: although even in the Hebrew text we may see one of these put for another; as Iudges in 1. Chron. 17. 6. which in 2. Sam. 7. 7. is Tribes.

16 Vers. 16. Heare between your brethren] to weete, the causes and controversies between them. Hebr. To heare, which phrase is often used in commandements, as is noted on Exo. 13. 3. and it may be a defectiue

speech; for hearing heare yee; that is, heare diligently. judge justice] that is, just and righteous judgement: which is opposed unto judging according to the appearance, Ioh. 7. 24. his stranger] that is, the stranger that is with him; or contendeth with him: as, he that eateth my bread, Psal. 41. 10. that is, which eateth bread with mee, Ioh. 13. 18.

Vers. 17. respect persons] or, acknowledge faces, either by honouring the person of the mighty; or by countenancing a poore man in his cause; Lev. 19. 15. Exod. 23. 3. Salomon noteth this as one of the things belonging to the wise, that it is not good to acknowledge faces (or respect persons) in judgement: Prou. 24. 23. alike the small, &c.] that is, the small as well as the great, and the great as well as the small. Hebr. like small like great. It implyeth both persons, and causes. [of man] or, of any-man. that is Gods] or of God, and belonging to him: appointed by his Law. So in 2. Chron. 19. 6. Yee judge not for man, but for the LORD. And a like phrase is in another case, the batell is not yours but Gods: 2. Chron. 20. 15. the cause] or, the word, the matter. See Exod. 18. 22.

Vers. 18. all the things] Hebr. all the words. Thus Moses faithfully taught the Iudges and people all their duties, and they had a perfect Law. So Christ (who was faithfull to him that appointed him, as Moses was, Heb. 3. 2.) made knowne to his Disciples, all things that hee had heard of his Father, Ioh. 15. 15. which they should teach also his people to obserue; Mat. 28. 10.

Vers. 19. journeyed] or departed. Here Moses sheweth the obedience which they began to shew unto God; in leaving the mount of God, the place which might seeme sanctified, and where men might haue sayd; Lord, it is good for us to be here: as Mat. 17. 4. great] for it bordered upon many countries, Madian, Edom, Moab, &c. and fearefull, for the many troubles and terrours in it, Numb. 11. 2. &c. it was a land of deserts and of pits, a land of droughts and

DEUTERONOMIE, Ch. I.

and of the shadow of death; a land that no man passed thorow, and where no man dwelt: Jer. 2. 6. wherein were fierie serpents and scorpions, Deut. 8. 15. It was the wildernes of Pharan, Numb. 10. 12. & 13. 1, where Ismael dwelt, when his mother Agar and he had lost themselves in wandring, after that they were cast out of Abrahams house, Gen. 21. 21. It figured the estate and dominion of the Law, thorow which Gods people passe, with many wants, sinns, terrours and stings of conscience, &c. Compare Psal. 63. 2. & 31. 4. & 107. 4. 5. and the healing of all these spirituall defects by the Gospell, Esa. 40. 3, 4. Mark. 16. 18. of the mount] that is, which leadeth to the mount of the Amorites; a people, high as Cedars, strong as Oakes, Amos 2. 9. 10. Kadesh Barnea] called sometime Kadesh onely; it was in the wildernes of Pharan, Num. 13. 25.

21 Vers. 21. discouraged] or, cast-down, broken: which word, when it is applyed to the minde, signifieth discouragement through feare. Here Moses shewed them the right that they had in the promises of God; the abilitie which they had in him to obtaine them; and his commandement to take their inheritance set before them.

23 Vers. 23. was good] that is, pleased, or, liked me well: because it was approved, or at least permitted of the Lord, Numb. 13. 2. 3. For prudent policie (so it bee not mixed with unbeleefe) doth well besee me us, in the execution of Gods commandements. So Iosua sendeth spies, and useth other stratagems: Jos. 2. &c. one man of a tribe] or, for a tribe, of every tribe one: See Numb. 13. 2. 4. &c. where their names are set downe, and the charge given them.

24 Vers. 24. Eschol] that is, the Cluster of grapes; whereof the place had the name. Numb. 13. 25.

25 Vers. 25. the fruit] as grapes, pomgranates, figs: Numb. 13. 23. a good land] flowing with milk and honey: Numb. 13. 27.

26 Vers. 26. rebelled] in Greek, disobeyed: properly it signifieth turned, or changed, as

in Execk. 5. 6. which figuratively is used for rebellion or disobedience, whereby Gods word is as it were changed and disannulled. the mouth] that is, the word, as the Greek translateth. So Exod. 17. 1. Gen. 24. 57. and after here in v. 43. Of their rebellion, see Numb. 14. 2. 3. &c.

27 Vers. 27. In the hatred] or, for the hatred of Jehovah (wherewith he hateth us): that is, for that the Lord hateth us; as is in the Greek version. See the like phrase in Gen. 19. 16. & 29. 20. Hos. 3. 1. This evill saying Moses would not have to come out of the mouth of their enemies, Deut. 9. 28. and it sheweth the height of their sinne, which imputed that to hatred, wherein God manifested his love. Deut. 4. 37. & 7. 8.

28 Vers. 28. to melt] that is, discouraged, or (as the Chaldee translateth it) broken. The Greek saith, have turned away our heart. David amplifieth this similitude, in Psal. 22. 15. my heart is as wax, it is molten, &c. So Jos. 2. 11. & 7. 5. & 14. 8. Esay 19. 1. These brethren were ten of the twelue spies, sent to view the land, Numb. 13. 28. &c. Anakims] in Greek and Chaldee, Giants: see Numb. 13. 28. 33. where it is singular Anak.

30 Vers. 30. He] the Chaldee paraphraseth, his word will fight for you.

31 Vers. 31. bare thee] this word meaneth not bearing of the body onely, but bearing of their infirmities, and suffering the evils and troubles in the education of them, as a father doth in his children: which the Greek explaineth by etrophophorese, a word that Paul useth in Acts 13. 18. where the Syriak expoundeth it nourished: or, as some copies haue it, etrophophorese, he suffered their manners.

32 Vers. 32. yet in this thing] or, for this word: notwithstanding this exhortation and encouragement, you beleevd not.

in Jehovah] Chald. in the word of the LORD. This unbeleefe Paul noteth to bee the cause why they entred not into the Lords rest, Heb. 3. 1. 2. 18. 19.

33 Vers. 33. Who went] namely, by his Arke, fire, and cloud, the signes of his presence,

sence, Numb. 10. 33. 34. or, who goeth, to weat, still before you.

35 Verſ. 35. *If there ſhall*] that is, Surely there ſhall not: as Paul openeth the phraſe, Heb. 3. 11. 18. Though Moſes intreated for the people, Numb. 14. 13. — 19. and the Lord pardoned them, that they were not then deſtroyed, Numb. 14. 20. yet he ſware (and ſo it was irrevocable and without repentance, Pſal. 110. 4.) that they ſhould not come into the promiſed land: See the notes on Numb. 14. *ſee*] that is, come into, and enjoy: as to *ſee good*, is to enjoy the ſame, Pſal. 106. 5.

36 Verſ. 36. *Caleb*] one of the twelve Spies who was faithfull: ſee Numb. 13. 6. 30. & 14. 6. &c. *fully followed*] Hebr. fulfilled after Iehovah; which the Greeke tranſlateth, followed the things pertaining to the Lord. This he did, being guided by an other ſpirit, Numb. 14. 24.

37 Verſ. 37. *with me*] with Aaron alſo; for they both were in one tranſgreſſion and puniſhment, Numb. 20. 10. 12. 24.

for your ſakes] for the people provoked his ſpirit, whereupon he uttered his ſinne with his lips, Pſal. 106. 32. 33. his ſinne proceeded alſo from unbeleeſe: ſee Num. 10. 12. Thus God ſhewed ſeverity towards all, after many provocations: and by it the people were taught, that not Moſes Law, but Ieſus Goſpell ſhould bring them into their heavenly Reſt.

38 Verſ. 38. *Joſhua*] or, *Jehoſhuah*; in Greeke *Jeſus*: he was another of the Spies; ſee Numb. 13. 8. 16. & 14. 6. 38. *ſtandeth*] that is, miniſtreth, or, is thy ſervant; as the phraſe meaneth, Gen. 18. 8, and ſo hee is named *Moſes miniſter*, Joſ. 1. 1. *ſtrengthen*] by word and ſigne, which was impoſition of hands, whereby Moſes put of his honour upon Ieſus, and hee was filled with the Spirit; Numb. 27. 18. 20. 23. Deut. 34. 9.

39 Verſ. 39. *for a prey*] to be ſpoyled and devoured of the enemy: of this their ſpeech, ſee Numb. 14. 3. *they ſhall goe in*] after 40. yeeres wandering in the wildernes, and bearing their fathers whore-

doms; ſee Numb. 14. 31. 33. So God ſheweth grace to weaklings and babes in Chriſt, 1. Cor. 1. 28. Mat. 11. 25.

Verſ. 40. *way of*] that is, which leadeth towards the red ſea; where Iſrael had been baptiſed, Exod. 14. and whither they were now led againe, to learne repentance and a new life. See Num. 14. 25.

Verſ. 41. *ſinned*] The people mourned greatly, when they heard that evil tydings from the Lord; confeſſed their ſin, and offered amendment; Numb. 14. 39. 40. but their repentance was not according to God; (for preſently they ruſhed into another extremitie;) neither could they reverse the decree paſſed againſt them.

his weapons of warre] or, *the weapons of his warre*, which is an Hebrew phraſe very common, tranſlated in Greeke, *his weapons of warre*: ſo in Dan. 9. 24. *citie of thy holineſſe*, that is, thy holy citie: and *the houſe of my praier*, Eſay. 56. 7. that is, my houſe of prayer; and many the like.

preſſed-forward] *affayed of your own accord*, or, *thronged*; as the Greeke tranſlateth *gathered-together*; the Chaldee, *ye began*. The Hebrew word is uſed here onely; in Numb. 14. 44. there is ſayd, *they loſtly preſumed*, or lifted up themſelves; anſwerable to their preſumption here following.

Verſ. 42. *I am not*] the Chaldee expoundeth it, *my majeſtie* (or *preſence*) *dwelleth not among you*. See Num. 14. 42. *ſmitten*] in Greeke, *broken*, or *cuſhed*. The Lord threatned their fall, by the ſword of the Amalekites and Canaanites, Num. 14. 43.

Verſ. 43. *were-preſumptuous*] or *were-proud*, *arrogant*: Compare Numb. 14. 44. The people having by their evil heart and unfaithfull, departed from the living God, would returne to him by the works of their own hands, which was a preſumptuous ſinn; and ſhewed their repentance not to be ſincere, but that the fleſh repined and ſtruggled againſt the chaſtiſements of God; not willing to beare the puniſhment of their iniquitie. See the notes on Numb. 14.

Verſ. 44. *Amorite*] with the Amalekites:

lemites: See Numb. 14.45. *Bees doe*] or, *Bees use to doe*: which when they are angry, get them together, and flie on the faces of their provokers, See Psal. 118. 12. Our finnes are enemies, like Bees, many compact in the hive of the heart: being troubled and provoked, they become more eager and fierce, sting and pursue us. They cannot be subdued but by faith in Christ, (as they that were stung of serpents were healed by him, Numb. 21.) for by the workes of the Law, no sin can be expelled. Rom. 7. 7. 8. &c. *Hormah*] the Greek sayth, from Seir unto Herma: see Numb. 14. 45.

Verf. 45. returned] the Greek sayth, yee sat down and wept. heard not] Chald. accepted not your prayer. This figured, how Israel following the Law of justice, could not attaine unto it; because they sought it not by faith, but as it were by the workes of the Law: Rom. 9. 31. 32.

Verf. 46. Kadesh] a large wilderness, where Israel abode long, as appeareth by Numb. 13. 27. & 20. 1. 14. 21. Judg. 11. 17. Deut. 1. 14.

CHAPTER II.

1. The storie is continued, that the Israelites were not suffered to meddle with the Edomites, 9. nor with the Moabites, 19. nor with the Ammonites; 24. but with Sihon the Amorite; who refusing peace, and opposing himselfe, 33. was subdued by them.

1 **A**ND wee turned and took our journey into the wilderness, by the way of the Red sea; as Iehovah had spoken unto me: and we compassed Mount Seir, many dayes. And
2 Iehovah spake unto me, saying. Yee
3 haue compassed this mountaine, long enough: turne you, northward.
4 And command thou the people, say-

ing; Yee are to passe, through the coast of your brethren the sons of Esau, which dwell in Seir: and they shall be afraid of you; and take yee great heed unto your selves. Meddle not with them, for I will not give you of their land, even to the treading of the sole of the foot: because, I have given mount Seir, for a possession unto Esau. Yee shall buy meate of them for money, that yee may eat: and yee shall also buy water of them for money, that yee may drink. For Iehovah thy God hath blessed thee, in every work of thy hand; hee knoweth thy walking, thorow this great wilderness: these fourtie yeres, Iehovah thy God hath been with thee, thou hast not lacked, any thing. And we passed by from our brethren the sons of Esau, that dwelt in Seir; thorow the way of the playne, from Elath, and from Ezion Gaber: And we turned, and passed by; by the way of the wilderness of Moab. And Iehovah sayd unto me; distresse not Moab, neither meddle thou with them in battell: for I will not give thee of his land, for a possession; because I have given Ar, unto the sons of Lot, for a possession. The Emims before time dwelt therein: a people great and many, and tall, as the Anakims. They also were accounted Giants, as the Anakims: and the Moabites, call them Emims. And in Seir, the Horims dwelt, before time; and the sons of Esau possessed them, and destroyed them from before them; and dwell, in their sted: as Israel did, unto the land of his possession; which Iehovah gave unto them.

- 13 Now, rise up, and passe you over the
 14 brook Zered : and we passed over the
 brook Zered. And the dayes, *in*
 which we came from Kadesh Barnea,
 untill we passed over the brook Ze-
 red, *were* thirtie and eight yceres :
 untill all the generation of the men
 of war, were wasted out from among
 the camp; as Iehovah sware unto
 15 them. And indeed the hand of Ie-
 hovah was against them; to destroy
 them, from among the camp : un-
 16 till they were consumed. And it was,
 when all the men of warr were con-
 sumed; and dead, from among the
 17 people; Then Iehovah spake unto me,
 18 saying; Thou art to passe over this
 day, thorow Ar, the coast of Moab.
 19 And thou shalt come nigh, over-
 against the sonns of Ammon, distresse
 them not, neither meddle with them:
 for I will not give thee of the land
 of the sonns of Ammon, *any* posses-
 20 sion; because I have given it *for* a
 possession, to the sonns of Lot. That
 also, was accounted a land of Giants:
 Giants dwelt therein before *time*; and
 the Ammonites, call them Zamzum-
 21 mims. A people great and many,
 and tall, as the Anakims : and Ieho-
 vah destroyed them, from before
 them; and they possessed them, and
 22 dwelt in their sted. As he did to the
 sonns of Esau; which dwell in Seir :
 when he destroyed the Horims from
 before them; and they possessed them,
 and haue dwelt in their sted, unto
 23 this day. And the Avims, which
 dwelt in Hazerim, even to Gaza :
 the Caphtorims, which came forth
 out of Caphtor, destroyed them, and
 24 dwelt in their sted. Rise ye up, take-
 your-journey, and passe over the
 brook Arnon : see I have given into
 thy hand, Sihon king of Heshbon,
 the Amorite, and his land, begin pos-
 25 sess it : and meddle with him, *in* bat-
 tell. This day, will I begin to give
 the dread of thee and the feare of
 thee, upon the peoples, under all
 the heavens : who shall heare report
 of thee; and shall tremble and bee
 26 in anguish, because of thee. And I
 sent messengers, out of the wilder-
 nes of Kedemoth; unto Sihon, king
 of Heshbon: *with* words of peace, say-
 ing. Let me passe thorow thy land; by
 27 the way by the way, will I goe : I will
 not turne aside, *to* the right *hand* or
 to the left. Thou shalt sell me meat
 28 for money, that I may eat; and give
 me water for money, that I may
 drink : onely, I will passe thorow on
 my feet. As did unto me, the sonns
 29 of Esau, that dwell in Seir; and the
 Moabites, that dwell in Ar : untill I
 I shall passe-over Iordan, into the
 land, which Iehovah our God giveth
 us. But Sihon King of Heshbon,
 30 would not let us passe thorow him :
 for Iehovah thy God hardened his
 spirit, & made his hart obstinate; that
 31 *he* might give him into thy hand, as
 this day. And Iehovah said, unto
 me; Behold, I have begun to give
 before thee, Sihon and his land: be-
 gin possess it, that *thou* maist possess
 32 his land. And Sihon came out a-
 gainst us, he and all his people to
 33 battell, at Iahaz. And Iehovah our
 God, delivered him before us : and
 we smote him, and his sonns, and
 34 all his people. And we took all his
 cities at that time; and utterly-
 destroyed

destroyed of everie citie the men, and
 35 the women, and the little-ones: we
 left none to remaine. Onely the cat-
 tell, wee took-for-a-prey unto our
 36 selves: and the spoile of the cities,
 which we took. From Aroer, which
 is by the brink of the brook Arnon,
 and the citie which is by the brook,
 even unto Gilead; there was not a
 citie, that exalted it selfe aboue us:
 37 Iehovah our God, delivered all be-
 fore us. Onely, unto the land of the
 sonns of Ammon, thou approchedst
 not: *nor unto any place of the brook*
Iabbok, or the cities of the moun-
taine; or whatsoever Iehovah our
God commanded us.

Annotations.

1 **H**AD spoken] as is before men-
 tioned. Deut. 1. 40. which then the
 people were unwilling to doe,
 but would needs goe fight; till they had
 learned by their discomfiture, what
 it was to disobey, and were enforced
 to yeeld unto the word of God.

mount Seir] the mountainy country of
 Seir, which was Edoms land, Gen. 36. 8. 9.
 20. But they went in the wilderness, and
 were sore cumbred in the way: See
 Numb. 21. 4.

3 **V**ers. 3. Long-enough] a like speech
 God used before, Deut. 1. 6. so heere
 is mentioned a second calling of Isra-
 el, from the deserts of Seir, to goe
 northward againe towards Canaan: after
 they had wandred almost 38. yeeres in
 Kadesh wilderness, about mount Seir,
 v. 14. by which travell, God taught them
 to mortifie their unruly aff. & ions, and by
 the death of so many thousands there,
 led them to seek life (by repentance and
 faith) in the heavenly Canaan, seeing
 they could not come into the earthly. In
 the meane while, the Amorites, Canaa-

nites, &c. (unto whom God gaue this
 long time of repentance,) were harde-
 ned in their sinnes, and took occasion to
 insult over Gods people, beholding their
 afflictions: but the posterity of Israel
 were humbled and prepared for to re-
 ceive the land promised. *Northward]*
 towards Canaan. Not the way they went
 before by Kadeshbarnea, but between
 the coasts of Edom on the one hand, and
 of Moab and Ammon on the other; so to
 enter into Canaan, through Sihon the
 Amorites land. Thus Gods word was
 their director, unto all places, and in all
 actions: in which respect these histories
 of holy Scripture, excell all humane histo-
 ries in the world.

Vers. 4. afraid] as was prophesied of
 them and others, in Exod. 15. 15. &c. yet
 Edom was a mighty people, settled in
 their mountaine, and fortified. See also
 Numb. 22. 3. *great]* or, vehement heed;
 meaning, that they offered Edom no
 wrong, neither suffered themselves to be
 overcome by them. *Walk wisely towards*
them that are without, Col. 4. 5.

Vers. 5. Meddle not] or, Contend not
 with them, to weete, in battell, as is explay-
 ned in v. 9. and so the Greek here sayth,
Make not warre with them. As all warres
 should be made by wise counsels, Prov. 24. 6.
 so chiefly by the mouth of God, who
 teacheth mens hands to warre, Psal. 144. 2.
 who hath willed us, *If it be possible, as much*
as lyeth in you, be at peace with all men, Rom.
 12. 18. In speciall it was commanded,
thou shalt not abhorre an Edomite, for hee is
thy brother: Deut. 20. 7. *to the treading,*
 &c. *that is,* not a foot bredth; The Greek
 translateth it not the step (or bredth) of a
 foot: which phrase Luke useth, in Acts 7. 5.
 concerning Abraham in Canaan. Though
 the Edomites were wicked; yet God
 continued their state for a time: during
 which, no man might lawfully disturbe
 them. By this God teacheth also the
 difference between Esaus portion and Ia-
 kobs: see Rom. 9. 11. 12. &c. Col. 1. 12. See
 the notes on Gen. 36. 43. *a possession]* or,

an inheritance to Esau; that is (as the Greek translateth) to the sons of Esau. The Most-high divided to the nations their inheritance; Deut. 32. 8. and Esau had their portion and state, long before Israel, Gen. 36. 8. 31. 43. 70. 24. 4. with such worldly bayts, Gods people should not bee allured.

6 Verſ. 6. *buy*] Hebr. *break*: which both Greek and Chaldee translate *buy*: see Gen. 41. 16. in the Annotations. In the strangers lands, nothing was to bee had freely, but with money, figuring the estate of those under the Law: in Canaan, they had all things freely; signifying the free grace in Christ, Deut. 11. 9. 10. &c. Esa. 55. 1. Rev. 21. 6. *money*] Hebr. *silver*. *buy*] Hebr. *dig*: which the Chaldee translateth, *buy*; the Greek, *receipt by measure*. It may bee meant of buying wells digged out of Edoms ground; for so they were wont; see Gen. 26. 18. &c. Numb. 21. 18. or, after the Arabik manner, which useth this word for buying.

7 Verſ. 7. *he knoweth*] this is meant of carefull regarding their estate, wants, &c. wherefore the Chaldee paraphraſeth, *hee hath sufficiently given thee things necessarie, when thou walkedst*. *Iehovah*] in Chaldee, the word of the LORD.

8 Verſ. 8. *we passed by*] though the Edomites shewed great unkindnesse, that would not suffer Israel to passe thorow their country quietly, Num. 20. 14. 18. &c. yet upon warning and charge given from God, his people turned away from fight, and contented themselves in their tentations, with the promises of God. See Numb. 20. 21. Iudg. 11. 17. Afterward, this favour of Israel, and the ill reward of Edom, Moab, and Ammon, is remembered in the prayer of King Iehosaphat: 2. Chron. 20. 10. 11. 12. *Esiogaber*] these were port townes, by the brink of the Red sea, in the land of Edom, 1. King. 9. 26.

9 Verſ. 9. *Moab*] that is, the Moabites, as the next words manifest. So the Greek, *dealt not enemisshly with the Moabues*. They were the posterity of Lot, Gen. 19. 37. which dealt unkindly with Israel, as E-

dom had done, Iudg. 11. 17. and were (for their neglect of duty) not to enter into the congregation of the Lord, Deut. 23. 3. 4. They were also become Idolaters, Numb. 25. 1. 2. & 21. 29. yet God suffered not Israel to hurt them; for the reasons before alledged. *meddle*] or, *contend*: as before in v. 5. *Ar*] a chiefe mountaine, and citie thereon, Numb. 21. 15. 28. put here for the whole countrey. The Greek for *Ar* here hath *Aroer*, wherof see v. 36, so in v. 18. 29.

Verſ. 10. *Emims*] in Greek *Ommains*, by interpretation, *Terrible ones*, and so the Chaldee translateth. See Gen. 14. 5. *Anakims*] in the Chaldee *Giants*. See Numb. 13. 29.

Verſ. 11. *Giants*] in Hebrew *Rephaim*, which the Greek keepeth as a proper name *Raphaen*: of one *Rapha*, who was a Giant, whereupon it is a name for all Giants: see the notes on Gen. 14. 5. so after in Deut. 3. 11.

Verſ. 12. *Horims*] or, *Chorites*, in Greek *Chorraens*: see Gen. 14. 6. & 36. 20. *possessed*] or, *disinherited*, and so succeeded in their inheritance: the Greek translateth, *destroyed them*. *as Israel did*,] to weet, afterward, in the dayes of Iosua: thus it is spoken by way of prophesie; or, it may haue reference to that part of Israels inheritance which they had now conquered on the out-side of Iordan. By this and the like, in v. 22. 23, God would teach Israel, not to insult upon their outward conquests, (such as he had given to other Nations before them,) but to seek for an heavenly country. This he remembered to them by the Prophet, Amos 9. 7. *Are ye not as the sons of the Ethiopians unto me, o sons of Israel, &c.*

Verſ. 13. *brook*] or, *bourn*: a vally and river running therein. So the Greek saith, *the vally Zareth*. Of it, see Numb. 21. 12.

Verſ. 14. *from Kadesh barnea*] to weet, from the time that they came to Kadesh barnea (where they abode in the wilderness of Kadesh many dayes, Deut. 1. 46.) and after till they passed over Zared.

[ware]

swore] or, had sworn: see Numb. 14. 21. 22. 23.

15 Vers. 15. the hand] the Chaldee expounds it, a plague from before the Lord. This is after mentioned, how God consumed their dayes in vanity, and their yeeres in hastie-terror, Psal. 78. 33. and upon occasion of this mortalitie, Moses made the 90. Psalme. to destroy] with trouble and tumult: for the word else-where signifieth to trouble, Ex. 14. 24. so in Deut. 7. 23.

19 Vers. 19. sons of Ammon] the Ammonites, the posteritie of Ben-ammi the son of Lot, Gen. 19. 38. so in v. 37.

20 Vers. 20. Giants] or Rephaims, as v. 11. Zamzumims] that is, presumptuous-wicked-ones; in Greek Zommein. These are thought to be those that were of old called Zuzims, Gen. 14. 5. The Chaldee calleth them Chushbanin.

22 Vers. 22. Horims] or, Horites, Hebr. the Chorite, in Greek, the Chorraean: see Gen. 14. 6

23 Vers. 23. Avims] or, Avites; in Greek, Euties: these were the ancient inhabitants of the Philistians country, Ios. 13. 3. Caphthorims] the Philistians: see Gen. 10. 14. Though Israel fought the battels of the Lord, and had their limits and territories in speciall manner appointed by his Word, Numb. 34. yet other nations also had by his secret providence, their times appointed, and the bounds of their habitation, Act. 17. 26. Hee increaseth the nations, and destroyeth them; Hee enlargeth the nations, and straitneth them, Job. 12. 23. Wherefore hee saith, by the Prophet, Have not I brought up Israel out of the land of Egypt? And the Philistines from Caphtor, and the Syrians from Kir? Amos 9. 7.

24 Vers. 24. brook] or, as the Greek translatheth, the vally Arnon: as v. 13. See Num. 21. 13. Sihon] in Greek, Seon king of Efebon. He had afore time taken this country from the Moabites, Numb. 21. 26. which now God taketh againe from him, and giveth to the Israelites; who else might not haue taken any of Moabs possession, v. 9. meddle] or, contend. Here after long travels in the wilderness, God calleth his people unto wars, (which

their fathers before were afrayd of:) and gaue them his word to imbolden them, as his truth was their sheild and buckler.

25 Vers. 25. report] or, fame: Hebr. hearing, which the Greek translatheth name. See this promise fulfilled among the Canaanites, Ios. 2. 9. 10. 11. be in anguish] have paines as a woman in travell. A similitude often used, to shew the terrors of conscience in the wicked, Psal. 48. 7, and the mighty power of God, who taketh away the heart of the chiefe of the people of the earth: Job 12. 24.

26 Vers. 26. Kedemoth] there was a citie of that name in Sihons country, which after was given to the tribe of Reuben, Ios. 13. 18. and by them given to the Levites, Ios. 21. 37. neer which there was a wilderness, where Israel now lay, when they sent this ambassage. of peace] according to the law after given, Deut. 20. 10. which being refused, the warr was now just before God and men.

27 Vers. 27. by the way by the way] that is, onely by the way, and not turning aside into fields, or into vineyards: see Numb. 21. 21; 22. where it is called the kings way. So in Deut. 16. 20, Justice justice, that is, onely justice, and all manner justice.

V. 28. sel] Hebr. break, as in vers. 6. money] Hebr. silver, as vers. 6.

29 Vers. 29. of Esau] the Edomites, who though at first they denyed Israel passage thorow their land, Numb. 20. 18. &c. yet as they passed along their coast, they suffered them to buy necessities. until &c.] It appeareth by this, that if Sihon had suffered them to pass thorow his land, they would not at this time have taken his countrie, but first have conquered the Canaanites beyond Iordan: but upon Sihons denial, they now set upon him. For God doeth not impart all his counsel at once to the wicked, but they refusing to yeild unto any thing, doe hasten their own destruction. Compare Exod. 3. 18. So the Gospel, the Word of peace, is offered unto all; which they that refuse, hasten their own judgment.

Verf.

- 30 **Verf. 30. thorow him]** that is, thorow his countrey: (see Num. 20. 18. *hardned*) as is spoken of Pharaoh also, and others; See Exod. 4. 21. in the annotations. The like is sayd of the Canaanites beyond the river, Ios. 11. 20.
- 32 **Verf. 31. to battel]** or, unto warr: refusing peace, as they of whom David sayth, when I speak (for peace,) they are for warr, Psal. 120. 7. *habax]* in Greek *lassa*: see Numb. 21. 23.
- 33 **Verf. 33. smote him]** with the edge of the sword, Numb. 21. 24. *his sonns]* or, his son: the Hebrew hath both readings, the one in the consonant letters, the other in the vowels: so in Deut. 33. 9. The Greek and Chaldee translate *his sonns*: it may intend all and every of his sonns, or all the sonns he had, which were but one. So Manasses caused his sonns to pass thorow the fyre, 2 Chro. 33. 6. which an other prophet writeth, his son, 2 King. 21. 6. See the notes on Gen. 46. 23.
- 34 **Verf. 34. of every citie]** or, we destroyed every city, (consisting) of men, and women & little ones: or, citie full of men and women &c. This was according to the Law, Deut. 10. 14. 15. 16; and here was fulfilled upon the wicked, the judgment which is written; His roots shall be dried up beneath; and above shall his branch be cut off: his remembrance shall perish from the earth: Job 18. 16. 17.
- 36 **Verf. 36. by the brook]** or, in the bourn (or vallie,) as the Greek translateth it. This citie was Ar, Num. 21. 15. *Gilead]* the mount Galaad; as the Greek sayth. Of it see Gen. 31. 21. &c. *exalted it self]* that is, was too strong for us; or, as the Greek expounds it, escaped us. *before us]* as the Greek sayth, into our hands. Here the whole victory is ascribed unto God, which removeth the mountaines, and they know not; which overturneth them in his anger: which shaketh the earth out of her place; and the pillars thereof tremble. Iob 9. 5. 6.
- 37 **V. 37. when approached]** not in Greek, we came not: meaning, to warr against the Ammonites, or invade their possessions, any place] or, all the place, Hebr. all the

land; in Greek, all (places) pertaining to the brook Iabbok, to weet, on the out side thereof: for Sihon ruled from Aroer &c, unto the river Iabbok, which was the border of the sonns of Ammon, Ios. 12. 2, and all that, the Israelites possessed: but the land of the Ammonites, which also reached unto Iabbok, Numb. 21. 24. they took not: so that Iephthah answered truly, Israel took not away the land of Moab, nor the land of the sonns of Ammon, Iudg. 11. 15. of the mountaine] possessed also by the Ammonites, whose border was strong, Nu. 21. 24. *commanded us]* or, charged us; namely, to absteyne from: that is, forbade us to meddle with. The word *command*, is used also in things forbidden; see Deut. 4. 23. Now though the Moabites and Ammonites were thus spared by Israel; yet they yll rewarded them afterward, when they warred against Gods people, to cast them out of their possession, Iudg. 11. 4. 5. &c. 2 Chron. 10. 1. 10. 11. and ript up the women with child of Gilead, that they might enlarge their border, Amos 1. 13. and dwelt in the cities of Gad, Jer. 49. 1. For which the Lord God of Israel plagued them: as also for their unkindness already passd, a law is enacted against them, in Deut. 23. 3. - 6.

CHAPTER III.

1. The storie of the conquest of Og king of Bashan; 11. the bignesse of his bed. 12. The distribution of those lands to the two tribes and half; 18. who were to goe over armed before their brethren til they also had rest. 21. Moses encourageth Josua; 23. prayeth that himself might goe into the land; 26, which God would not permit, but suffreth him to see it a farr off.

ANd we turned & went up, the way of Bashan: and Og the king of Bashan, came out against us; he, and all his people, to the battel, at E-drei. And Ichovah sayd unto me, fear him not; for into thy hand, have I given

1 I given him, and all his people, and
 his land: & thou shalt doe unto him,
 as thou didst unto Sihon king of the
 Amorites, which dwelt in Heshbon.
 3 And Iehovah our God, gave into our
 hand, Og also, the king of Bashan,
 and all his people: & we smote him,
 until there was none left him remay-
 4 ning. And we took all his cities, at
 that time; there was not a citie, which
 we took not from them: threescore
 cities, all the region of Argob, the
 5 kingdome of Og in Bashan. All
 these cities were fenced, with high
 walles, gates and barrs: besides un-
 6 walled cities very many. And wee
 utterly destroyed them, as we did un-
 to Sihon king of Heshbon: utterly-
 destroying of every Citie the men, the
 7 women, and the little-ones. But all
 the cattell, and the spoyle of the ci-
 ties; we tooke, for-a-prey to our
 8 selues. And we took at that time, out
 of the hand of the two kings of the
 Amorites, the land which is on this
 9 side Iordan: from the brook of Ar-
 non, unto mount Hermon. The Si-
 donians, call Hermon, Shirjon:
 10 and the Amorites, call it Shenir. All
 the cities of the playne, and all Gile-
 ad, and all Bashan; unto Salcah and
 Edrei: cities of the kingdom of Og,
 11 in Bashan. For onely Og king of
 Bashan, remained of the remnant of
 Giants; behold his bedsted, was a
 bedsted of yron; is it not in Rabbah
 of the sonnes of Ammon? nine cu-
 bits was the length thereof, and foure
 cubits the breadth thereof, after the
 12 cubit of a man. And this land, which
 we possessed at that time: from Aroer
 which is by the river Arnon, and half

mount Gilead, and the cities there-
 of; gave I to the Reubenites, and to
 the Gadites. And the rest of Gilead,
 13 and all Bashan, the kingdom of Og;
 gave I, to the halfe tribe of Manasses:
 all the region of Argob, with all
 Bashan, that which is called the land
 of Giants. Iair the sonne of Ma-
 14 nasses, took all the country of Ar-
 gob, unto the the coast of Geshuri,
 and Maachathi: and called them af-
 ter his own name, Bashan Havorh
 Iair; unto this day. And to Machir, I
 gave Gilead. And to the Reubenites,
 15 and to the Gadites, I gave from Gi-
 lead, even unto the river Arnon, half
 the vally, and the border: and unto
 the river Iabbok, the border of the
 16 sonns of Ammon. And the plaine,
 and Iordan, and the coast thereof:
 from Chinnereth, and unto the sea
 of the plaine, the sea of salt; under
 Ashdoth Pisgah, eastward. And I
 17 commanded you, at that time, saying:
 Iehovah your God, hath given you
 this land, to possesse it, yee shall passe-
 over armed, before your brethren
 the sonnes of Israel, all sonnes of
 18 power. But your wives, and your
 little-ones, and your cattell; (I know
 that you haue much cattell;) shall
 abide in your cities, which I have gi-
 ven you. Vntill Iehovah shall have
 19 given rest to your brethren, as unto
 you; and they also possesse the
 land which Iehovah your God giveth
 them, on that side Iordan: and then
 yee shall returne, every-man unto his
 possession, which I have given unto
 you. And I commanded Ioshua, at
 20 that time, saying: Thine eyes haue
 seen, all that Iehovah your God hath
 21 doen,

22 doen, unto these two kings; so will
Iehovah doe, unto all the kingdoms,
whither thou passest. Yee shall not
feare them: for Iehovah your God,
hee fighteth for you.

23 And I besought Iehovah for
24 grace; at that time, saying. O Lord
Iehovah, thou hast begun, to shew
thy servant thy greatnesse, and thy
mighty hand; for what God *(is there)*
in the heavens or in the earth, that
can doe according to thy works, and
25 according to thy powerfull *acts*? Let
me passe over I pray thee, and see the
good land, that *is* beyond Iordan:
this good mountaine, and Lebanon.
26 But Iehovah was exceeding-wroth
with mee, for your sakes; and would
not heare me: and Iehovah said un-
to me, *Let it suffice thee*; speake no
27 more unto me, of this matter. Goe
thou up to the top of Pilgah, and lift-
up thine eyes, Seaward, and North-
ward, and Southward and Eastward,
and see *it* with thine eyes: for thou
28 shalt not passe over this Iordan. But
command thou Ioshua, and encour-
rage him and strengthen him: for he
shall passe-over, before this people,
and hee shall cause them to inherit,
29 the land which thou shalt see. And
wee abode in the vally, over-against
Beth-Peor.

Annotations.

1 VV *AY* of Bashan] in Greek,
the way that (leadeth) unto Ba-
shan; which Bashan the Chal-
dee nameth Matnan: so in Numb. 21.33.

Edrei] in Greek *Adracin*. Of this
battell, see Numb. 21.33 &c.

3 Ver. 3. *his people*] in Numb. 21.35. *his*
sons also are mentioned. *none remain-*
ing] the Greek translateth it *no seed*;
meaning none left alive, of whom as of
a seed, others might spring. So when the
Prophet speaketh of a remnant, *Esay* 1.9.
the Apostle in Greek calleth it a seed,
Rom 9.29.

4 Ver. 4. *threescore cities*] which sheweth
the large dominion of this Giant Og,
who reigned in mount Hermon, and in Saicah,
and in all Bashan, unto the border of the
Geshurites, and the Maachabites, &c. *Ios.* 12.
4.5. *region*] in Hebrew, a line, or
coard; such as lands are meted by, *Amos*
7.17. *Mica.* 2.5. used figuratiuely for a
country or region (as the Greek and Chal-
dee also translate it) which is measured
by line. *Argob*] a province or shire
in Bashan forementioned. *1. King.* 4.13.

5 Ver. 5. *unwalled*] or, villages, in Hebr.
Perazi; which the Greek mistaking, tur-
ned cities of the Pherezites; but it meaneth
unwalled townes (as *Esth.* 9.19. *Zach.* 2.4.) so
named of their dwelling scattered.

6 Ver. 6. *destroying of every citie the men*] or,
destroying every citie of men, &c. as in *Deut.* 2.
34. Thus God destroyed the Amorite be-
fore them; though his height was like
the Cedars, and his strength as the Oakes,
yet destroyed he *his fruit from above*, and
his rootes from beneath: *Amos* 2.9.

8 Ver. 8. *the land*] The killing of the
Amorites, and taking of their land; was a
testimonie of Gods goodnesse, and love
unto his people, *Psal.* 136.17.-22. an en-
couragement of them to fight against the
residue of the heathen, *Deut.* 3.21.22. and
a discouragement to the Heathen them-
selues, *Ios.* 2.10.11.

9 Ver. 9. *Sidonians*] the dwellers in Si-
don the great citie: the Greek calleth
them *Phenicians*. *Shirjon*] in Greek
Sanior. This mount had five names, *Her-*
mon, *Shirjon*, *Shenir*, and *Sion*, *Deut.* 4.48. and
Hov. Numb. 34.7. for that divers peoples
called it by divers names, and because of
divers

divers parts of this mountaine: wherefore in Song. 4.8. *Shenir* and *Hermion*, are set down as distinct: *Sbirjon* in *Psal.* 29. 6. is by the Chaldee paraphrast there expounded, the mount that bringeth forth fruits: and *Shenir*, (in Greek *Saner*) is by the Chaldee here expounded, the Snow-mount: for it was so high, that snow used to lye on the top of it. *Amorites*] Hebr. the *Amrite*, they call it: which sheweth the singular number to bee put for the whole nation.

11 Vers. 11. *Giants*] in Hebrew *Rephaim*, which name the Greek retaineth *Rapha- cin*, as before in *Deut.* 2. 11. This *Og*, seemeth to be of the remnant of those *Rephaims* whom *Chedorlaomer* and the *Kings* smote in *Ashteroth*, *Gen.* 14. 5. for *Og* reigned in *Ashteroth*, *Jos.* 13. 12. is it not in *Rabbah*?] that is, it is in *Rabbah*: the question maketh it an earnest affirmation, as the Greek also translateth it. *Rabbah* was the chiefe citie of the *Ammonites*, their royall citie, *2. Sam.* 12. 26. The Greek here translateth it the Chiefe of a man] which ordinarily is a foote and a halfe; but the Chaldee here translateth it the cubit of the King.

12 Vers. 12. *Reubenites*] Hebr. the *Rubenite*, which the Chaldee expoundeth the tribe of *Reuben*, so *v.* 16. Of this gift see *Numb.* 32. 1. &c.

13 Vers. 13. of *Manasses*] for conquering the *Amorites* there, *Numb.* 32. 39. 40. *Argob*] this the Chaldee calleth *Tracona*. *Basan*] in Chaldee *Mainan*. *Giants*] in Hebrew *Rephaim*, which the Chaldee expoundeth *Mighties*.

14 Vers. 14. *Basan Chavoth Fair*,] the Chaldee saith, *Matnan* the townes of *Fair*: see *Numb.* 32. 41.

15 Vers. 15. *Gilead*] in Greek *Galaad*; that is, the rest of *Galaad*, as *v.* 13.

17 Vers. 17. *Chinnereth*,] or *Kinnereth* as the Greek writeth it: which the Chaldee calleth *Ginnosar*; in the new Testament *Gennesaret*, *Math.* 14. 34. See the notes on *Numb.* 34. 11. sea of salt] or salt sea: see *Gen.* 14. 3. *Asbdosh Pifgab*] in

Greek *Asbdosh Phassa*; by interpretation, the Streams (or Sheddings-out, that is, the Springs) of *Pifgab*, (or of the hill) and so the Chaldee translateth it The Sheddung (or Poring-out) of the waters of *Ramatha*. *Pifgab* is a Hill, mentioned after in *v.* 27. and *Asbdosh pifgab*, was afterward the name of a citie there adjoyning in *Rubens* land, *Jos.* 13. 20. So *Jos.* 12. 3.

Ver. 18. you] he speaketh to the *Reubenites*, and the rest, on this side *Jordan*: see *Numb.* 32. 10. &c. sons of power] or, sons of valour; that is, able and valiant men; as in *2. Sam.* 13. 28, bee yee sons of valour, that is, be valiant men: so in *2. King.* 2. 16. *1. Chron.* 5. 18. The Greek here expounds it, every prudent man; the Chaldee, all armed men of the Armie.

Ver. 21. *Iofua*] in Greek *Iesus*: see *Numb.* 27. 18. &c. so will *Iehovah* doe] The examples of Gods former mercies, serve for the encouragement & strengthening of the faith of his people, in the like, or greater trials that may follow: such use also *David* made, *1. Sam.* 17. 36. 37. and *Paul*, *2. Tim.* 4. 17. 18.

Ver. 22. he fighteth,] or, he it is that fighteth, or, (as the Greek translateth) will fight. The Chaldee for *He*, saith his Word. As *Moses* here encouraged *Iesus* the son of *Nun*, to fight the *Lords* battels in *Canaan*; so *Moses* and *Elias*, talking with *Iesus* the Son of God, told him of his departing which hee should accomplish at *Ierusalem*, *Luk.* 9. 30. 31. at what time, this figure was fulfilled.

Here beginneth the 45. Lecture of the Law: see *Gen.* 6. 9.

Ver. 23. I besought *Iehovah* for grace] or, I supplicated for grace unto *Iehovah*. Here *Moses* repeating his earnest prayer to goe into the land, and Gods denyall of his request, sheweth how greatly the peoples sinne, and his own, displeased the Lord, *Numb.* 10.

Ver. 24. Lord *Iehovih*] or, Lord God: the Greek hath Lord Lord. See *Gen.* 15. 2. for what God?] meaning, there is none.

none. The Chaldee turneth it thus, *that thou art God, whose glorious-habitation is in the heavens above, and thou rulest in the earth beneath, and there is none that can doe according to thy workes.* powerfull acts] Hebr. powers: whereby powerfull and mightie works, are often meant: as *Psal. 106. 2 & 145. 4. Mat. 7. 22. 1 Cor. 12. 12. Gal 3 5.*

25 Vers. 25, *mountaine*] that is, mountany countrey: see *Exod. 15. 17.* Lebanon] in Greek *Antilibanon*; in Chaldee, the house of the sanctuary: because the Temple was built of the Cedars that grew on mount Lebanon, *1 King. 5 6. 14.* So the Temple is called Lebanon in *Zach. 11. 1.* But that seemeth not to be meant here; but rather the mount Lebanon, in the north part of the land, which was both an high and fragrant mountaine, with sweet and goodly trees growing thereon: whereto the Scripture hath reference in *Song. 4. 11.* This great desire Moses had, because of the promises which God had made to Israel to bee accomplished in that land, the figure of our heavenly heritage.

26 Vers. 26, *for your sakes*] for they rebelling grieved Moses and caused him to sin; for which, this wrath came upon him: *Num. 10. 3. 12. Psal. 106. 31. 33.* And the Lord sware that Moses therefore should not come into Canaan, *Deut. 4. 21.* which oath Moses, though he repented and intreated for grace, could not get reversed: for when the Lord sweareth, hee repenteth not afterward, *Psal. 110. 4.* would not heare me] Hebr. heard me not, or, hearkened not unto me: whereby Gods will is signified: (as David removed not the Arke, *1 Chron. 13. 13.* that is, would not remove the Arke, *2 Sam. 6. 10.*) for, if we aske any thing according to his will, hee heareth us. *1. Ioh. 5. 14.*

27 Vers. 27, *Pisgab*] the Greek here translath, of the heven hill; because it seemeth they used to hew stones out of it, as they did out of other mounts, *1 Chron. 2. 18.* The Chaldee of the height calleth it *Ramatha.* See *Deut. 34 1.* Sea ward] that is, Westward, as the Chaldee expres-

seth. As the fathers saw the promises a far off, and believed, *Heb. 11. 13.* So Moses a far off vieweth the promised land, and is comforted. See *Deut. 34. 1. 4.*

28 Vers. 28, *Iesus*] or *Iesus*; as *v. 21.* As Iesus, not Moses, bringeth Israel into the promised land: So the Gospell of Iesus, not the Law of Moses, bringeth us into the kingdome of heaven: *Ioh. 1. 17. Gal. 2. 16. & 3. 12. 13. 24.* So it is said of the Tabernacle, that it was brought in with Iesus, into the possession of the Gentiles, *Acts 7. 45.*

29 Vers. 29, *Beth-peor*] in Greek, the house of Phogor: an idoll temple on the mount Peor, where Baal-peor was worshipped. See *Numb. 23. 28. & 25. 3. Deut. 4. 3.*

CHAPTER LIII.

1. An exhortation to obedience unto the Law, 6. because of the wisdom, and righteousness, 9. and the miraculous giving of the same. 15. Against Images and worshipping of creatures, 25. which provoke Gods anger, and cause mens destruction, 29. unlesse they repent, and so finde mercy with the Lord. 32. No people like Israel, who heard God speak, and saw his wonders, 37. and were his beloved and chosen. 41. Moses appointeth three cities of refuge, on the outside of Jordan.

1 **A**ND now Israel, hearken thou unto the statutes & unto the judgments; which I teach you for to doe: that yee may live, and goe in and possesse the land, which Iehovah the God of your fathers, giveth you. Yee shall not adde, unto the word which I command you, neither shall ye diminish from it: for to keep the commandments of Iehovah your God, which I command you. Youre es have seene, that which Iehovah did, because of Baal peor: for every man, which went after Baal-peor; Iehovah thy

thy God hath destroyed him, from
 4 the midds of thee. But yee that *did*
 cleave unto Iehovah your God, *are*
 5 alive all of you, *this* day. Behold, I
 haue taught you statutes and judge-
 ments, as Iehovah my God comman-
 ded me: for to doe so, within the
 land, whither yee *are* going, to pos-
 6 sesse it. And yee shall keep and doe
them: for this *is* your wisdom and
 your understanding, in the eyes of the
 peoples: which shall heare all these
 statutes, and say, surely this great
 nation, *is* a wise and understanding
 people. For what nation *is there so*
 7 great, which hath God nigh unto the
 same: as Iehovah our God *is*, in all
 8 *that* we call upon him for. And what
 nation *is there so* great, which hath
 just statutes and judgements: as all
 this Law, which I set before you *this*
 9 day. Onely take heed to thy selfe,
 and keepe thy soule diligently, lest
 thou forget the things which thine
 eyes have seen; and lest they depart
 from thine heart, all the dayes of thy
 life: but thou shalt make them known
 to thy sonns, and to thy sonns sonns.
 10 The day, that thou stoodst before Ie-
 hovah thy God, in Horeb; when Ie-
 hovah sayd unto me; Gather-toge-
 ther the people unto me, and I will
 make them heare my words: that
 they may learne to feare mee, all the
 dayes that they live upon the earth;
 and that they may teach their sonns.
 11 And yee came neere and stood, un-
 der the mountaine: and the moun-
 taine, burned with fire, unto the hart
 of the heavens, with darknesse, clowd
 12 and thick darknesse. And Iehovah
 spake unto you, out of the midst of

the fire: you heard a voyce of words,
 but saw no similitude, save a voyce:
 And hee declared unto you his cove-
 13 nant, which hee commanded you to
 doe; the ten words: and hee wrote
 them, upon two Tables of stone.
 14 And Iehovah commanded me, at that
 time; to teach you statutes and judg-
 ments: that yee may doe them, in the
 land whither yee *are* going over to
 15 possesse it. And take ye heed diligent-
 ly, unto your soules: for yee saw not
 any similitude, in the day *that* Ieho-
 vah spake unto you in Horeb, out of
 the midst of the fire. Lest ye corrupt
 16 *your selves*, and make unto you a
 graven *thing*, the similitude of any
 figure: the likenesse of male, or fe-
 male. The likenesse of any beast, that
 17 is on the earth: the likenesse of any
 winged fowl, that flyeth in the hea-
 vens. The likenes of any thing that
 18 creeppeth on the ground: the like-
 nesse of any fish that *is* in the waters,
 beneath the earth. And lest thou lift
 19 up thine eyes to the heavens, and
 seest the Sun, and the Moone, and the
 Starrs, all the host of the Heavens;
 and beest driven away, and bowest
 down thy selfe unto them, and servest
 them: them which Iehovah thy God
 hath imparted, to all peoples, under
 all the heavens. But Iehovah hath
 20 taken, you; and brought you forth
 out of the fornace of yron, -out of
 Egypt: to be unto him a people of
 inheritance, as this day. And Ieho-
 21 vah was angry with mee, for your
 sakes: and sware, that I should not
 goe over Iordan, and that I should
 not goe in into the good land, which
 Iehovah thy God, giveth thee, *for an*
 inhe-

22 inheritance. For I, *must* dye in
 this land; I *must* not goe-over Ior-
 23 dan: but yee, *shall* goe-over; and pos-
 sesse that good land. Take heed unto
 your *selues*, lest ye forget the covenant
 of Iehovah your God, which hee
 stroke with you: and make to you a
 graven-thing, the likenesse of any-
 thing; which Iehovah thy God hath
 24 charged thee. For Iehovah thy
 God, hee *is* a consuming fire, a gea-
 lous God.
 25 When thou shalt beget children,
 and childrens children; and ye shall
 have wexen-old in the land: and shall
 corrupt *yourselues*, and make a graven-
 thing, the likenesse of any-thing; and
 shall doe evill, in the eyes of Iehovah
 thy God, to provoke-him-to anger.
 26 I call the heavens and the earth to
 witnesse against you *this* day, that
 perishing yee shall perish, soon; from
 off the land, whereunto you passe-
 over Iordan, to possesse it: yee shall
 not prolong *your* dayes, upon it; but
 27 shall utterly bee destroyed. And Ie-
 hovah will scatter you, among the
 peoples: and yee shall be left *few*-men
 in number; among the heathens, whi-
 28 ther Iehovah shall leade you. And
 there yee shall serue gods, the worke
 of mens hands: wood and stone,
 which neither see, nor heare; nor eat,
 29 nor smell. But if from thence yee
 shall seek Iehovah thy God, then thou
 shalt finde him: if thou shalt seek him
 with all thy heart, and with all thy
 30 soule. When tribulation *shall* be on
 thee, and all these things shall finde
 thee: in the latter daies, and thou
 shalt turne to Iehovah thy God, and
 31 hearken unto his voyce. For Ieho-

vah thy God, *is* a mercifull God; he
 will not leave thee, neither destroy
 thee: neither will hee forget the co-
 32 venant of thy fathers which hee sware
 unto them. For aske now of the
 dayes fore-past, which were before
 thee; since the day that God created
 man upon the earth; and (*aske*) from
 the utmost-part of the heavens, and
 unto the (*either*) utmost-part of the
 heavens: whether there hath been
 (*any such thing*) as this great thing *is*;
 or hath beene heard like it. Hath a
 33 people heard the voyce of God, spea-
 king out of the midst of the fire, as
 thou hast heard, and lived? Or hath
 34 God assayed, to come to take him a
 nation, from the midst of a nation;
 by tentations, by signes, and by won-
 ders, and by warre, and by a strong
 hand, and by a stretched-out arme,
 and by great terrours; according to
 all that Iehovah your God did for
 you, in Egypt, before your eyes.
 Thou, hast been made see to know;
 35 that Iehovah, hee *is* God: there *is*
 none else besides him. Out of the
 36 heavens, hee made thee to heare his
 voyce, to instruct thee: and upon the
 earth, he made thee to see his great
 fire; and thou heardest his words,
 out of the midst of the fire. And
 37 because, hee loved thy fathers; there-
 fore he chose his seed, after him: and
 he brought thee out, in his sight, with
 his great power, out of Egypt. To
 38 drive-out, nations greater and migh-
 tier then thou, from before thee: to
 bring thee in, to give thee their land,
 for an inheritance, as *it is* this day.
 And thou shalt know *this* day, and
 39 cause *it* to returne into thy heart;
 that

that Iehovah, hee is God; in the heavens above, and on the earth beneath: *there is none else.* And thou shalt keep, his statutes and his commandements, which I command thee *this day*; that it may be well with thee, and with thy sonns after thee: and that thou maist prolong *thy daies*, upon the land; which Iehovah thy God, giveth thee, all dayes.

Then Moses separated three cities, on *this side* Iordan; towards the Sun rising. For the *man-slayer* to flee thither, which should kill his neighbour, unwittingly; and he, hated him not, in times past: and *that* he might flee, unto one of these cities, and live. Bezer in the wilderness, in the plaine country, of the Reubenites: and Ramoth in Gilead, of the Gadites; and Golan in Basan, of the Manassites. And this is the Law; which Moses set, before the sonns of Israel. These are the testimonies, and the statutes, and the judgements: which Moses spake, unto the sonns of Israel; after they came forth out of Egypt. On *this side* Iordan, in the vally, over-against Beth-peor; in the land, of Sihon king of the Amorites, who dwelt in Heshbon: whom Moses, and the sonns of Israel smote; after they were come forth out of Egypt. And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which were on *this side* Iordan: toward the Sun rising. From Aroer, which is by the banke of the river Arnon, and unto mount Sion, that is Hermon. And all the playne, of *this side* Iordan, Eastward; and unto the sea of the plaine: under Alhdoth Pisgah.

Annotations.

Statutes] or, Ordinances, which taught the service of God, (Heb. 9.1.) as the next word judgements, are for duties towards men, and punishments of transgressors. These are often joyned together, see Deut. 5.1 & 6.1 & 12.1. Mal. 4.4. And that Statutes meane the Legall services, appeareth by the continuall use of this word, as in Exod. 12.24 43. & 27.21. & 29.9. & 30.21. teach] or, am teaching: this sheweth the work of the law, still urging the conscience. to doe] for not the bearers of the Law, are just before God, but the doers of the Law shall be justified: Rom. 2.13. may live] Moses describeth the justice which is of the Law, that the man which doth those things, shall live by them: Rom. 10.5. possesse] or, inherit the land; which was a figure of our heavenly inheritance (Gen. 12.5.) proposed to them that doe the Law, but given to them that are of the faith of Christ. Ioh. 1.17. Rom. 4.13. - 16. & 6.23.

Verf. 2. not adde] Hereby all doctrines of men are condemned, Math. 23.9. and the all-sufficiency and authority of Gods word, stablished for ever, Gal. 3.15. 2 Tim. 3.16.17. Adde thou not unto his words, lest hee reprove thee, and thou bee found a lyer, Prov. 30.6. diminish] for every word of God is pure, Prov. 30.5. and profitable for doctrine, for reproofe, for correction, for instruction in righteousness, 2 Tim. 3.16. Till heaven and earth passe, one jot or one tittle, shall in no wise passe from the Law: Mat. 5.18. for to keep] that is, that you may keep: understanding the persons fore-mentioned, so in v. 5. see the notes on Gen. 6.19.

Verf. 3. Baal-peor] in Greek Beelphegor: the Idoll of the Moabites, unto which many of Israel declined, by the counsell of Balaam: see Numb. 25.1.2. - 18. & 31.15. Psal. 106.28. The Chaldee translateth, against them that served Baal-peor. destroyed] or, abolished: by sending a plague, to the death of 24 thousand. Numb. 25.9. This judgement was remembered

bred after, in Ios. 22. 17. have we too little for the wickednesse of Peor? &c.

4 Ver. 4. unto Jehovah,] the Chaldee sayth, unto the fear (or religion) of the Lord. Thus they that keep themselves pure in general defections, are saved from the common destruction. Ezek. 9. 4. 6. 2 Tim. 2. 19. Rev. 20. 4.

6 Ver. 6. Wisdom] Hereupon the oracles of God, are often commended, as making-wise the simple, Psalm. 19. 8. making us wiser then our enemies, &c. to have more understanding then all our teachers Ps. 119. 98. 99. & able to make us wise unto salvation, through the faith which is in Christ Jesus, 2 Tim. 3. 15. On the contrary it is sayd, they have rejected the Word of the Lord, and what wisdom is in them? Ier. 8. 9. Surely] or, Onely. The Greek turneth it, Behold.

7 Ver. 7. what nation is there so great] or, what other great nation is there? meaning, there is not any. So in vers. 8.

God nigh] or, Gods nigh. The Hebrew words are both of the plural number, yet meaning one God, in the plurality of persons, as the like is in Deut. 5. 26. Ios. 24. 19. The Greek and Chaldee here translate it singularly, God. And he is sayd to be nigh us, specially when he heareth and granteth our requests, Psalm. 145. 18. So the Chaldee here paraphraseth, nigh unto the same, to receive the prayer thereof, in the time of the tribulation thereof. We likewise are sayd to draw nigh unto God, when we call upon him in faith, Psalm. 73. 28. Heb. 7. 19. Esai. 58. 1. and both are conjoynd, in Iam. 4. 8.

9 Ver. 9. thy soule] that is, thy self: the soule is often put for the whole man. So where one Evangelist sayth loose his soule, Mat. 16. 26. an other sayth, loose himself, Luke 9. 25. diligently] or, vehemently, so vers. 15. and often. The word implieth strength as well as diligence. See Deut. 6. 5. things] Hebr. words, which the Greek also and Chaldee here keepeth. lest] or, that they depart not: in Greek, Let them not depart from thy hart. Compare Prov. 3. 1. 3. & 4. 21.

10 Ver. 10. Horeb] or, Choreb, called al-

so Sinai: see Exod. 19. Paul calleth it, the mount that might be touched, Heb. 12. 18.

Ver. 11. hart,] that is, the midst: as the hart of the sea, is the midst thereof, Exod. 15. 8. so here the hart of heaven, is the midst of the aier: thick darknes,] or tempestuous darknes, gloomie-tempest, as the Greek version, and the holy Ghost in Heb. 12. 18, implieth. See Exod. 20. 21. Unto this terrible mount where the Law was given, Paul opposeth mount Sion, or the state of grace by the Gospel, Hebr. 12. 18. 12. It noteth the hidden glorie of Gods kingly administration in his Church, Psal. 97. 1. 2.

Ver. 12. voice of words] This also Paul mentioneth, Heb. 12. 19. In the next verse Moses calleth them ten words, that is, ten commandments, wherof see the notes on Exod. 34. 28. no similitude] to weete, of God: so after, save a voice; that is, the voice of God, as in vers. 33. Hereupon it is sayd, To whom then wil ye liken God? or what likenesse wil ye compare unto him? Esai. 40. 18.

Ver. 13. of stone,] signifying the perpetuities of these words, & also the stony-ness of mens harts; as is noted on Exod. 31. 18.

Ver. 14. statutes,] for the worship of God, as judgments were for the repressing and punishing of vice, Exod. 21. 1. These were spoken to Moses onely, and by him written to Israel: but the ten words were spoken to all the people, and written by the finger of God.

Ver. 19. the sun] It was a common corruption not onely amongst the heathens, but in Israel; to worship the Sun, and starr and host of heaven, 2 King. 23. 3. & 17. 16. Amos 5. 25. 26. of which Iob cleareth himself, Iob 31. 26. 27. driven-away] or, thrust, to weete out of the way, as is after expressed, in Deut. 13. 5. which is meant, by the seduction of others, or of their own harts. Therefore the Greek & Chaldee here well translate it, best deceived, or made to erre and goe astray; which the Hebrew word implieth, being after used for the straying of cattel, Deut. 22. 1. imparted]

imparted] or, divided, distributed as a portion. It noteth Gods bountie in giving all peoples the use of those creatures, (as on the contrary false gods are sayd to divide or impart nothing unto them, Deut. 29. 26.) and the base minde of men, to worship such things, as are given for servants unto all men.

20 Vers. 20. *fornace of yron*] that is, *fornace wherein yron was melted*: so Egypt is called, for the cruell oppression of Israel: likewise in 1. King. 8. 51. *people of inheritance*,] that is, whom God shall inherit, and take for his possession: the Greek translateth, *and inheritance*. as this day] understand as yee are, or, as yee see this day.

21 Vers. 11. *your sakes*] or, *your words*: as the Greek translateth *the things spoken by you*; meaning their murmuring words, Numb. 20. 3. 4. 5. whereby Moses being grieved, obeyed not the commandement of God, Numb. 20. 12. Psal. 106. 32. 33. This hee spake of before, Deut. 3. 26. and now againe repeateth, to shew Gods severity against all transgressors.

23 Vers. 23. *stroke*] or, *cut*, that is *covenanted or made*. Moses doth often speake of the covenant first made between God and them, as that which was to bee the ground of all religion, to them and their seed after them: and whatsoever men added, altered, or diminished from it, was to be reputed evill. So Paul reforming abuses in the Churches, calleth them to the first institution, 1. Cor. 11. 23. 24.

charged thee] or, *commanded thee*; that is, *commanded thee not to doe*, or, *forbidden thee*: so in Deut. 2. 37. for Gods Precepts in the Decalogue, are for the most part *forbids*, or *prohibitions*; yet usually called *commandements*. The whole phrase is expressed in Gen. 3. 11. *which I commanded thee not to eate of it*, that is, which I forbade thee to eate of.

24 Vers. 24. *fire*] to consume all his enemies; and thine if thou obey him, as Deut. 9. 3. and thee thy selfe, if thou disobey him: as Zeph. 1. 18. Heb. 12. 19. See also Exod. 24. 17. The Chaldees addeth, *his*

word is a consuming fire: which is also true, Jer. 23. 29. Deut. 33. 2. *gealous*] the former word signified Gods power, this his will: having a gealous affection, whereby hee will not spare, as Prov. 6. 34. 35. See Exod. 20. 5.

Vers. 25. *wexen-old*] that is, *continued-long*, as the Greek explaineth it; and *become ancient inhabitants*. Gods blessings were by Israel abused to sinne, as is here foretold, and againe in Deut. 32. 15.

Vers. 26. *perishing yee shall perish*] that is, surely and speedily perish; in Greek, *perish with perdition*: so in Deut. 30. 18. 19. where againe hee calleth *heaven and earth* to witnesse.

Vers. 27. *few-men*] Hebr. *men of number*, that is, soone numbred for your fewnesse; as the Greek translateth *few in number*; and in Job. 16. 22. *yeeres of number*, are a few yeeres. See Gen. 34. 30. This is contrarie to that promised blessing, in Gen. 15. 5.

Vers. 28. *serue gods*,] being given over to your own lusts, as it is written, *God turned*, and gave them up to worship the host of heaven, Acts 7. 42. This same God threatned afterward, in Jer. 16. 13. But the Chaldees here turneth it, *ye shall serue peoples that serue Idols, the work of mens hands*. *nor smell*] the vanity of idols, is after this sort described in Psal. 115. 4. — 7. Jer. 10. 3. — 9.

Vers. 29. *seek Jehovah*] the Chaldees translateth, *seek the feare of the Lord*; meaning his true service. Here Moses annexeth promises, to comfort repentant sinners: as also in Deut. 30. 1. 2. 3. &c. *all thy heart*] see an example of this, in 2. Chron. 15. 15.

Vers. 30. *finde thee*] that is, *come upon*, or *be fall thee*, as the Chaldees explaineth it.

Vers. 31. *thy fathers*] Abraham, Isaak, and Iaakob. See Levit. 26. 42. &c.

Vers. 32. *of the heavens*] that is, *from one utmost part of the world unto the other*. By the *heavens* are meant the parts of the world under the heavens: and the holy Ghost openeth this phrase; for in Math.

24, 31. it is written, from the utmost-parts of the heavens, unto the utmost-parts of them: for which, in Mark. 13. 27. is sayd, from the utmost-part of the earth, unto the utmost part of the heaven. By which it is evident, that the heavens in this speech, is put for the earth under the heavens; for heavens comprehendeth the aier also wherein wee breath, as is noted on Gen. 1. 8. *great thing*] Hebr. *great word*. Moses hereby would teach, that Gods words & works unto his Church, are more great and marvellous, then all his actions to other people whatsoever; and therefore ought the more seriously to be considered.

33 Vers. 33. *voice of God*] the Chaldee saith, *the voyce of the word of the Lord*: the Greek, *of the living God*. *and lived*] As at the apparitions of God, men were wont to feare they should die, *Judg. 13. 22. & 6. 11.* so at the giving of the Law, all Israel desired that they might heare the voyce of God no more, lest they dyed, *Exod. 10. 19. Deut. 18. 16.* which manifested the power of the Law, and the weaknesse of men, *Heb. 12. 19.* So no man can see the face of God, and live; *Exod. 33. 20.* when God giveth his voyce, the earth melteth, *Psal. 46. 7.*

34 Vers. 34. *hath God*] or, *hath any God*; speaking of the true God, and his works unto Israel above all other people: or, of the reputed gods of the Gentiles, none of which ever did such a thing. *assayed*] or, *tempted*. This is spoken not of God trying his owne strength, but proving the obedience of his people, and trying the strength of his adversaries. The Chaldee translateth; *Or the tentations* (or *signes*) which the Lord hath made, to reveale himselfe, &c. *tentations*] Moses heere reckoneth seven things, about Israels deliverance; *Tentations*, wherby God propounding his will, tryed their obedience: (as when God tempted Abraham, *Gen. 22. 1.*) *Signes*, which many times are of ordinary workes and naturall, as *Exod. 3. 12.* *Wonders*, which are of extraordinary and supernaturall workes, as *Exod. 4. 21.*

& 7. 9. *Warre*, upon the refusall and resistance of the enemy, *Exod. 8. 1. 2.* *Strong hand*, not by cunning policies and stratagems, as men often use in warres, but by force compelling the enemy to yeeld, *Exod. 6. 1.* *Stretched-out arme*, by open manifesting his power, and plagues continually upon the resisters, *Esay 9. 12. 17. Exod. 6. 6.* and *Great terrours*, which wounded the hearts of the very enemies, *Exod. 9. 20. 27. 28. & 10. 7. & 12. 30.* *terrours*] or *feares*: the Greek and Chaldee translate, *visions* or *fights*: which are oftentimes fearefull; but the Hebrew for *feares* and *visions*; are one much like another; which might cause the mistaking. So in *Deut. 26. 8.*

35 Vers. 35. *to know*] that is, *that thou mightest know*, and acknowledge. The end of all Gods works, was the manifesting of his glory, to the information and salvation of his people. This Moses often urgeth in this book.

36 Vers. 36. *to instruct*] or, *to nurture, chastise*: by restraining from vice. So Gods chastening, and teaching out of his Law, are ioyned together, in *Psal. 94. 12.* Though chastening be often with works (as *Levit. 26. 18. 28. Deut. 8. 5.*) yet is it also with words; as here, (where the Chaldee translateth it *teach*;) and *Prov. 9. 7. & 31. 1. Ezek. 23. 48. Job 4. 3.* *the fire*] before, hee sayd out of heaven; and now, out of the midst of the fire: for though the voyce came out of heaven; Israel perceived it not but onely out of the fire; saith R. Menachem on *Deut. 4.*

37 Vers. 37. *therefore he chose*] or, *and chose* (that is, *loved*) his seed after him, therefore hee brought thee out. Gods love, and election out of love, is the cause of mans redemption and salvation. *his seed*] that is, the seed of thy fathers, every one particularly; as the promise was made to Abraham, then to Isaak, and after that to Iakob severally. The Greek and Chaldee translate it plurally, *their seed* (or *sonnes*) after them. *in his sight*] or, *with his face* (or *presence*) The Greek saith, *hee brought thee out himselfe*; the Chaldee, *hee brought thee*.

thee out by his word. Thus the face or presence of God, may imply Christ, the Word, the Angell of Gods face, *Esay 63. 9.* Hee it was that brought Israel out, as *1. Cor. 10. 1. 9.* and the signe of his presence, was in the pillar of the clowd and fire, *Exod. 13. 21. & 14. 19. 20.*

38 Vers. 38. To drive-out,] to weete, out of possession (as the originall word implyeth) or, to disinherit; the Greek sayth, to destroy (or root out.) as it is] the Greek addeth, as thou hast this day. Meaning of the land of Sihon and Og, which they had now in possession, a signe of further victorie, *Deut. 3. 21.*

39 Vers. 39. And thou shalt know,] or, Know (and acknowledge) therefore: See v. 35. The knowledge of, and obedience unto God, is continually urged, upon the remembrance of his former mercies. So *1. Chron. 28. 9.* cause it to returne] or, bring-again, reduce, that is, call to mind, and consider, That not onely for the present, but alwaies after, Gods true feare might continue in them. So in *Deut. 30. 1.* where this phrase is used: see the annotations there.

40 Vers. 40. all dayes,] This may be referred, both to the latter, the possessing of the land; and to the former, the welfare and length of life. In *Math. 28. 20.* all dayes, is playned, unto the end of the world.

42 Vers. 42. unwittingly] or, without knowledge thereof, unawares. See the law for this, in *Numb. 35. 9. 10. &c.* and after in *Deut. 19. 2.* in times past] or, in former dayes; Hebr. from yesterday and the third day. See *Gen. 31. 2.*

43 Vers. 43. Bazer,] in Greek Bozor: see *Job. 20. 8. & 21. 36. 38. 27. 1. Chron. 6. 78. 80.* Golan] in Greek Gaulon.

44 Vers. 44. this is] Hee meaneth that which hereafter followeth; so this belongeth to the next chapter, where the repetition of the lawes beginneth.

45 Vers. 45. after they came forth] Hebr. in their coming forth: but In, is often used for After, as is noted on *Exod. 2. 23.* so againe, in v. 46.

Vers. 46. Beth-peor] in Greek, the house of Phogor: an idoll temple: see *Deut. 3. 29.*

Amorites] Hebr. Amorite: in Greek Amorreans. smote] that is, killed, as is noted on *Gen. 14. 17.* This victorie is here againe touched, the more to stirre up the hearts of the people, to obey Gods Law; who had begun to shew them his power and goodnes.

Vers. 48. bank] Hebr. lip. Sion] in Greek Seon. This is not that which usually the Scripture calleth mount Zion, in Ierusalem, but otherwise written, and called Hermon: see *Deut. 3. 9.*

Vers. 49. sea of the plaine] the sea of salt, *Deut. 2. 17.* the lake of Sodom, or dead sea.

Abdoth Pissah] or, the springs of Pissah: see the notes on *Deut. 3. 17.*

CHAPTER V.

1. Moses rehearseth the covenant that God made with Israel at Horeb. 6. The ten commendements, 22. The manner of the speaking and writing of them. 24. The people being afraid, did request Moses to receive the Law from God, and to speake it unto them. 28. The Lord liked their motion, 30. and sent them into their tents; 31. but willed Moses to stay and heare the Law, which hee was to teach Israel to observe and doe, for their good.

1 **A**Nd Moses called, unto all Israel; and sayd unto them, Heare O Israel, the statutes and the judgments; which I, speake in your eares, this day: and yee shall learne them; and keep, to doe them. Iehovah our God, stroke a covenant with vs, in Horeb. Not with our fathers, 2 stroke Iehovah this covenant: but with us; even us, who are all of us here alive this day. Iehovah spake 3 unto you, face to face; in the mount, 4

5 out of the midst of the fire. I standing between Iehovah and you, at that time; to shew unto you, the word of Iehovah: for ye were afrayd by reason of the fire, and went not up into the mount, saying.

6 I, Iehovah thy God: which have brought thee out, from the land of Egypt, from the house of servants. Thou shalt not haue any other gods, before my face.

7 Thou shalt not make, unto thee, a graven-thing, any likenesse; of things which are in the heavens, above; or which are in the earth, beneath: or which are in the waters, beneath the earth. Thou shalt not bow-downe thy selfe to them, neither serue them: for I, Iehovah thy God, am a gealous God; visiting, the iniquity of the fathers, upon the sonns; and upon the third and upon the fourth generation, of them that hate mee. And doing mercy, unto thousands: of them that loue me, and of them that keep his commandements.

11 Thou shalt not take-up, the name of Iehovah thy God, in vaine: for Iehovah will not hold him guiltlesse; that shall take-up his name, in vaine.

12 Keep thou, the Sabbath day, to sanctifie it: as Iehovah thy God, hath commanded thee. Six dayes, shalt thou labour; and shalt doe, all thy work. But the seventh day; is a Sabbath, to Iehovah thy God: in it, thou shalt not doe any work; thou or thy son or thy daughter, or thy man-servant or thy woman-servant, or thine ox, or thine asse, or any of thy cattell; or thy stranger, which is within thy gates; that thy man-

servant and thy woman-servant may rest, as well as thou. And thou shalt remember, that thou wast a servant, in the land of Egypt; and Iehovah thy God brought thee out thence; by a strong hand, and by a stretched out arme: therefore, Iehovah thy God, hath commanded thee; to doe, the Sabbath day.

Honour thy father, and thy mother; as Iehovah thy God, hath commanded thee: that thy dayes may be prolonged, and that it may be well with thee; upon the land, which Iehovah thy God giveth thee.

Thou shalt not kill.

Neyther shalt thou commit-adulterie.

Neyther shalt thou steale.

Neyther shalt thou answer, a false witness, against thy neighbour.

Neyther shalt thou cover, thy neighbours wife: neyther shalt thou desire, thy neighbours house; his field: or his man-servant or his woman-servant, his ox or his asse; or any-thing, which is thy neighbours.

These words, Iehovah spake, unto all your assembly, in the mount; out of the midst of the fire, of the clowd, and of the thick-darknesse; with a great voyce, and hee added no more: and he wrote them, on two tables of stones; and gave them, unto mee. And it was, when yee heard the voyce, out of the midst of the darknesse; and the mountaine, burning with fire; that yee came-neer unto me; all the heads of your tribes, and your Elders. And yee sayd; Behold, Iehovah our God hath shewed us, his glory and his greatnesse; and

we

we have heard his voyce, out of the
 midst of the fire: this day, we have
 scene; that God doth speak with
 man, and hee liveth. And now,
 why should wee dye; for this great
 fire, will consume us: if wee adde,
 to heare the voice of Iehovah our
 God any-more, then wee shall dye.
 For who is there of all flesh, that hath
 heard the voice of the living God,
 speaking out of the midst of the fire,
 as wee have, and lived? Goe-neere
 thou, and heare; all that Iehovah
 our God shall say: and doe thou
 speak unto us, all that Iehovah our
 God shall speak unto thee, and we
 will heare and doe it. And Iehovah
 heard, the voice of your words, when
 yee spake, unto mee: and Iehovah
 sayd, unto me; I have heard the voice,
 of the words of this people, which
 they have spoken unto thee, they have
 well sayd, all that they have spoken.
 Who will give, that their heart may
 be such in them; to feare me, and to
 keepe all my commandements, all
 dayes: that, it may be well with them,
 and with their sonns, for ever. Goe,
 say to them; get you againe, into
 your tents. But thou, stand thou
 here with me: and I will speake un-
 to thee, all the commandement,
 and the statutes and the judgements,
 which thou shalt teach them: that
 they may doe them in the land, which
 I give to them, to possesse it. And
 yee shall obserue to doe; as Iehovah
 your God, hath commanded you:
 yee shall not turne-aside, to the right
 hand or to the left. You shall walke,
 in all the way, which Iehovah your
 God hath commanded you: that ye

may live, and (*that it may be*) well
 with you; and yee may prolong your
 dayes, in the land, which yee shall
 possesse.

Annotations.

IN your eares] that is, in your hearing,
 and to your understanding: the Chal-
 dee translateth it, before you. Heere
 Moses putting to repeat the ten com-
 mandements, prepareth the eares and
 hearts of the people unto obedience.
 to doe] or, and doe: see the notes on
 Gen. 2.3.

Verf. 2. *stroke*] Hebr. cut a covenant, the
 reason of which phrase is shewed on Gen.
 15.18. in Horeb] or, at Choreb; called
 also Sinai: see Exod. 19.20. & 24.8. God,
 though hee might absolutely command,
 yet vouched safe to enter into covenant
 with his people; that by mutuall stipu-
 lation and promises, hee might have not
 constrained but free and voluntarie obe-
 dience performed by them, to his glorie,
 and their further good.

Verf. 3. *fathers*] which are dead: here-
 by all the Patriarchs unto Adam may be
 meant; who had the promise of the co-
 venant of Christ; but the covenant of
 the Law came after, as the Apostle ob-
 serveth, Gal. 3.17. Or it may meane, our
 fathers onely: as *Isaiah* here expoundeth
 it, such as dyed in the wilderness, after
 the Law was given. See also Deut. 32.2.

even us] or, we are they, which are
 here this day: the Greek translateth, and
 you are here all alive this day. So the co-
 venant was yet fresh in memorie. Also they
 had a greater benefit then their fathers:
 for though the Law could not give them
 life, yet was it a Schoolmaster unto Christ:
 Gal. 3.21.14.

Verf. 4. *face to face*] that is, openly,
 cleerly, plainly; as Exod. 33.11. Gen. 32.30.
 Deut. 34.10. 1. Cor. 13.12. opposed to the
 dark visions, by which God before time
 revealed his will.

5 Vers. 5. *I standing*] or, *stood*; as the Greek translateth, *And I stood betweene the Lord*; which the Chaldee calleth, *the Word of the Lord*. Thus the Law was given in the hand of a mediator, Gal. 3. 19. for God and the people were not one, by reason of their sinnes: therefore they were afraid.

6 Vers. 6. *servants*] in Greek and Chaldee, *servitude*. God redeemed Israel, not onely from outward slavery, but from the idolatry of Egypt, Exod. 20. 5. - 9. and from their gods, 2. Sam. 7. 23. therefore hee commanded them to have no other gods before his face. See the annotations upon Exod. 20. where these commandements are more largely opened.

7 Vers. 7. *any other gods*] or, *another god*: see the notes on Deut. 4. 7.

8 Vers. 8. *graven thing*] the Chaldee translateth it *image*. any] the Greek saith, *nor the likeness of any thing*. The word *or*, is in Exod. 20. 4.

10 Vers. 10. *his commandements*] or, *his commandment*; meaning all and every one of them, or, the whole Law in generall, see the notes on v. 31. The like is in Deut. 8. 1. & 27. 10. The Greek and Chaldee translate, *my commandements*, and so Moses wrote in Exod. 20. 6. but heere hee changeth the person, as Daniel also in his prayer, sayth, *O Lord, &c. keeping covenant and mercy to them that love him, and to them that keepe his commandements*; Dan. 9. 4. Wee may also obserue such changes in the other Prophets; as, *to make him a name*, 2. Sam. 7. 23. for which, in 1. Chron. 17. 21. is written, *to make thee a name*, so in 2. Sam. 14. 22.

12 Vers. 12. *Keep*] or, *Obserue*; for this, in Exod. 20. 8. he sayd *Remember*, as *Ishovah*, &c.] this sentence is added, more then in Exod. 20. 8. So againe in the first commandement, v. 16. And these two charges onely are affirmatiue, all the other are prohibitions.

14 Vers. 14. *Oxe*, &c.] these particulars are also here added, for explanation. as well as *thou*] or, *even as thou*. This

reason was not expressed in Exod. 20. 10. And it sheweth that the Sabbath was commanded in part for the ease of servants: which were of the heathens that were round about them, Lev. 25. 44.

15 Vers. 15. *to doe*] that is, *to celebrate*: the Greek translateth *to keep the Sabbath day, and to sanctifie it*. In Exod. 20. 11. the creation of the world, is there rendred as a reason; which is here omitted: and the coming out of Egypt (which seemeth to be on the Sabbath day) is here made a reason of observing this day. For it was a figure of deliverance out of spirituall bondage by Christ (as is shewed upon Exodus,) and so fit to bee meditated on upon the Sabbath.

16 Vers. 16. *be well with thee*] or, *good may bee doen unto thee*. This branch of the promise, is more then was expressed in Exod. 20. 11. and this addition the Apostle also citeth, in Ephes. 6. 3. but putteth it there in the first place, changing the order of the words, which the Scripture often doth, as may bee seene in 2. King. 11. 8. compared with 2. Chron. 23. 7. Joel 2. 18. with Act. 2. 17. 1. King. 19. 10. with Rom. 11. 3. Esay 65. 1. with Rom. 10. 20. Mat. 21. 13. with Mark. 12. 8.

18 Vers. 18. *Neither shalt thou*] or, *And thou shalt not*: and so in the precepts following; all which are joynd to the former, with this copulative *And*, (otherwise then was in Exod. 20.) to teach the conjoyning of all these commandements, as into one body of the Law: which must be likewise in our obedience. Because, *Whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all*. For hee that sayd, *Do not commit adultery*; sayd also, *Do not kill*, &c. Iam 2. 10. 11.

20 Vers. 20. *false*] or, *rash; vaine*. The same word *Shav*, used before in v. 11. but for it in Exod. 20. Moses useth the word *Sheker*, *false*: and so the Chaldee hath in this place.

21 Vers. 21. *wife*] in Exod. 20. 17. our neighbours house is put in the first place, and his wife in the second, otherwise then here. So

So they that would divide this commandement into two; cannot shew which is the ninth, and which is the tenth; seeing Moses hath purposely changed the order.

desire] Heere againe Moses useth an other word, *titbavveh*; whereas in *Exod.* 20. 17. hee keepeth one word in all the particulars, *tachmod*, covet: which are two words in sound, but one in signification; (though it may be with some difference of degree) whereof there be sundry other examples in Scripture, as *Hinneb*, *Behold*, 1. *Chron.* 17. 1. for which another Prophet sayth *Reeb*, *See*, 2. *Sam.* 7. 2. *Chajath*, a troop, in 2. *Sam.* 23. 13; or *Machan-h*, an host, in 1. *Chron.* 11. 15. *he returned*, *jashab* 2. *Sam.* 6. 20. or, *he turned-againe*, *jissob*, 1. *Chron.* 16. 43. *jaghual*, *hee offered up*, 2. *Sam.* 5. 17. or, *jakrib*, *he offered*, 1. *Chron.* 16. 1. and many the like; so that from two words of like sense, here cannot bee gathered two sundry commandements. The like was in the ninth commandement before, in v. 10. And if this *Desire* be another commandement, there were but nine given in *Exod.* 20. Or if there were ten, as is avouched in *Exod.* 34. 28. then here must be eleven; contrary to *Deut.* 10. 4. But degrees of the same sin, make not here severall precepts. The Hebrewes make this *desire* to be lesse then coveting, and say, *Desire bringeth a man to coveting*, and *coveting bringeth him to unjust-taking away*: for if the owners bee not willing to sell, though hee would give them a great price, and hee is urgent upon them, then he falleth to taking by violence; as it is sayd, (in *Mic.* 2. 2.) *And they covet fields, and take them by violence*. Maimony *tom. 4. treat. of Rapine &c. c. 1. f. 10. 11.* *his field*] the Greek saith, *his field*: this also is added more then in *Exod.* 20. 17. And usually, when any thing is repeated, either by the Prophets or Evangelists, it is with variety of words and phrases: of which, being compared, there is very great use; for the understanding of the Scriptures.

V. 22. *added no more*] meaning, no more commandements of this sort (for they were but ten words *Deut.* 4. 13) or no more

unto the people; the rest were spoken to Moses, *Exod.* 21. 1. &c. The Chaldee translateth *ceased not*; see the notes on *Numb.* 11. 25. *of stones*] both to have them perpetuall to his Church, *Job* 19. 23. 24. and in mysterie, to shew the stony nature of mens hearts; see the annotations on *Exod.* 31. 18. *unto me*] that Moses might carry them to the people, & see them duly executed. So the Magistrate is the keeper of both the tables of the Law: for Moses was *King* in *Jeshurun*, *Deut.* 33. 5.

Verf. 23. *and the mount*] understand, and saw the mount, as *Deut.* 18. 16. *Exod.* 20. 18. The things which the people heard and saw, were terrible unto them; because they were synners; but a meane to humble them, & drive them unto Christ; *Heb.* 12. 18. -- 24. *Gal.* 3. 19. -- 24. *Elders*] in Greek, *Senate*; or, *Eldership*. The people all, and even the greatest and best, fled from before the Lord, and came to Moses for to be a Mediatour. See *Exod.* 10. 18. 19. in the annotations.

Verf. 24. *his voice*] the Chaldee sayth, *the voice of his Word*. So in verf. 25.

Verf. 25. *why should we dye*] the Greek translateh, *Let us not dye*: so it is a deprecation. This speech implieth the sentence of death also, which their own hearts pronounced against them for their synns: for such a question is likewise an affirmation; as *Why doth he speak blasphemies?* *Mat.* 2. 7. is expounded, *this man blasphemeth*, *Mat.* 9. 3. And this sheweth the effect of the law in our consciences, it causeth the spirit of bondage, to feare, *Rom.* 8. 15: & when the voice of God in his Law, is heard and understood of men, it terrifieth; and killeth: before that, they think they are alive without the Law, *Rom.* 7. 9. 10. *fyre*] which signified the force of the fyrie Law, *Deut.* 33. 2. that it is in mans hart, as a burning fyre shut up in his bones, as *Ier.* 20. 9. both manifesting synns, and tormenting the conscience; wherein it differeth from the Gospel, *Heb.* 12. 18. *then*] or *surely*, *Hebr.* and *we shall die*. Thus there was not a Law given which

which could give life, Gal. 3. 21. but the letter killeth 2 Cor. 3. 6. and the Law is not of faith, Gal. 3. 12. the hearing of it, and escaping death, caused them not to beleve: but the just shall live by faith, through the Gospel of Christ, Rom. 1. 16. 17. unto whom the Law was a schoolmaster, Gal. 3. 24.

26 Vers. 26. *all flesh*] or, *who is any flesh*; that is, *any frail man*: for, *all flesh is grasse*; Esai. 40. 6. The Greek translateth, *For what flesh?* Which word *flesh*, is often used for unregenerate man, as is noted on Gen. 6. 3. and to such especially, the Law is the terrors of death: though all humane nature being in syn, is here condemned. So in Psalm. 143. 2. *the living God*] The Hebrew words are both plurall, implying the myserie of the Trinitie, as is noted on Gen. 1. 1. and he is called *the living God* (as here, so in Ios. 3. 10. 1 Sam. 17. 26. Esai. 37. 4. Psalm. 42. 3. Hos. 1. 10. and in sundry other places,) to oppose him unto all false gods, which are called *the dead*, Psalm. 106. 28. whereupon it is sayd, *ye turned to God, from idols, to serve the living and true God*, 1 Thes. 1. 9. Also to shew that God is powerfull in operation, being not onely living in himself, (so that he *only hath immortalitie*, 1 Tim. 6. 16.) but the giver of life unto all; *For in him we live and move, and have our being*, Act. 17. 28. and he is *the fountaine of living waters*, Ier. 17. 13. who continually & abundantly refresheth his people. It signifieth also his eternitie, as he *that liveth for ever and ever*, Revel. 10. 6. of whom it is sayd, *For he is the living God, and continuing for ever*, Dan. 6. 26. Wherefore that speech of Iob, *My Redeemer liveth*, Iob 19. 25, is translated in the Greek, *The Eternal is he that shall unloose me.* and lived] men til they be redeemed by Christ, are through *seate of death*, all their life time subject to bondage, Heb. 2. 15. Though God came not now to judge them, neyther so much as upbraided them with their synns past; yet could they not heare his voice: but (as the Apostle noteth) they that heard it, increased that the word should not be spoken to them any more: for they could not indure that which

was commanded: Heb. 12. 19. 20.

27 Vers. 17. *Goe neer thou*] The people being terrified, seek for a Mediatour, and that is the end and use of the Law, to drive men unto Christ. Wherefore their affection now pleased God, vers. 28. 29. & he gave them Moses to help them for the present; and further promised them a Prophet like unto him, which was Christ; Deut. 18. 15. 18. Act. 3. 22. 26. *thou speak unto us*] The office of a Mediatour, as he is a Prophet (Deut. 18. 15.) is here described; which is, to goe neer unto God, & having received the word from him, to speak it unto the people. This was fulfilled in Christ, Iob. 1. 18. & 3. 13. & 8. 28. Here in the Hebrue *doe thou speak*, the words are in the feminine gender, as if they had spoken to a woman; which is thought to be a note of the peoples troubled minde: see the like in Num. 11. 15. *and doe*] The like they promised, before God spake these words, Exod. 19. 8. not knowing the impossibilitie of the Law: but how farr they were from performing this, the *golden calf* which they made ere 40. dayes were expired, is a witness: for which syn Moses brake the Tables of the covenant: Exod. 32. Deut. 9. 9. &c. yet their good affection, pleaseth the Lord.

28 Vers. 28. *wel sayd*] The Greek translateth, *they have spoken all things rightly* (or well.)

29 V. 29. *Who wil give*] an Hebrue phrase, meaning *O that some would give*, or, *O that there were*: and so the Chaldee explaineth it. The like is in Iob 6. 8. Psalm. 14. 7. & 55. 7. and otherwhere. *to fear &c*] The

things that God approveth in men, is fear, humilitie, distrust in themselves, and a confidence in him, with love unto his Law. Hereunto God called them, by this his covenant, drawing them unto Christ.

31 Vers. 31. *all the commandment*] that is the Law in generall; or *commandments*, as the Greek translateth it: the singular being often put for the plural: or, *every commandment*. (So in Deut. 6. 1. & 8. 1. also, in

2 Pet.

2 Pet. 2. 21. & 3. 2.

32

Verf. 32. *observe to doe*] or, and doe, as this phrase often signifieth: see the notes on Gen. 2. 3. *right hand or to the left*] This signifieth an exact care to walk in Gods Law, as in the high way, frō which men may not turne aside, as in Deut. 2. 27. Therefore all aberration from the right way, is noted by the turning to the right hand or to the left; *Esaï. 30. 21.* So after in *Deut. 17. 11. 20. & 28. 14. Prov. 4. 27.*

CHAPTER VI.

1. *Moses setting himselfe to expayne Gods commandements, exhorteth Israel unto obedience.* 4. *Hee beginneth with the first and great commandment, the love of the Lord,* 6. *and of his Law in their heart,* 7. *and of teaching it to their children,* 8. *and professing it by outward signes,* 10. *Hee warneth them that they forsake not God by prosperity,* 16. *nor by adversitie:* 17. *but to keep his Law, for their good,* 20. *and to endeavour the continuance and propagation of his religion, among their posteritie.*

1 **A**ND this is the Commandement; the Statutes and the Iudgements; which Iehovah your God, commanded to teach you: to doe in the land; whither yee passe over, to possesse it. That thou mayest feare Iehovah thy God; to keepe, all his statutes and his commandements, which I command thee: thou and thy son and thy sonns son; all the daies of thy life: and that thy daies may be prolonged. Heare therefore 3 *ō Israel,* and obserue to doe; that, it may be well with thee; & that yee may multiply, mightily: as Iehovah, the God of thy fathers, hath spoken unto thee; *in the land that floweth with*

milk and honey.

Heare, *ō Israel:* Iehovah our God, Iehovah is one. And thou shalt love, Iehovah thy God: with all thy heart and with all thy soule, and with all thy might. And these words, which I command thee, *this day;* shall bee, in thy heart. And thou shalt whet them on thy children; and shalt speak, of them: when thou sittest in thine house, and when thou walkest by the way; and when thou liest down, and when thou risest up. And thou shalt binde them, for a signe, upon thy hand: and they shall bee for phylacteries, between thine eyes. And thou shalt write them, upon the doore-posts of thine house, and on thy gates. And it shall be, when Iehovah thy God, shall have brought thee; into the land, which he sware unto thy fathers, to Abraham, to Isaak, and to Iakob, to give unto thee: cities, great and good, which thou buildedst not, And houses, full of all good things, which thou filledst not: and wells digged, which thou diggedst not; vineyards and olive-trees, which thou plantedst not: and thou shalt have eaten, and be full. Take heed to thy selfe; lest thou forget Iehovah: which brought thee forth out of the land of Egypt, out of the house of servants. Thou shalt feare Iehovah thy God, and serue him: and shalt sweare by his name. Yee shall not goe, after other gods: of the gods of the peoples, which are round about you. For Iehovah thy God, is a gealous God, in the midst of thee: lest the anger of Iehovah thy God, be kindled

4

5

6

7

8

9

10

11

12

13

14

15

led against thee; and hee destroy thee,
from off the face of the earth.

- 16 Yee shall not tempt, Iehovah your
God: as ye tempted *him*, in Massah.
17 Keeping ye shall keep, the comman-
dements of Iehovah your God: and
his testimonies, and his statutes,
which hee hath commanded thee.
18 And thou shalt doe, that *which is*
right and good, in the eyes of Ieho-
vah: that it may be well with thee;
and thou mayest goe in, and possesse
the good land; which Iehovah sware,
19 unto thy fathers. To driue-out all
thy enemies, from thy face: as, Ie-
hovah hath spoken:
20 When thy son shall aske thee, to
morrow, saying: what *are* the testi-
monies, and the statutes, and the
judgments; which Iehovah our God,
21 hath commanded you? Then thou
shalt say unto thy son; wee were ser-
vants to Pharaoh in Egypt: and Ie-
hovah brought us forth out of E-
gypt, with a strong hand. And Ie-
hovah shewed, signes and wonders,
22 great and evill, upon Egypt, upon
Pharaoh, and upon all his house, be-
fore our eyes. And hee brought us
23 out, from thence: that hee might
bring us in; to give unto us the land,
which hee sware unto our fathers.
24 And Iehovah commanded us, to doe
all these statutes; to feare Iehovah
our God: for good unto us, all
dayes, to preferue us alive, as *(it is)*
25 this day. And justice, shall *it* be un-
to us: when wee obserue to doe all
this commandement; before Ieho-
vah our God, as hee hath comman-
ded us.

Annotations.

Commandement] put generally for Com-
mandements, as the Greek translateth
it: see Deut. 5. 31. Heere Moses en-
treth upon the explanation of the first
commandement of the ten before re-
hearsed, in chap. 5. *to doe*] that yee
may doe them; to weet, continually. For
practise and obedience is that which the
Law requireth for blessednesse, *Iam. 1.*
22. 25. And that which one Prophet cal-
leth *Doing* the words of the covenant,
2. Chron. 34. 31. another calleth *Stablishing*
(or *Confirming*) *2. King. 23. 3.* and *Confirming*
is expounded by the holy Ghost, a *Con-
tinuing*; *Gal. 3. 10.* from Deut. 27. 26.
passee-over] to weet, the river Iordan, that
so they might come into Canaan. This
was by the conduct of Iosua, *Ios. 1. 1. 2.*
&c. and it figured the estate of the
Church under Christ, by whom these
commandements are fulfilled in us that
believe, *Ezek. 20. 40. - 44.* *Rom. 8. 1. 2. 3.* &c.
In the meane time, the possession of Ca-
naan and good things therein, was a gra-
cious inducement of that people unto
voluntarie obedience & keeping of Gods
Law: which notwithstanding they perfor-
med not: *Pf. 105. 44. 45.* *Nehem. 9. 24. 25. 26. 35.*
Vers. 2. *feare*] this is the beginning of
wisdom, *Psal. 111. 10.* and by it, we depart
from evill, *Prov. 16. 6.* and it comprehendeth
generally Gods worship, and true religi-
on, *Esay 29. 13.* *Mat. 15. 8. 9.* therefore it is
mentiond in the first place. *prolonged*]
under which, eternall life is also implied:
for Gods commandements when they are
kept, doe adde unto men, *length of dayes,*
and yeeres of life, and peace: *Prov. 3. 2. 1. Pet.*
3. 10. 11. &c.
Vers. 3. *and honey*] signifying heaven-
ly graces; as is observed, on *Exod. 3. 8.*
Vers. 4. *Heare*] The last letter of this
first word *Heare*, and of the last word *One*;
are extraordinarily great in the Hebrew,
and so noted in the margent; to cause
heed and attention. And here beginneth
the first and great commandement, as our Sa-
viour calleth it, *Mark. 12. 29. 30.* *Mat. 22.*

38. And this place of Scripture, unto the end of the ninth verse, was one of the foure paragraphs, which the Iewes were wont to write upon their Phylacteries, as is noted on Exod. 13.9. and fastned to their doore posts; and read in their houses twice a day: as the Hebrews say, Twice every day doe men read the lecture *HEARE O ISRAEL*, &c. at evening and at morning, as it is written (in Deut. 6.7.) when thou lyeest down, and when thou risest up: at the time when men are wont to lye down, which is at night; & at the time when men are wont to rise up, which is at day. And what is it that hee readeth? Thre sections, to-wit, *Heare o Israel*, &c. (Deut. 6.4) And it shal be if you shall hearken, &c. (Deut. 11.13.) And Moses sayd unto the people, &c. (Exod. 13.3.) And they read first the section, *Heare o Israel*, because in it there is the property of God, and the love of him, and the doctrine of him: which is the great foundation, whereupon all doe depend. Maimony in *Mishn. b. 2. in Keriath Shemangh ch. 1. f. 1. 2.* is one] so in Mark. 12.29, the LORD our God the LORD is one: where the word is, (which the Hebrew wanteth) is supplied in the Greek; and explained by a learned Scribe saying, Well, Master; thou hast sayd the truth: for there is one God, and there is none other but Hee; Mark. 12.32. So Paul sayth, there is no other God, but one: 1. Cor. 8.4. Here, it is probable, that Moses closely taught the unity of the Godhead, and trinity of persons, Jehovah, the Father; our God, the Son; and Jehovah, the Holy Ghost: thus many doe understand these words. But the Apostle cleerely openeth the mystrie; saying, There are three that beare record in heaven; the Father, the Word, and the Holy Ghost; and these three are one; 1. John 5.7. And here is the ground of faith.

5 Vers. 5. love] The end of the commandment is love, out of a pure heart, and of a good conscience, and of faith unfeigned; 1. Tim. 1.5. See the notes on Exod. 20.6. Jehovah thy God] these imply the causes of our love of the Lord; the one, for his own nature and being, Jehovah; the other,

for the covenant of his grace, whereby he is our God. These two are often ioyned together by Moses and all the Prophets.

heart] unto the heart the Scripture attributeth wisdom and understanding. 1. King. 3.9. 11.12. Prov. 2.2. 10. and beleeve in God; differing from confession with the mouth; Rom. 10.10. and it is opposed unto hypocrisie, Math. 15.8. soule] the seat of the will and affections, Deut. 10.14. & 10.15. & 12.20. 21. might] in Hebrew Meod, which signifieth might or vehemencie; all that we can. The Chaldee translateth it riches; the Greek power (*dunamis*); but the Holy Ghost useth a more significant Greek word (*ischus*) might or abilitie, Mark. 12.32. where also another word is added for explanation, *dianoia* which is the efficacie both of the minde and will, and the Scribe useth a fifth word *Sunesis*, understanding, Mark. 12.33. By which varietie of words, God would teach us to love him unfeignedly, with all whatsoever is in us, and in our power; for we ought to honour him with our substance also, Prov. 3.9. This prayse is of King Iosias above all Kings, that hee turned to the Lord, with all his heart, and with all his soule, and with all his might; according to all the law of Moses, 2. King. 23.25. Moreover from this word with all thy might, the Hebrewes teach, that a man is bound to blesse (God) with cheerefulness of soule, for evill (or affliction) even as hee blesteth for good (or prosperitie) with gladnesse: Maimony in *Beracoth*, ch. 10. f. 3. And hereof wee have a good example in Iob, Iob. 1. 21.

6 Vers. 6. these Words] the oracles of God, are also to be loved, as the outward meanes whereby wee are brought to the love and obedience of God: Psal. 119.97. 98. in thy heart] as the fleshy tables wherein Gods law is to be written; Prov. 3.3. & 7.3. 1. Cor. 3.3. The Greek addeth, in thy heart, and in thy soule.

7 Vers. 7. whet them] that is, often, earnestly and diligently teach them; that they may peirce the hearts of thy children, to understand and affi& them. So the Greek

and Chaldee explaine it, to fore instruct and teach. *thy children*] or *thy sonnes*: under this name, the Hebrewes understand, not the naturall sonnes onely, but scholars also or disciples: because disciples are called *sonns*, as it is written (in 1 King. 2. 3.) and the *sonns* of the Prophets came forth. &c. *Maimony* in *Talmud Torah*. c. 1. sect. 2. Children are to be trained up (or catechized) in the way they should goe; and brought up in the nourture and admonition of the Lord; Prov. 22. 6. Ephes. 6. 4.

8 Vers. 8. *phylacteries*] or, *frontlets*: ornaments fastned unto the head; the Greek therefore calleth them *unmoveable*. Of these, see the notes on Exod. 13. 9. 16. By these outward rites, God would teach them to apply all their study, and all their practise, unto the keeping of his Law.

9 Vers. 9. *doore posts*] by this signe, to professe unto all, their love unto the Law; and to have it alwaies in remembrance. So the blood of the Paschall Lambe, was stricken on their doore posts, Exod. 12. 7. Of this rite, the Jewes are to this day very carefull, and even superstitious. The manner of observing it, they have recorded thus. They wrote two severall places of the Law; namely, *Hear O Israel* &c. Deut. 6. 4. - 9. And it shall be if you shall hearken, &c. Deut. 11. 13. - 21. upon one peece of parchment: which they rolled up, beginning at the bottom, and so to the top; that when any should open to reade it, he might reade from the beginning to the end. After it was rolled up, they put it within a pipe of reed, or of wood, or of any other matter, and fastned it to the doore post, with a nyle; but blessed God, before they so fastned it, who had commanded them that thing. If it were hung up on a stick, it was unlawfull; for that was no fastning: or, if it were layd behind the doore, it was as good as nothing. The writing was fastned a good heighth upon the doore post within, and it must be on the right hand, as a man went into the house: if it were

on the left hand, it was unlawfull. These things *Maimony* sheweth at large, in *Mishneh treat. Tephilin* (or of *Phylacteries*, &c.) ch. 5. & 6. adding this in the end: A man must be warned of the post writings, because it is every ones duty continually. And every time that hee goeth in, & goeth out, hee meeteth with the name of the holy blessed God, and shall remember the love of him, and awake out of his sleep, and his errors among the vanities of the time; and know that there is nothing which abideth for ever, and for ever and ever, but the knowledge of (God) the everlasting Rock; and forthwith, hee returneth to his knowledge, and walketh in the streight and even wayes. Our ancient wise men have sayd: whosoever hath his phylacteries on his head and on his arme, and fringes on his garment, and postwriting on his doore; he is fortified that he shall not sin: for behold, hee hath many remembrances, & they are the Angles which deliver him from sinning; as it is written, The Angell of the Lord encampeth round about them that feare him, and delivereth them, Psal. 34. 8. Thus have they magnified their outward observances; and were taxed by our Saviour, for making their phylacteries broad, and the fringes of their garments large, Math. 23. 5. See the annotations on Exod. 13. 9.

Vers. 10. *to give unto thee*] understand, hee sware that hee would give unto thee: so in v. 19.

Vers. 11. *digged*] or *hewed*, to weete out of the Rock. Under these particulars, all other good things are implied: for which men ought to serve the Lord with ioyfulness and with a good heart; Deut. 10. 17. Prov. 3. 9. 10. And by earthly riches, the spirituall graces of God in Christ, are also understood; as 1. Cor. 1. 4. 5. 7. Ephes. 1. 18. &c. 2. 5. 6. 7. *full*] or, *satisfied*: which also is a blessing of God; Levit. 26. 5. But by mens corruption, may easily bee abused, unto lasciviousnesse, Deut. 32. 13. 14. 15.

Vers. 12. *forget Jehovah*] the Chaldee saith, *forget the feare of the LORD*; that is, his true Religion. The Greek addeth, *lest thy heart be deceived, and thou forget the Lord*.

When

10

11

12

When men doe corrupt their religion, they are sayd to forget God, *Psal. 106. 20. 21. & 44. 21. Iudg. 3. 7. Ier. 3. 21. & 18. 15.* And this wee are prone unto in prosperitie: therefore the Prophet prayeth, *Give mee not riches, lest I be full, and betye thee, and say, who is the Lord?* *Prov. 30. 8. 9.* This doctrine Moses repeateth in *Deut. 8. 10. 11.* *servants* the Greek and Chaldee translate servitude (or bondage.) Of this the Jewes made yeerely mention, when they brought their first fruits unto God, *Deut. 26. 5. 6. &c.*

13 *Verf. 13. feare* this is for the inward worship of God, as the two next are for his outward service, and profession of the same. *Feare* is expounded worship, *Math. 15. 9. from Esay 29. 13.* and so Christ speaketh, having reference to this Scripture, *Mat. 4. 20.* See after, on *Deut. 10. 12.* *serve him* the Greek addeth, *serve him onely*: and so Christ alledgeth it against Satan, *Mat. 4. 10.* The like is to be understood of the other two things heere mentioned. Under service prayer is comprehended, which Christ hath taught us, that it must be to our Father which is in heaven, *Luke 11. 2.* So of the Hebrewes it is sayd, *Wee are commanded to pray every day, as it is written, And yee shall serve the Lord your God, Exod. 23. 25.* Wee have beene taught, that this service is prayer, as it is written, *And to serve him with all your heart*: Our wise men have sayd, what service is this with the heart? it is prayer. And there is no number of prayers by the Law, neyther is there any set-forme of this prayer, by the Law, nor any appointed time for prayer, by the Law. And therefore women and servants are bound to pray, because it is a commandment, the time whereof is not determined: But the dutie of this commandment, is thus, that a man make supplication and prayer every day, and shew forth the praise of the holy blessed (God,) and afterward aske such things as are needfull for him, by request and by supplication; and afterward give praise and thanks unto the Lord for his goodnes which hee abundantly-ministred unto him, every one according

to his might. If hee bee accustomed unto it, let him use much supplication and prayer: and if he bee of uncircumcised lips, let him speak according as hee is able, at any time when he will; and so they make prayers, every one according to his abilitie. *Maimony in Misneh, treat. of Prayer, ch. 1. f. 3. 3.* *swaie* before this

the Greek addeth, and shalt cleave unto him: which words are used by Moses in *Deut. 10. 20.* and from thence here taken.

Swearing is used for all other profession of Gods name and truth: as, when the Prophet sayth, *Every tongue shall sweare, Esay 45. 23.* the Apostle expounds it, *Every tongue shall confesse unto God, Rom. 14. 11.*

Verf. 14. other gods which the Chaldee interpreteth, *Idols of the peoples.* By going, or walking after such, is meant worshipping or serving them; as afterward is shewed, *Deut. 8. 19. & 13. 2. 4.*

Verf. 15. in the midst the Chaldee expounds it, *his majestie dwelleth in the midst of thee.* Gods presence, and diligent looking to the waies of his people, is hereby meant, *Esay 12. 6. Rev. 2. 1. 2.* Of jealousy, see *Exod. 20. 5.* by it was signified that God would not forgive their transgressions; *Ios. 24. 19.*

Verf. 16. in Massah or, in the tentation (as the Greek and Chaldee explaine it;) where in their distresse and want, they tempted the Lord, saying; *Is the Lord amongst us, or no?* *Exod. 17. 1. -- 7.* As prosperitie; so adversitie often occasioneth men to sinne: therefore the Prophet prayeth against both extremities, *Prov. 30. 8. 9.*

Verf. 18. right in Greek, *pleasing*: which the word also signifies, as is noted on *Exod. 15. 26.* And so our Saviour did awaies those things that pleased his Father, *Ioh. 8. 29.* By things right and good; are meant the things commanded of God, and the doing of them with a sincere heart. To performe this, the Apostle sayth; *Be ye transformed by the renewing of your minde, that yee may prove what is that good, that well-pleasing and perfect wil of God.* *Rom. 12. 2.*

Verf. 19. to drive out that is, hee
E 3 swaie

sware unto thy fathers; that hee would drive out, &c. But because the people obeyed not the voice of God, hee would not drive out all from before them; Judg. 2.1.2.3.12.14; & 3.1.--4.

20 Vers. 30. *to morrow*] that is, hereafter, in time to come. See Exod. 13.14. Here followeth a brieft Catechisme, containing the grounds of Religion. *what are*] that is, *what meane*, or *signifie*. The word *are*, is supplied also in the Greeke; (as before in v.4.) and by it, the meaning of Gods precepts is intended, as the answer following sheweth. Here God provideth for the continuance and propagation of his true religion in Israel: in respect of the whole Law, morall, ceremoniall, and judiciall *commanded you*] The Law was commanded the Fathers, that they should make them knowne to their children, that the generation after, even children that should bee borne, might know; might rise up, and tell their children: Psal. 78.5.8.

21 Vers. 21. *to Pharaoh*] the historie hereof, is in Exod. 1. & 2. &c.: the mysterie was, our servitude unto sin, and Satan; from which God hath redeemed us; as Rom. 6.17.18. Heb. 2.14.15. The memoriall whereof, is alwaies to bee continued amongst us and our posterity, to the praise of Gods grace. Dent. 26.5.6.7.8.9. *strong hand*] that is, *by force and constraint*, through great judgements: see Exod. 6.1. & 3.19.

22 Vers. 12. *evill*] that is, hurtfull, grievous, noysome, to the enemy; as were all the plagues of Egypt, Exod. 7. & 8. &c. So in Rev. 16.12. a noysome and evil sore. *house*] that is, *household*; as the Chaldee translateth it, *men of his house*. *our eyes*] that is, *our sight*. This is one of Gods promises to such as trust in him; *with thine eyes shalt thou behold, and shalt see the reward of the wicked*: Psal. 91.8.

24 Vers. 14. *for good*] or, as the Greeke playneth, *that it may be well with us*. The end of our redemption from miserie, is that we may serve God, and keep his Law,

for his glory in our good and salvation; Rom. 6.17.18.22. *to preserve*] meaning, *that hee may preserve us alive*: the Greeke translateth, *that wee may live*. Heere life is promised to the doers of the Law; as also in Luke 10.28. but this is a legall promise; impossible for us to fulfill, Rom. 8.3. and is not of faith (as the Apostle teacheth) by which the just shall live; Gal. 3.11.12.

25 Vers. 25. *justice*] or *righteousnesse*; the Greeke translateth *Mercy shall be to us*: so the word *justice* sometime signifieth, Psal. 112.9. But here it meaneth *justice* or *righteousnesse* whereby men if they could doe the Law, might be justified before God; and differeth from the justice of faith which we have obayned in Christ; as Paul sayth, *Moses describeth the justice which is of the Law, that the man which doth those things, shall live by them. But the justice which is by faith, speaketh, &c.* Rom. 10.5.6. Thus the Law, was a Schoolemaster unto Christ, that wee might be made righteous by faith: Gal. 3.24.

CHAPTER VII.

1. A commandment to roote out the seven Nations in Canaan, 4. lest they corrupted Israel. 5. To abolish their idolatrie. 6. The holinesse and election of Israel, whence it proceedeth, 9. and what use they should make thereof. 12. The blessings promised upon the keeping of the Law. 16. The commandment repeted, to abolish idolaters and their religion. 17. A confirmation of the faith of Israel, against the multitude of their enemies; 22. whom God promisseth to destroy, but not all at once. 25. The abomination of their idolatrie.

WHen Iehovah thy God, shall have brought thee in; into the land whither thou goest in, to possesse it: and hath cast-out many nations,

nations, from thy face; the Chethite,
 and the Girgasite, and the Amorite,
 and the Canaanite, and the Pheriz-
 zite, and the Evite, and the Iebusite;
 seven nations; greater and mightier,
 2 then thou. And Iehovah thy God
 shal have delivered them, before thee,
 and thou shalt smite them: utterly-
 destroying thou shalt utterly-destroy
 them; thou shalt not strike, ~~any co-~~
 3 venant with them, nor shew them
 grace. Neyther shalt thou make-
 mariages with them: thy daughter,
 thou shalt not give unto his son; and
 his daughter, thou shalt not take
 4 unto thy son. For he will turn-away
 thy son, from after me; that they may
 serue other gods: and the anger of
 Iehovah, will be kindled against you;
 5 and will destroy thee, suddenly. But
 thus shall ye doe, unto them; yee shall
 destroy their altars; and break-down
 their pillars: and cut-down their
 groves; and their graven-images, yee
 6 shall burne with fire. For thou, ~~art~~
 an holy people; unto Iehovah thy
 God: Iehovah thy God, hath cho-
 sen thee, to be unto him, a peculiar
 people: aboue all peoples, that ~~are~~
 7 upon the face of the earth. Not for
 your multitude above all peoples,
 did Iehovah set-his-love upon you,
 and chose you: for ye ~~were~~ the fewest,
 8 of all peoples. But because Iehovah
 loved you, and because hee would
 keep the oath, which hee had sworn
 unto your fathers; hath Iehovah
 brought you out with a strong hand:
 and hath redeemed thee, out of the
 house of servants; out of the hand,
 9 of Pharaoh king of Egypt. Know
 therefore; that Iehovah thy God, hee

is God: the faithfull God, that kee-
 peth covenant and mercy, to them
 that love him, and that keepe his
 commandements, to the thousand
 generation. And repayeth them that
 hate him, unto his face, to destroy
 him: hee will not delay, to him that
 hateth him; unto his face, hee will
 repay him. Therefore thou shalt
 10 keep, the commandement, and the
 statutes and the judgements; which
 I command thee, *this day*, to doe
 them.

§ § §

And it shall be, because yee shall
 hearken, to these judgements; and
 shall keep and doe them: that Ieho-
 vah thy God, will keepe unto thee,
 the covenant, and the mercy; which
 hee sware, unto thy fathers. And
 hee will love thee; and will blesse thee,
 12 and multiply thee: and hee will blesse
 the fruit of thy wombe, and the
 fruit of thy land, thy corne, and thy
 new-wine, and thy new-oile, the
 encrease of thy kine, and the flocks
 of thy sheep; upon the land, which he
 sware unto thy fathers, to give unto
 thee. Blessed shalt thou be, above all
 13 peoples: there shall not be, a barren-
 male or a barren-female, among
 thee, or among thy cattell. And Ie-
 hovah will take-away from thee, all
 sicknesse; and all the evill diseases of
 Egypt, which thou knowest; hee
 will not put, upon thee; but will lay
 them, upon all that hate thee. And
 thou shalt cate-up all the peoples,
 14 which Iehovah thy God, giveth un-
 to thee; thine eye, shall not spare
 them: neyther shalt thou serue their
 gods;

10

11

12

13

14

15

16

17 gods; for that, *with* a snare unto thee. If thou shalt say, in thine hart; these
 18 nations, *are* moe then I: how shall I be able, to dispossess them? Thou shalt
 not be afraid, of them: Remembring thou shalt remember, that which Iehovah thy God did; unto Pharaoh, &
 19 unto all Egypt. The great tentations, which thine eyes saw; and the signes and the wonders, & the strong hand, & the stretched-out arme; *with* which Iehovah thy God brought thee out: so wil Iehovah thy God doe, unto all peoples; of whose faces, thou art afraid. And also, Iehovah thy God
 20 wil send the horner, among them: untill *they* perish that *are* left, and that hide-themselves from thy face. Thou shalt not be affrighted, at their faces: for Iehovah thy God, *is* in the midst of thee, a great God, & a fearfull. And Iehovah thy God, wil pluck out these nations, from thy face, *by* litle and litle: thou shalt not be able, to consume them suddenly; lest the wild-beasts of the field, multiply upo thee.
 23 But Iehovah thy God, will deliver them, before thy face: and wil destroy them, *with* a great destruction; until they be wasted out. And he wil deliver their kings, into thine hand; and thou shalt destroy their name, from under the heavens: there shall not a man stand, before thy face; until thou have wasted them out. The graven
 24 images of their gods, shal ye burn with fyre: thou shalt not desire, the silver and gold *that is* on them, nor take it unto thee; lest thou be snared therin; for, it *is* an abomination, to Iehovah thy God. And thou shalt not bring
 26 an abomination, unto thine house;

lest thou be a cursed-thing, like it: detesting thou shalt detest it, and abhorring thou shalt abhor it, for it *is* a cursed-thing.

Annotations.

C Hethite] that is, as the Chaldee explainys them, Chethites, Girsasites &c: see the notes on Gen. 10. 16. Here Moses sheweth an other tentation whereby Israel might be drawn from the love and obedience of God; even by communion with idolaters, and their abominations; which therefore they ought carefully to avoyd. *seven nations*] that number Paul also mentioneth, in *Act.* 13. 19. in rehearsing them the scripture sometime reckneth moe or fewer; *Gen.* 15. 19. *Exod.* 23. 23. *Seven* is a full and perfect number: see *Gen.* 2. 2. and signifieth the many enemies of the Church, whom God will subdue, though they be mightier then we; for his strength *is* made perfect in weaknes. 2. *Cor.* 12. 9.

Vers. 2. *before thee*] that is, as the Greek explaineth it here, and in *vers.* 23. *into thine hands*. So in *Deut.* 23. 14. *utterly-destroy*] as *accursed* or *anathematized*: see the notes on *Exo.* 22. 20. Compare with this Law, *Exod.* 34. 11. 12. &c.

Vers. 3. *make mariages*] or, *joyne-in-affinitie*, by way of mariage: and this concerned not the seven nations onely, but all heathens, *Exr.* 9. 1. 2. The Hebrewes say; *An Israelite that lyeth with an heathen woman of any other nation, by way of mariage; or an Israelite that so lyeth with an heathen man, they are to be beaten by the Law, Deut.* 7. 3. whether it be of the seven nations, or of any other peoples, it is within this prohibition. And so it is expounded by *Exra* &c. Maimony in *Issurei bia'*, ch. 12. sect. 1.

Vers. 4. *from after me*] that is, from following me and my Law. The Greek translateth *from me*: the Chaldee, *from after my feet*. *other gods*] the Chaldee explainys it,

it, the idols of the peoples. This was fulfilled even in Solomon the wise, who clave in love unto strange women, and they turned away his heart after other gods, and his heart was not perfect with the LORD his God. 1. King 11.2.4. *will be kindled*] so it was against Solomon for this sinne, the LORD was angry with him, because his heart was turned from the LORD, the God of Israel; 1. King. 11.9.

Verf. 5. pillars] or, statues, or standing-images: see Exod. 23.24. & Levit. 26.1. This Law was executed by the good Kings of Iudah, 2. King. 18.4. & 23.6. - 14. groves] or trees planted for religious use; whereof see the notes on Exod. 34.13. here they are commanded to be cut-down: in Deut. 12.3. to be burnt with fire. The Hebrewes say, A tree which is planted at the first to be served (or worshipped) is unlawfull for any use; and that is Asherah (the grove) spoken of in the Law. If it were not planted for religious use at the first, but that afterward some man had worshipped it, though all the body (or stock) bee not unlawfull; all the boughes, and the leaves, and the branches, and the fruits that it bringeth forth all the while that it is worshipped, they are unlawfull for any use. A tree under which they have set up an idoll, all the while that it is under it, (the tree) is unlawfull for any use: if (the Idol) be taken from under it, then it is lawfull, because it was not the tree it selfe which was worshiped. Maimony in treat. of Idolatry, ch. 8. f. 3.4. *graven images*] to weete, of their gods, as is expressed in v. 25.

Verf. 6. peculiar] the Chaldee translateth it beloved: properly it is a peculiar-treasure or jewell, which is deere unto any; see Exod. 19.5. This grace, proceeding from the election of God, hee hath fulfilled in Christ, Who gave himselfe for us, that hee might redeeme us from all iniquitie, and purifie unto himselfe a peculiar people, zealous of good workes; Tit. 2.14. Ephes. 1.4.5.

Verf. 7. set his love] or, affected you, as Gen. 34.8. So the Chaldee translateth, taken pleasure, the Greek, elected you. The number of Gods elect, are few, Math.

Mat. 22.14. and their election is of his grace, not of their worthinesse, Rom. 9. 11.16. & 11.5.6.

Verf. 8. the oath] Gods irrevocable promise, (proceeding from grace) of which there is often mention, and the memorie whereof caused him to turne away his wrath, when hee would have destroyed them, Exod. 32.12. 13.14. God willing more abundantly to shew unto the heires of promise, the immutabilitie of his counsell; confirmed it by an oath: that by two immutable things, in which it was impossible for God to lye, wee might have a strong consolation; Heb. 6.17.18. *servants*] in Greek and Chaldee, servitude, or bondage. A figure of our deliverance from the servitude of sin, and of men: Joh. 8.34.36. Rom. 6.14. 16. 17.-20. 1. Cor. 7.23.

Verf. 9. Know therefore] Hebr. And thou shalt know: so in v. 11. see the notes on Gen. 31.44. *that love him*] see the notes on Exod. 20.6. Vnto this promise, Daniel hath respect in his prayer, Dan 9.4. and Nehemiah, Neh. 1.5.

Verf. 10. his face] that is, the face of every of them. So after, to destroy him, that is, every one of them: therefore the Greek translateth plurally, them. The Chaldee saith, in their life (time) hee will repay them. Chazkuni likewise and others expound it, In his life time. And so it is said, Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner: Prov. 11.31. A like phrase there is, of recompensing the wicked into their bosome, Esay 65.6. *not delay*] that is, not faile; see the notes on Exod. 22.29. *will repay him*] or, recompense, reward him; to weete, with vengeance or punishment, as these are ioyned together in Deut. 32.35.41. and it is called payment or reward, because it shall be according to mans work, Job. 34. 11. Psal. 62.13.

Here beginneth the 46. section of the Law; whereof see Gen. 6.9.

Verf. 12. because] the Greek translateth it when it implieth a reward of their obedience,

8

9

10

12

dience, which God of his grace will give: as in Gen. 22. 18. And the originall word sometime is used for a reward, as Psal. 119. 11. sometime it signifieth for, or because of: Esay 5. 23. *these*] the Greek addeth, *all these*; which is intended; as the like phrase in Deut. 27. 26. is opened by the Apostle, Gal. 3. 10. And under the name judgements, the commandments and statutes are also contained. *keep unto thee*] understand againe, *keep and doe*, (that is *performe*) unto thee. Heere by promises of communicating good things, and turning away evill, hee exciteth them unto obedience: for godlinesse is profitable unto all things, having promise of the life that now is, and of that which is to come: 1. Tim. 4. 8. *sware unto thy fathers*] The oath and promise unto the fathers, pertaineth unto the faithfull children, which are all implied in the covenant, Psal. 105. 8. -- 11. Luk. 1. 55. 72. 73. 74. Act. 3. 25. 26. Gal. 3. 29. So punishment remaineth for the wicked, from the parents to the children; for God recompenseth the iniquity of the fathers, into the bosome of their children after them; Lev. 32. 18.

13 Ver. 13. *love thee*] that is, continue to love thee: for the love of God to his people, was the cause why hee chose and called them, v. 7. 8. *not that wee loved God, but that hee loved us*, 1. Ioh. 4. 10. and from the feeling of this in our hearts, proceedeth our love towards God; and out of love, obedience; and so God continueth his love, which is the fountaine of all blessings. So Christ saith, *Hee that hath my commandments, and keepeth them, is hee that loveth me: and hee that loveth mee, shall bee loved of my Father, and I will love him, and will shew my selfe unto him*: Ioh. 14. 21.

fruit of thy womb] in Chaldee, the child of thy bowels: so in Deut. 28. 4. The just man walking in his integrity, his children are blessed after him; Prov. 20. 7. *increase*] or young; as Exod. 13. 12. the Greeke and Chaldee here translate, *herds of thy kine*.

14 Ver. 14. *barren male*] the Greeke translateth, *without seed* (or generation)

compare this with Exod. 23. 26. Hereupon barrenness was a reproach, Luk. 1. 25. and fruitfulness, counted a blessing, Psalm. 128. 1. 3.

Ver. 15. *evill diseases*] that is, painefull, malignant and incurable diseases, as Deut. 28. 27. Compare Exod. 15. 26. & 23. 25. *lay*] Hebr. give: that is, lay, or impose; as the Greeke translateth.

Ver. 16. *eat-up*] that is, as the Chaldee translateth it, *consume*: But the word *eat*, hath respect unto that in Num. 14. 9. *they are bread for us*. See also Psal. 14. 4. This is not onely a promise of victorie, but a precept also, to abolish those cursed nations; as the words following manifest: and v. 1. 2. 3. *spare*] to weete, from vengeance: *not take pittie on them*. This affection is often given to the eye, (as in other cases, Mat. 20. 15.) See Gen. 45. 20. Deut. 13. 8. Ezek. 5. 11. *snare*] a cause of thy ruine: the Chaldee saith, *a scandall, or stumbling block*: So after in v. 25. See Exod. 23. 33. and the performance hereof mentioned in Psal. 106. 36. *they served their idols, which were a snare unto them*.

Ver. 17. *disposseesse them*] or, as the Chaldee translateth, *cast them out*: in Greeke, *destroy them*. These words of God, tend to the strengthening of faith, against the feares and infirmities of the Saints, and power of their enemies. Compare Num. 13. 32. -- 34.

Ver. 18. *Egypt*] or, the Egyptians, as both Greeke and Chaldee doe translate. This example is often mentioned for the comfort of faith; Deut. 4. 34. &c. & 29. 2. 3. for it was a manifestation both of the power of God, and of his good will towards his people.

Ver. 19. *tentations*] or, trials, essayes: see Deut. 4. 34. & 29. 3.

Ver. 20. *the hornet*] or, hornets, as the Greeke translateth. As God by frogs, lice, and other creatures, plagued the Egyptians, Exod. 8. so did hee the Canaanites with hornets, Ios. 24. 12. shewing his power in confounding mighty enemies, by small and weak meanes. 1. Cor. 1. 27. 28. Hereby also

also the pricks and terrors of conscience sent up in the wicked, may fully be signified. So in *Exod. 23. 18.* *from thy face*] the Greek translateth *from thee*: so it is referred to the latter word *hide*, rather then to the former *perish*.

21 Vers. 21. *fearfull*] or *terrible*, in Greek, *strong*: that is, able to save thee, terrible to thine enemies, (as *1. Sam. 4. 7. 8.*) and unto thee *fearfull* and to be revered; *Psal. 89. 7.*

22 Vers. 22. *by little*] This was accomplished, when some could not at the first be driven out, *Ios. 15. 63. Iudg. 3. 1.* *suddenly*] or, *hastily, quickly*; that is, at once: but by degrees. Yet in *Deut. 9. 3.* hee promiseth that they should destroy them *suddenly*; to weet, in respect of their enemies, upon whom sudden destruction came ere they were aware: but in respect of Israel it was not so soone as they looked for and desired. For God foresaw their infirmities, and how they would sin against him, if they were not exercised with troubles: yea and for their sinns it is observed, that hee would not drive out the nations, that through them he might prove Israel, whether they would keepe the way of the Lord, &c. Therefore the Lord left those Nations, without driving them out *hastily*; neither delivered hee them into the hand of *Ioshua*: *Iudg. 2. 21. 22. 23.*

18 *beasts*] Hebr. *beast*. Here the Greek addeth, *lest the land be wilderness, and the wilde beasts of the field multiply*. God could also have destroyed the wilde beasts from before them, (as he promiseth in *Levit. 26. 6. Exek. 34. 25.*) but if Israel had suddenly destroyed the peoples; pride, or security, or other vices would have crept upon them, which God in justice must also have punished: See *Iudg. 3. 1. 2. 3. 4.*

23 Vers. 23. *destroy*] or, *vexe*, with stir and tumult: see *Deut. 2. 15. & 28. 20. Exod. 14. 24.* It implyeth troubles and vexations, which should cause their destruction. So the promise of God should certainly be performed; though not so speedily as men desired, that their faith, and

patience might bee tried.

24 Vers. 24. *their kings*] as was fulfilled in *Ios. 10. 24. & 12. 7. 9. 24* where one and harty kings are reckoned, whom Israel conquered. *from under heaven*] out of this world: the Greek translateth, *out of that place*. This hath long since been accomplished; that now there is no memorie either of those Kings, or of any of those peoples on the earth.

25 Vers. 25. *The graven images of their gods*] in Chaldee, *The images of their idols*: under the name *graven*, all other sorts are implied, as images molten, or painted, or the like; *Esay 30. 22.* And by saying of *their gods*, hee excepteth other images for civill use, as the image of Caesar upon his coine was lawfull, *Mat. 22. 20. 21.* The Hebrewes say, *Figures (or Images) which idolatrous heathens make for beauty (or civill ornament) are lawfull to be used: but figures which they make for idolatry, are unlawfull.* Maimony treat. of *Idolatrie*, ch. 7. f. 6.

burne] so David burnt the Philistines gods, *1. Chron. 14. 12.* See *Deut. 12. 3.* *silver and gold*] these are named for an instance, but all other idolatrous instruments are implied, *covering, ornament, &c. Esay 30. 22.* *nor take it*] Hebr. and take it; that is, and not take it: the former prohibition is here againe to bee understood, as in the verse following, and often in the Scriptures. *lest thou be snared*] that thou be not snared; this word

19 20 *lest* often implieth certaine danger, as is noted on *Gen. 3. 3.* and by *snared*, is meant falling into sin, and so into destruction: as before in v. 16. *an abomination to Iehovah*] Hebr. *the abomination of Iehovah*; that is, a thing which the Lord much abhorreth. And this is another reason of the prohibition.

26 Vers. 26. *into thine house*] for any use or profit to thy selfe; and so, from these words, the Hebrewes gather, that *The idoll, and things that serve it, and that which is offered thereto, and whatsoever is made for it, is unlawfull for any use.* Maimony treat. of *Idolatrie*, c. 7. f. 2. *lest thou be*] Hebr. and thou

thou be a cursed thing; meaning, and that thou be not, or lest thou be: see the notes on Numb. 4. 19. or, for so thou shalt be a cursed thing, like it. it is a cursed thing] in Hebrew Cherem, in Greek Anathema; which meane a thing separated from mens use, and devoted either to destruction, as the idoll and instruments thereof here mentioned: or, at the Lords appointment to be carried into his treasure, as were the goods of Iericho, Ios. 6. 17. 19. 24. This law against idolls and images, which are the work of mens hands, Psal. 115. 4. extendeth not to the creatures of Gods making, though by man abused to idolatry; as the Hebrewes also expound it, saying; Whatsoever hath not bene taken by mans hand, and which man hath not made, though it hath been worshiped, yet is it lawfull to have use of it: Therefore the heathens that served (or worshiped) the mountaines, and the hills, and the trees that were planted at first for fruit, and fountaines of water, that are common, and beasts: loe these are lawfull to be made use of, and it is lawfull to eat of those fruits, which were worshiped in the place where they grew, and of those beasts; &c. A beast is not unlawfull, so long as a man hath not done with it any work pertaining to idolatry; but if he have done any (such work therewith) it is unlawfull every whit; as if he kill it to the service of an idoll, or exchange it, &c. provided that it be his own beast [and not an other mans:] for if hee kill his neighbours beast to an idoll, or exchange it, it is not made unlawfull: for no man can make a thing unlawfull which is not his owne. If one worship any ground in the world, it is not made unlawfull: if he dig pits or caves therein, to the name of an idol, they are unlawfull, &c. Maimony treat. of Idolatry, c. 8. f. 1.

CHAPTER VIII.

1. An exhortation, to keep and doe the Law, for their owne good;
2. because of Gods former mercies in the wilderness,
7. and future blessings in Canaan,
10. A war-

ning lest fullnesse occasion them to forget God, and his former benefits: 17. and least they presume of their owne strength. 19. A protestation against them, that they shall perish, if they forget and forsake their God.

ALL the commandment, which I command thee this day, yee shall observe to doe: that yee may live and multiply, and goe in, and possesse the land; which Iehovah Iware, unto your fathers. And thou shalt remember all the way; which Iehovah thy God led thee, these fourtie yeeres, in the wilderness: for to humble thee, to tempt thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no. And bee humbled thee, and suffered thee to hunger: and fed thee with Manna, which thou knewest not; neither did thy fathers know: that hee might make thee know, that man liveth not, by bread onely; but by every (word) that proceedeth out of the mouth of Iehovah, doth man live. Thy rayment, waxed not old, upon thee; and thy foot, swelled not: these forty yeres. And thou shalt know, with thine heart: that as a man chasteneth his son; Iehovah thy God chasteneth thee. And thou shalt keep, the commandments of Iehovah thy God: to walk in his wayes, and to feare him. For, Iehovah thy God, bringeth thee into a good land: a land of brooks of waters, of fountaines and of depths; that yssue out in the vallie, and in the mountaine. A land of wheate, and of barley; and of vines and figtrees, and pomegrats:

9 nats: a land of oile olive, and honey. A land, wherein thou shalt eat bread, without scarcenes; thou shalt not lack any thing, in it: a land, whose stones are yron: and out of whose mountaines thou mayst hew brasle.

10 And thou shalt eat, and be full: and thou shalt blesse, Iehovah thy God; for the good land which hee hath given thee. Take heed to thy selfe;

11 lest thou forget, Iehovah thy God: in not keeping his commandements, and his judgements, and his statutes; which I, command thee, *this day.*

12 Lest thou eat, and be full: and buildest good houses, and dwellest in

13 them. And thy herds, and thy flocks, multiply; and silver and gold, be multiplied to thee: and all that thou

14 hast, bee multiplied. And thine heart, bee lifted-up: and thou forget, Iehovah thy God; which brought thee forth, out of the land of Egypt, out of the house of servants. Who

15 led thee, thorow that great and fearful wilderness; wherein were fyrie serpents, and scorpions; and drought, where *there was* no water: who brought forth unto thee, waters;

16 out of the rock of flint. Who fed thee with Manna in the wilderness; which thy fathers knew not: for to humble thee, and for to tempt thee, to doe thee good, at thy latter end.

17 And thou say in thy heart: my power, and the might of my hand; hath gotten unto mee this wealth. But

18 thou shalt remember, Iehovah thy God; that *it is* hee, that giveth thee power, to get wealth: that, *he may* estab in his covenant, which hee swaie unto thy fathers, as *it is* this

day. And it shall be, if forgetting thou shalt forget Iehovah thy God; and shalt walk, after other gods, and serve them, and bow thy selfe down unto them: I testifie against you, *this day*; that perishing yee shall perish. As the nations, which Iehovah causeth to perish from your faces; so, shall yee perish: because, yee would not heare, the voice of Iehovah your God.

Annotations.

Commandement] that is, as the Greck translateth, *commandments*. See Deut. 5. 31. & 6. 1. *observe to doe*] or, *keep and doe*: as the phrase sometime signifieth. See the notes on Gen. 2. 3. *ye may live*] that is, continue long in a prosperous life; for, as sorrowes, plagues, miseries, are called *deaths*, Exod. 16. 17. 2. Cor. 11. 23. so a quiet and blessed estate is called *life*; as *yeres of life*, Prov. 3. 2, meane many good yeres: and in Psal. 30. 6. *life is opposed unto a moment*. *pousse*] or, *inherit the land*: under which, eternall life was figured: as is noted on Gen. 12. 5.

Verf. 2. *all the way*] that is, all the accidents that befell thee in the way; which were afflictions, wants, dangers on the one hand; and comforts, blessings, and deliverances on the other: by which, as by two walles, hee kept Israel from going astray. Therefore this leading thorow the wilderness, is often mentioned by the Prophets: as Amos 2. 10. Psal. 136. 16. & 78. 52. 53. Ier. 2. 2. 8. *to humble*] or *to afflict*: as the Greck translateth, *that hee might afflict thee, and tempt thee*. So v. 3.

tempt] or *prove*, to weete, their faith and obedience: See the notes on Gen. 22. 1. *to know*] that is, to have experiment in practise, of that which was in the m. The like is sayd of king Ezechias, whom God left, to tempt him, *that hee might know all that was in his heart*: 2. Chron. 32. 31.

But in respect of himselfe, God needeth not that any should testifie of man: for hee knoweth what is in man; and what himselfe will doe; Job. 2. 21. & 6. 6. A faithfull heart, loveth, serveth and beleeveth in God, as well in adversity, as prosperity, Math. 4. 4. but an unfaithfull, murmureth in afflictions, Psal. 78. 40. 41.

3 Vers. 3. *humbled*] or *afflicted*, as v. 2. So God *afflicteth* the strength of his people in the way, Psal. 102. 24. Hee suffered them to hunger, before he gave them Manna: so Gods people hunger and thirst after righteousness, and then he filleth them; Math. 5. 6. Luke 1. 53. *Manna*] Hebr. *Man*: of this meat, see the annotations on Exod. 16. 14. 15. &c. It was a figure of Christ, Job. 6. *bread onely*] that is, ordinary food, such as men live by: whereof bread is the principall. This sentence Christ alledged against Satan, when he tempted him to unlawfull meanes, for satisfying his hunger: Math. 4. 4. *word that proceedeth*] so the Greek also translateth, adding this word, as the Apostle also doth, in Math. 4. 4. But another Evangelist saith onely, *every word of God*, Luk. 4. 4. The word of God, is the ground of faith Rom. 10. 17. which they that have abiding in the, shall surely be fed in time of hunger, both soule and body, Psalm. 37. 3, &c.

4 Vers. 4. *not old*] that is, *was not worn-out with age*, as the Greek explaineth it: so in Deut. 29. 5. Neh. 9. 21. This was the second meanes of sustentation of life; which God also miraculously supplied unto them: that they might learne, not to seek as the Gentiles; or take thought, what they should eat, or drink; or wherewith they should be clothed, Mat. 6. 31. 32. *swelled not*] the Chaldee expoundeth it, *thy shoes were not bare* (or *broken*:) and so the Greek in Neh. 9. 21. where this is againe mentioned: and Moses himselfe in Deut. 29. 5. In this sense, it agreeth with the former. But it seemeth here to meane the feet properly, which swelled not, neither were surbated; though they tra-

vell'd so long thorow that dry and thorny wilderness: and so it meaneth health of body, which God also gave them, as the third blessing, necessary for this present life. *fourte yeeres*] the time of their travell in the wilderness: which number *fourte*, is often used for to denote the time of affliction and humiliation. See the notes on Gen. 7. 4.

5 Vers. 5. *know with thine heart*] that is, *know and acknowledge heartily*, upon thine own feeling and experience. So Iosua sayd unto them, *Yee know in all your heart, and in all your soule*; Jos. 23. 14. *chasteneth*] or *nurtureth*, *restrayneth* from the pleasures of the flesh. So other Scriptures speake of Gods chastisements, like a father, Prov. 3. 11. 12. Heb. 12. 5. 10. and, *Blessed is the man, whom thou chastenest* & Job. Psal. 94. 12.

6 Vers. 6. *his wayes*] which he hath commanded to walk in, that is, his Law: Exo. 18. 20. Psal. 25. 4. The Chaldee expoundeth it, *the wayes that are right before him*. These are opposed to mens owne wayes, Esai. 65. 3. & 55. 8. 9. They comprehend faith, and other duties of the first table, 1 King. 11. 33. 38. Act. 18. 25. 26. & 22. 4. and vertues of the second table also, 1 Pet. 2. 15. See the notes on Gen. 6. 12. *to fear him*] this is the meanes to keep men in Gods wayes; and is therefore set before, in 1 Chron. 6. 31. Psal. 128. 1.

7 V. 7. *good land*] a fat and fertile soile: see Numb. 13. 19. 20. *brooks*] or *rivers*: the Chaldee explaineth it, *flowing with brooks*. *of fountains*] or of *springs*: the Chaldee sayth, *welling-out fountaines and depthes*: the Greek, and *fountains of depthes*. By *deeps*, as mean: *store of waters*, as Gen. 1. 2. & 7. 11. These *brooks* and *springs*, figured the plentifull graces of Gods spirit; wherewith his church is watered: Joel. 3. 18. Ezek. 47. 1. &c. Rev. 22. 1. Psal. 65. 10. & 46. 5. *vallies*] *pus* for *vallies*, and *mountains*, as the Greek and Chaldee translate. One is often used for many; see the notes on Gen. 3. 2. *God sendeth the springs into the vallies*; *they run among the mountaines*: *they give drink to every beast of the field*; the wilderness

offer quench their thirst: *Psal. 104. 10. 11.*

V. 8. *pomegranates*] it significth both the fruit, *Numb. 13. 24.* and the tree that bears them, *Song. 7. 11. Agg. 2. 20.*

oile olive] *Hebr. olive-tree of oile*, that is, as the Chaldee expounds it, *olives that make oile.* With the fatnesse of the olive, they honoured God and man; *Judg. 9. 9.* These earthly fruits, figured also the heavenly graces, which the faithfull (watered with Gods word and spirit) are fylled and comforted with. *Psal. 81. 17. & 147. 14. Song. 8. 2.* The trees that bear these fruits, figure out gracious men; from whose doctrine and conversation, heavenly comforts doe flow in the Church: *Judg. 9. 8. — 13. Song. 4. 13. & 6. 10. Hos. 10. 1. & 14. 7. 8. Psal. 1. 3. & 52. 10.*

Verf. 9. *eat bread*] so having the fruition of Gods blessings therein, which sometime men have not, though the land be fruitfull; as *Deut. 28. 30. 33. 39. 40.* And for their synns it came to pass, that they did eat bread by weight, and with care; *Ezek. 4. 16.*

brasse] these latter are for munition, and other uses; as the former were for food: so all good things are implied. See also *Deut. 33. 25.* The mountaines as Gods storehouses were not onely fruitfull on the upmost face of them, with corne and grasse and trees of sundry sorts; but within their bowels as it were, bred minerals and metals of great use for man. *Iron is taken out of the dust, and Brasse is molten out of the stone; Job 28. 2.*

Verf. 10. *be full*] or, *satisfied*; which is a blessing that God giveth to the righteous, *Prov. 13. 25. Psal. 147. 14.* the contrary, to the wicked; *Mic. 6. 14. Hag. 1. 6.* *shalt blest Jehovah*] that is, *shalt give him thanks*; as where it is sayd, that *Jesus took bread, and blessed, Mark. 14. 22.* an other Evangelist sayth, *he took bread, and gave thanks; Luke 22. 19.* And as our Saviour teacheth us to blest before we eat, *Mat. 14. 19. 20.* so this law chargeth us to blest after we have eaten: and as for meat and drink, so for other good things which we receive of God; as David sayth, *Bless the LORD,*

& my soule, and forget not all his benefits, Psal. 103. 2. and the Apostle commandeth, *for every thing give thanks, for this is the will of God in Christ Jesus concerning you; 1 Thes. 5. 18.* The Hebrewes (from this Law of Moses) teach, that although it be here sayd, *thou shalt eat, and be full; and thou shalt blest &c.* yet if a man eat but a morsel (so much as an olive,) he is to blest after it. And he is bound to blest for all meat first, and afterward to use it: likewise if he be to smell unto any sweet thing, he is to blest, and after to have the fruition of it: as also to blest after whatsoever he eateth or drinketh, though he drink but one litle drought, or eat but a morsel. And as they were to blest for the use of the creatures; so for every thing commanded in the Law, they were first to blest, and then to doe the same. Women, and servants were bound to blest their meat; and litle children also, that they might be trayned up in the commandements. Uncleane persons whatsoever uncleanness they had, might blest notwithstanding. *Maimony tom. 1. in treat. of Blessings, ch. 1. f. 1. &c. and chapt. 5. sect. 1.*

Verf. 11. *lest thou forget Jehovah*] or, *that thou forget not Jehovah*; which the Chaldee expoundeth, *that thou forget not the fear of the LORD.* God is forgotten, when his commandements are neglected, *Psal. 106. 19. 21. Ier. 2. 32.* & he is remembered, when his precepts are remembered, and doen, *Psal. 103. 18.* Moses his next words, shew this to be the meaning here. So God is forgotten, when his works towards us are forgotten; as appeareth after, in *vers. 14. 15. &c.*

Verf. 12. *good*] that is, *goodly, fair, pleasant, commodious*: see the notes on *Gen. 1. 4.*

Verf. 14. *lifted-up*] the Chaldee expounds it *st-enghtned*, (or *hardned*;) meaning with pride, as is sayd of *N buchadnezar, Dan 5. 20.* and so *lifting-up* of the hart meaneth; as *Deut. 17. 20. Ier. 48. 19. Dan. 11. 12.* which is the way for men to forget God, as is written; *they were fylled, and their hart was lifted up, therefore have they forgotten me: Hof.*

Hof. 13. 6. *servants*] in Greek & Chaldee, *servitude* (or *bondage*.)

15

Verf. 15. *led thee,*] or, *made thee goe,* to weet, safely that thou shouldst not stumble, as Esa. 63. 13. This grace David remembreth in Psal. 136. 16. Which led his people through the wilderness &c. This was by a pillar of a clowd by day, and by a pillar of fyre by night; Exod. 13. 21. *fearfull*] for it was a land of deserts and of pits, a land of drought, and of the shadow of death; a land that no man pass'd through, and where no man dwelt; Jer. 2. 6. *fyerie serpents*] or, *serpent, burning-serpent and scorpion*; the Greek translateth, *where was the biting serpent and scorpion*: the Chaldee sayth, *a place of burning serpents and scorpions*. See Numb. 21. 6. &c. *scorpions*] Hebr. *scorpion*, one for many, as is noted on Gen. 3. 2. Scorpions are venomous creatures, which hurt and sting with their tayles: wicked men are likened unto such, Ezek. 1. 6. Rev. 9. 3. 5. 10. as also unto *Serpents*, Mat. 23. 33.

drought] or *thirst*: meaning a land of thirst, as is expressed in Esa. 35. 7. and so the Chaldee here translateth a place of dryness.

rock of flint] that is, hard and dry rock; from whence God gave them water twice, Exod. 17. and Numb. 20. Of this mercie David sung, that God turneth the rock to a lake of waters; the flint, to a fountaine of waters. Psal. 114. 8. After Moses speaketh figuratively, of oile out of the flinty rock, Deut. 32. 13.

16

Verf. 16. *Manna*] wherof see before, verf. 3. and Exod. 16. *thy latter end*] for though no chastening for the present, seemeth to be joyous but grievous; yet afterward it yeildeth the peaceable fruit of righteousness, unto them which are exercised thereby; Hebr. 12. 11.

17

Verf. 17. *And thou say*] understand from verf. 12. lest thou say; that is, as the Greek translateth, and say not. *gotten*] Hebr. *made* that is, as the Chaldee expoundeth it, *gotten*: So in verf. 18.

wealth] or *power*; meaning *wealth* or *goods*, as the Chaldee hath it.

18

Verf. 18. *that it is be*] or, *for it is be*. Riches and wealth in the land of Canaan,

(figuring spiritual riches in Christ,) were the special gift of God; for The blessing of the LORD, it maketh rich; Prov. 10. 22. but Israel forgot this; as God sayth, For she did not know, that I gave her corne and wine and oile, and multiplied her silver and gold; Hof. 2. 8.

Verf. 19. *other gods*] the idols of the peoples, sayth the Chaldee paraphrast. These words shew what the forgetting of God meaneth: so Psal. 106. 19. 21. *I testifie*] the Greek addeth, *I take heaven and earth to witnes against you*. So Moses himself elsewhere speaketh, in Deut. 30. 19. *perishing ye shall perish*] that is, ye shall assuredly & speedily perish, notwithstanding your wealth and prosperitie; as it is sayd, Neither their silver nor their gold shalbe able to deliver them in the day of the LORDS wrath; but the whole land shalbe devoured by the fyre of his gealousie: Zeph. 1. 18.

Verf. 20. *not hear*] that is, not obey the voice, which the Chaldee explaineth, *not receive the word of the LORD*.

CHAPTER. IX.

1. Moses teacheth Israel (now ready to enter into Canaan) that God would goe before the, and destroy their enemies; 4. not for their righteousness, but for the heathens wickednes, and for his own oath to Abraham. 6. Because Israel was a stiff necked people; that had often rebelled against God in the wilderness; as, 8. at Horeb, where they made a molten calf, whiles Moses was on the mount to receive the tables of the Covenant; 13. for which God would have destroyed them, but that Moses intreated for them, and abolished their idolatrie. 22. How Israel synned at Taberah, Massah, Kibroth hattaavah, 23. and at Kades barnea, where they refused to take possession of the Land. 25. Moses his fasting, and prayer for the people.

Hear O Israel; thou, art passing over Iordan, this day; to goe in, to

19
20
1
to possesse nations; greater and mightier than thou: cities, great and fenced, up to the heavens. A people great and tall, the sonns of the Anakims: whom thou hast knowen, and thou hast heard; who can stand, before the sonns of Anak? And thou shalt know *this* day; that Iehovah thy God, *is* he that passeth over before thee, a consuming fyre; he, wil destroy them, and he wil bring them down, before thy face: and thou shalt drive them out and destroy them, suddenly; as Iehovah hath spoken unto thee. Say not in thine hart; when Iehovah thy God, hath cast them out, from before thy face, saying: For my justice, Iehovah hath brought me in; to possesse, this land: but for the wickednesse of these nations, Iehovah doth drive them out, from thy face. Not for thy justice, or for the righteousnesse of thine heart; dost thou goe in, to possesse their land: but for the wickednesse of these nations, Iehovah thy God, doth drive them out from thy face; and for to stablish the word, which Iehovah sware unto thy fathers to Abraham, to Isaak, and to Iakob. And thou shalt know, that not for thy justice, doth Iehovah thy God give thee this good land, to possesse it: for thou *art* a stiffe-necked people. Remember; forget not; how thou provokedst to wrath, Iehovah thy God, in the wilderness: from the day that thou didst depart, out of the land of Egypt; untill yee came, unto this place; yee have been rebellious, against Iehovah. And in Horeb, yee provoked Iehovah to wrath: and Iehovah was angry with

you, to have destroyed you. When I was gone up into the mount, to receive the tables of stone, the tables of the covenant; which Iehovah stroke with you: and I abode in the mount, fourtie dayes, and fourtie nights; I did neither eat bread, nor drink water. And Iehovah gave unto me, the two tables of stone; written, with the finger of God: and on them, according to all the words, which Iehovah spake with you in the mount, out of the midst of fire, in the day of the Assembly. And it was, at the end of fourtie dayes, and fourtie nights; Iehovah gave unto mee, the two tables of stone, the tables of the covenant. And Iehovah sayd unto me, Arise goe down quickly, from hence; for thy people, which thou hast brought forth out of Egypt, have corrupted *themselves*: they have quickly turned aside, out of the way which I commanded them; they have made them, a molten calfe. And Iehovah sayd, unto me, saying: I have seen this people; and behold *it is*, a stiffe-necked people. Let me alone, that I may destroy them; and blot out their name, from under the heavens: and I will make of thee, a nation mightier and greater then they. And I turned me, and came downe from the mount; and the mount burned with fire: and the two tables of the covenant *were* in my two hands. And I saw, and behold yee had sinned, against Iehovah your God; yee had made you, a molten calfe: yee had turned aside quickly, out of the way, which Iehovah had commanded you. And I tooke, the

18 two tables; and cast them out of my
 two hands: and brake them, before
 your eyes. And I fell down before
 Iehovah, as at the first; fourtie dayes,
 and fourtie nights; I did neyther
 eat bread, nor drink water: because
 of all your sin, which yee had sinned;
 in doing evill, in the eyes of Ieho-
 19 vah, to provoke him to anger. For
 I was afraid, because of the anger,
 and hot-displeasure; wherewith Ie-
 hovah was wroth against you, to
 destroy you: but Iehovah hearkned
 20 unto mee, at that time also. And
 Iehovah was very angry with Aaron,
 to have destroyed him: and I pray-
 ed for Aaron also, in the same time.
 21 And your sin, the Calfe which yee
 had made; I took, and burned it
 with fire; and stamped it, grinding
 it well; untill it was made-small, as
 dust: and I cast the dust thereof, in-
 to the brook, that descended out of
 22 the mount. And at Taberah, and
 at Massah; and at Kibroth-hataavah:
 yee provoked Iehovah to wrath.
 23 And when Iehovah sent you, from
 Kadesh-barnea, saying; Goe-up, and
 possesse the land, which I have given
 unto you: then yee rebelled, against
 the mouth of Iehovah, your God;
 and yee beleevd him nor, neyther
 24 hearkned unto his voyce. You have
 been rebellious against Iehovah: from
 25 the day, that I knew you. And I fell
 down, before Iehovah; fourty daies,
 and fourtie nights, as I fell-down:
 because Iehovah had sayd, for to de-
 26 stroy you. And I prayed unto Ie-
 hovah, and sayd; O Lord Iehovah,
 destroy not thy people, and thine
 inheritance; which thou hast redee-

med, through thy greatnesse: which
 thou hast brought forth out of E-
 gypt with a strong hand. Remem-
 ber thy servants, Abraham, Isaak,
 and Iaakob: look not, unto the
 hardnesse of this people; nor to their
 wickednes, nor to their sinne. Lest
 the land from whence thou hast
 brought us out, doe say; Because
 Iehovah was not able, to bring them
 into the land, which hee spake unto
 them; and because hee hated them;
 hee hath brought them out, to slay
 them in the wildernesse. Yet they
 are thy people, and thine inheritance:
 which thou broughtest-out, by thy
 great power, and by thy stretched-
 out arme.

Annotations.

I Ordan] Hebr. *Jarden*: a river thorow
 which Israel was to passe into the land:
 Deut. 1. 1. See Numb. 34. 12. *this day*]
 that is, at this time, very shortly. Day is
 often used for time, as 2. Cor. 6. 2. An *houre*
 is likewise so used for time; as the last *houre*,
 1. Joh. 2. 18. So, in that *houre*, Luke 10. 21.
 16. At that time, Mat. 11. 25. *possesse*]
 or inherit; which when it is spoken of
 nations, signifieth dominion over them,
 Lev. 25. 45. 46. Here it may be meant also
 of the lands or countries of those nati-
 ons; as they are sayd to possesse Gad, which
 dwelt in his cities. Jer. 49. 1.

Ver. 2. *Anakims*] whom the Chaldee
 calleth *Giants*. They were named of one
Anak, (of whom see Numb. 13. 23.) and
 so the Greek here saith, *sons of Enak*.
hast heard] to weet, *men say*. A common
 report of others, and of the Israelites
 themselves, Numb. 13. 29. 34.

Ver. 3. *he that passeth*] Against feare
 and distrust, (such as had affected them
 before, Numb. 14. 1. 2. 3. &c.) hee oppo-
 seth

seth the presence and power of God : which is the maine argument to strengthen faith, Numb. 14.9. Psal. 56.4.5. & 60. 13.14. consuming] Hebr. eating: so Deut. 4.24. The Chaldee translateth, his word is a consuming fire. suddenly] or, quickly, hastily: see the notes on Deut. 7.22.

4 Vers. 4. For my justice] The Hebrew In, is by the Greek also here translated For, and it often noteth the cause of a thing; as Hos 12.13. in (that is, for) a wife. So in Psal. 31.2. Deut. 24.16. Here he opposeth the second evill, pride of heart; against which hee dealeth in all the rest of this chapter.

5 Vers. 5. righteousnesse] or, uprightness, straightnesse, equitie: the Greek translateth it here pietie; the Chaldee truth. By naming Justice, hee excludeth all merit of works, Deut. 6.15. and by righteousnesse of heart, all inward affections and purposes, which men might plead, notwithstanding that they sayle in action. Yet these two, are the chiefe things which God respecteth in men: Psal. 15.1. 2. 1. Chron. 29.17.

for the wickednesse] Two causes are here shewed of this work of God; justice against the wicked inhabitants, which should perish for their sinns; and mercie towards Israel, whom hee would doe good unto, of grace. Thus also hee dealeth concerning the heavenly inheritance; the wicked are shut out, for their evill works, Jude 9. 24. 15. But the Saints are saved by grace through faith: not of works, lest any man should boast; Ephes. 2.8.9.

the word] the Greek translateth, stablish the covenant (or testament:) hereby hee calleth them wholly to Gods word and promise; as Paul doth us in Gal. 3.18. Rom. 15.8. shewing that Iesu Christ was a minister of the circumcision, for the truth of God, to confirme the fathers promises; and that the Gentiles might glorifie God for mercy.

6 Vers. 6. this good land] a figure of heavenly blessings, as is shewed on Gen. 12.5. stiffe-necked] or, of a hard neck: that is, stubborn and rebellious; see the notes on Exod. 32.9. to which place Moses hath re-

ference; and from Gods testimony there, and their sinns then and at other times, convinceth them as being altogether unworthy: that (as another Prophet saith) they might remember their waies, and all their doings wherein they had been defiled; and might loath themselves in their own eyes, for all their evils that they had committed; and might know that he was Iehovah, when hee had wrought with them for his names sake, not according to their wicked wayes, nor according to their corrupt doings: Ezek. 20.43. 44. & 36.31.32.

7 Vers. 7. Remember, forget not] an earnest & effectuall manner of speaking, to move unto carefull remembrance: see the notes on Deut. 33.6. against] Hebr. with Iehovah, which the Chaldee translateth before the Lord. The Greek, yee have rebelliously performed things pertaining to the Lord. This generall charge, he proveth by many particular instances following.

8 Vers. 8. Horeb] or Choreb; the mountain where the Law was given: their rebellion there, is described in Exod. 32. destroyed you] for there God said to Moses, let me alone, &c. and I will consume them: Exod. 32.10.

9 Vers. 9. to the mount] called up thither of God, to receive the tables of the covenant, and other ordinances, Exod. 24. 12.-18. The time, place, occasion, end, and all circumstances; greatly aggravated the peoples sin.

10 Vers. 10. of stone] the signification whereof is noted on Exod. 31. 18. finger] signifying the Spirit: as, with the finger of God, cast out devils, Luke 11.20. that is, with the Spirit of God, Math. 12.28. So it figured the work of God in our hearts writing there his Law; as, Yee are manifestly declared to be the Epistle of Christ, ministred by us; written not with inke, but with the spirit of the living God; not in tables of stone, but in fleshy tables of the heart. 2. Cor. 3.3.

12 Vers. 12. corrupted] this word meaneth the corruption of Gods service and religion:

gion: see the notes on Exod. 31. 7. & Gen. 6. 11. 12. 13. *molten calfe*] the word *calfe*, is expressed in v. 16. This molten calfe, they worshiped; and Moses sayd, *Oh this people have sinned a great sinne, and have made them gods of gold: Exod. 32. 8. 31.*

13 Ver. 13. *saying*] Here the Greek version addeth, *I have spoken unto thee once and twice, saying: I have seene, &c.* *I have seene*] by the Lords seeing and hearing of sinners, is often meant a due regard of their sinnes, to punish them in his anger, Deut. 32. 19. Psalm. 78. 21. & 90. 8. But when he pardoneth sinners, hee is sayd to hide his face from their sinns, and not to see them: Psalm. 51. 11. Numb. 23. 21.

14 Ver. 14. *Let me alone*] which the Chaldee expounds, *Leave off thy prayer before mee.* So in Exod. 32. 10.

15 Ver. 15. *burned*] Hebr. *burning*: the terrour of which sight onely, might have kept them from this sin: in that the signes of Gods presence were not yet departed from their eyes. See Exod. 19. 18. & 20. 18 *two hands*] both hands full with blessings of the Lord for them; if their unworthinesse had not turned them away.

17 Ver. 17. *I took*] the originall word signifieth a purposed taking hold, and handling of a thing: as they that goe to warre, are sayd to take (or handle) the sheild, Ier. 45. 9. and they that expound the Law, are sayd to handle it, Jer. 2. 8. So Moses did this advisedly, guided by Gods Spirit: signifying that the covenant between God and them, was now disannulled and broken: and that the Law pertained not to them, except to their condemnation, for breaking the same. See Exod. 32. 19.

18 Ver. 18. *I set down*] the Greek expoundeth it, *I prayd before the Lord the second time, as at the first.* Here Moses repeateth how by his humble intercession, they escaped destruction, and were reconciled againe unto God. See the historie at large, in Exod. 32. 31. &c. *fourtie daies*] the number of daies; and of yeres, sundry

times mentioned in the Scripture, for humiliation or judgement. See the notes on Gen. 7. 4. *sin*] the Greek translateth *sinne*: respecting the manifold evill in this, and their other transgressions.

19 Ver. 19. *For I was*] the Greek applying this to the time present also, saith; *And I am afraid*: For the Lord, though hee pardoned it then, reserved vengeance till another opportunity, Exod. 32. 34. *hearkened unto me*] that is, as the Chaldee explaineth it, *accepted my prayer.*

20 Ver. 20. *with Aaron*] who made the calfe for them; and would have excused himselfe: but was guilty of death: see Exod. 32. 21. — 24.

21 Ver. 21. *your sin*] the Calfe is so called, as being the thing wherein they sinned. So Idols are called a *sin*, in Esa. 31. 7. *the brook*] that came out of the Rock Horeb; which Rock in figure was Christ, 1. Cor. 10. 4. of which they drank, to signifie the abolishing of their sin by Christ, upon their repentance and faith: see the notes on Exod. 32. 20.

22 Ver. 22. *at Taberah*] or, in *Taberah*, that is (as both Greek and Chaldee doe interpret it) *the Burning*: a place so called, because the people complaining there, the fire of the Lord was kindled, and consumed some of them. See the historie in Num. 11. 1. 2. 3. *Massah*] in English, *the tentation*; and so the Greek and Chaldee translate it. A place at Rephidim in the wilderness, before they came to Horeb, ten stations from Egypt, in the first yeere of their travell; where wanting water, they tempted God, saying, *Is the Lord amongst us, or not* and there he gave them water out of the Rock: Exod. 17. See the annotations there: and Psalm. 95. 8. 9. Heb. 3. 8. & c. Deut. 6. 16. *Kibroth-hataavah*] in English, *the Graves of lust*: so translated also by the Greek. Here (a litle from Taberah forementioned) they loathed Manna, and lusted for flesh: God gave them Quails; but they dyed of a plague, while the flesh was yet betweene their teeth; and being buried there, occasioned this

this name of the place, for a perpetuall memoriall. See Numb. 11. 4. -- 34. and the annotations there. Also Psal. 78. 12. -- 31. & 106. 14. 15.

23 Vers. 13. *Kadesh-barnea*] where, being come thorow the wilderness of Pharan, to the border of the land of Canaan, they were commanded of God, to goe take possession. Then they sent spies, who discouraged the people: so through want of faith, they durst not enter: and were for it condemned to 40. yeeres wandring in the wilderness, and there ended their dayes. See Numb. 13 & 14. chapters. *against the mouth*] that is, *against the word, or commandement*: in Greek, *ye disobeyed the word*.

24 Vers. 14. *that I knew you*] the Greek expounds it: *from the day that hee was knowne unto you*. So hee concludeth with a generall charge of rebellion upon them: shewing hereby the impossibility of the Law, and ministry thereof, to bring men unto God; for it causeth sinne and wrath to abound: as Rom. 4. 15. & 8. 3. Gal. 3. 12. 13. For besides these particulars, they sinned many other times in the wilderness, as is noted on Numb. 14. 12. and in Psal. 78 & 106.

25 Vers. 15. *I fell down*] in Greek, *I prayed*. He returneth to speak of their reconciliation to God, which was by the prayer of Moses, as a mediator, and figure of Christ: by whom (and not by our own deserts) wee have entrance into the Kingdom of God. Gal. 3. 12. 14. Rom. 3. 10. -- 12. & 4. 1. 1. &c. *as I fell down*] to weat, *at the first*, as v. 18. or, *which I fell down*; that is, *which I sayd before that I fell down*. But the Hebrew *asber*, *which*; is sometimes used for *as*, as in Jer. 48. 8. *sayd for to destroy*] that is, *sayd that hee would destroy you*. See the like phrases so expounded in Esay 49 6. with Acts 13. 47. 1. Chron. 17. 4. with 1. Sam. 7. 5. Mat 20. 19. with Mar. 10. 33. 34.

26 Vers. 16. *Lord Iehovih*] in Greek, *Lord*: in Chaldee, *Lord God*. See the annotations on Gen. 15. 2. *thy people*]

this respecteth their adoption in Christ, and justification: 1. Pet. 2. 9. 10. *inheritance*] this implyeth their sanctification, unto the obedience and service of God by the Spirit: See Exod. 34. 9. *through thy greatness*] in Greek, *through thy great strength*, as v. 19. it implyeth also his great goodnes, and therefore is often spoken of his gracious works for his people; 1. Chron. 17. 19. Luke 1. 49.

27 Vers. 17. *thy servants*] Hee meaneth Gods oath unto them, to multiply their seed, and to give them the land for an eternall inheritance; as is expressed in this prayer before, Exod. 32. 13. So the Greek addeth here, *unto whom thou swearst by thy selfe*. *hardnes*] the naturall corruption, whereby the heart is hardened, that it cannot repent and beleve the word of God: (from which, the two evils following doe flow:) Rom. 2. 5.

28 Vers. 18. *the land*] that is, as the Greek and Chaldee both explaine; *the inhabitants of the land*. This reason is also alleged in Exod. 31. 12. & Numb. 14. 16.

CHAPTER X.

1. A rehearsall of Gods mercies, in renewing the two tables of the Covenant; 6. in leading the people forward towards Canaan; and continuing the Priesthood after Aarons death; 8. in separating the tribe of Levi unto the Ministry; 10. in hearkning unto Moses his suit for the people. 12. An exhortation unto obedience; 14. because of Gods glorie. 15. love unto Israel; 17. justice towards all; 21. his fearefull works, 22. and multiplication of his people.

1 **A**T that time; Iehovah sayd unto me; Hew thee two tables of stone, like the first; and come up unto me, into the mount: and thou shalt make thee, an Arke of wood. And I will write, on the tables; the words;

3 words; which were on the first tables, which thou brakest: and thou shalt put them, in the Arke. And I made an Arke, of Shittim wood; and hewed two tables of stone, like the first: and went up into the mount; and the two tables, in my hand. And hee wrote on the tables, according to the first writing, the ten words; which Iehovah had spoken unto you in the mount, out of the midst of the fire, in the day of the assembly: and Iehovah gave them, unto mee.
 4
 5 And I turned *my selfe*, and came down, from the mount; and I put the tables, in the Arke which I had made: and there they be; as Iehovah commanded mee. And the sonns of Israel, journeyed, from Beeroth of the sonns of Iaakan, *from* Moserah: there Aaron dyed, and was buried there; & Eleazar his son, administred the priests-office, in his sted. From thence they journeyed, to Gudgodah: and from Gudgodah to Iotbath; a
 6
 7 land, of rivers of waters. At that time, Iehovah separated, the tribe of Levi; to beare, the Arke of the covenant of Iehovah: to stand, before Iehovah to minister unto him, and to blesse in his name; unto this day.
 8
 9 Therefore Levi, hath no part or inheritance, with his brethren: Iehovah, hee *is* his inheritance; as Iehovah thy God, spake unto him. And I, stood in the mount, according to the former dayes; fourtie daies, and fourtie nights: and Iehovah hearkened unto me, at that time also; Iehovah would not destroy thee. And Iehovah sayd, unto mee; Arise goe in journey, before the people: that
 10
 11

they may goe in, and possesse the land; which I sware unto their fathers, to give unto them.

And now Israel; what doth Iehovah thy God, aske of thee: but to feare Iehovah thy God, to walk in all his wayes, and to love him; and to serve Iehovah thy God; with all thy heart, and with all thy soule. To keep the commandements of Iehovah, and his statutes; which I command thee, *this* day: for good unto thee. Behold, unto Iehovah thy God; *belong* the heavens, and the heavens of heavens: the earth, and all that therein *is*. Onely in thy fathers, Iehovah had a delight, to love them: and hee chose their seed after them; *even* you, above all peoples, as *it is* this day. Circumcise therefore, the superfluous foreskin of your heart: and make not your neck stiffe, any more. For, Iehovah your God; hee, *is* God of Gods; and Lord, of Lords: the great God, the mightie, and the fearefull; which will not regard persons, nor take reward. Hee doeth the judgement of the fatherlesse, and widow: and loveth the stranger; in giving unto him, bread and rayment. Love yee therefore, the stranger: for yee were strangers, in the land of Egypt. Thou shalt feare Iehovah thy God, him thou shalt serve: and to him shalt thou cleave; and by his name, shalt thou swear. Hee *is* thy praise, and hee *is* thy God: which hath done for thee, these great and fearefull *things*; which thine eyes have seen. With seventie soules, did thy fathers goe down into Egypt: and now, Iehovah thy God hath made thee;

12

13

14

15

16

17

18

19

20

21

22

thee;

thee; as the stars of the heavens, for multitude.

Annotations.

1 **A**T that time] Moses rehearsing the mercies of God unto Israel, (for which they should love and obey him,) sheweth how upon his request, God presently shewed the tokens of his grace, by renewing the covenant: the historie whereof is in *Exod. 34.* *hew thee*] herein they differed from the first Tables, which were the work of God, *Exod. 32. 16.* These being of Moses hewing, shewed the work of Moses Law upon the heart of man; which is to hew and polish it; but not to change it from stone to flesh; for that is the worke of Christ: see the notes on *Exod. 31. 18.* & *34. 1.* *come-up.*] Moses onely, and no man with him, was commanded to goe up, to the top of the mount; and it was to be in the morning, the time of mercie: see *Exod. 34. 2. 3.* Of the mount Sinai, and how it differed from mount Sion: see the annotations on *Exod. 19. & 20.* *an Arke*] of this, there was no mention in *Exod. 34.* but in *Exod. 25.* there the Arke and Mercy-seat that covered it, is commanded: which was a figure of Christ. That seemeth to be the Arke here spoken of: for any other temporarie Arke, wee reade not of.

2 *Verf. 2. on the first*] Gods law was the same, and unchanged; though the tables (figuring mens hearts) are changeable.

3 *Verf. 3. Shittim wood*] which was a kind of Cedar, uncorruptible, as the Greek translath it: see the notes on *Exod. 25. 5.* *in my hand*] the Greek sayth, in my two hands, as was in *Deut. 9. 15.* The Tables which God made and gave before, were written on: these which Moses made, were hewed, but empty, till God wrote upon them: so the Law is written in mens hearts, and they doe by nature the things of

the Law; *Rom. 2. 14. 15.* but corrupting themselves in the things that they know, their hearts are hewed onely by Moses ministerie, and how ever they boast of the Law, yet through breaking the Law, they dishonour God, *Rom. 2. 23.* till that bee fulfilled which God hath promised, *I will put my lawes into their minde, and write them in their hearts; Heb. 8. 10.*

Verf. 4. the ten words] that is, ten commandements, or Decalogue: these were written by God himselte, but other lawes then rehearsed, were written by Moses: *Exod. 34. 27. 28.* For there the Lord came downe in a clowd, proclaimed his name, renewed the covenant, and repeated the principall lawes, *Exod. 34. 1. &c.* *day of the assembly*] or, of the Church; that is, vwhen the church or people vvere assembled to heare the Law; or to meet with God, as *Exod. 19. 17. Deut. 5. 22.* So in *Deut. 18. 16.* And in *Acts 7. 38.* it is sayd, *This (Moses) is hee that was in the Church (or Assembly) in the wildernesse with the Angel, which spake to him in the mount Sina, and with our fathers: who received the lively oracles, to give unto us.*

Verf. 5. in the Arke] so the covenant remained in the midst of Israel; and the Tables were not broken as at the first: howbeit Moses face now shined, at his second comming down, which terrified the people, and caused him to veile his face; an other signe of the weaknesse of his legall ministry: see the notes on *Exod. 34. 29.* *there they be*] for an evidence of Gods grace, and testimony of his covenant renewed vvith Israel. Wherefore those Tables, vvere called the Testimony; and the Arke wherein they were put, the Arke of the Testimony: see *Exod. 25. 10. 16. 22.*

Verf. 5. journeyed] the Ark of Gods covenant going before them, to search out a resting place for them; *Numb. 10. 33.* So this was an other testimony of their reconciliation vvith God, and of his graces to be communicated unto them in Christ. *Beeroth*] by interpretation Wells.

Wells, or Pits: which word is not mentioned in Num. 33. 31. but understood there. Neyther was it a place by mount Sinai, from whence they first journeyed, Num. 10. 33. but many stations from it, as appeareth by Numb. 33. 16. — 31. Moses therefore keepeth not here the order of their travels, but signifieth how they had gone many journeyes forward, the Lord conducting them. Some of the Hebrewes (as *Aben Ezra*) doe think this was another place then that of the *sons of Isaak*, mentioned in Num. 33. and that hereby is meant *Kadesh*. *sons of Isaak*] who was one of the posteritie of *Seir*, whome the Edomites drove out of their land; 1. Chron. 1. 38. — 41. Moses before named him *Akan*, Gen. 36. 27. From the *Pits* or *Wells* of these infidels, God removed them towards the land of Canaan, the promised holy land; where by faith in Christ, they might with joy draw waters, out of the fountaines of salvation; *Esaï*. 12. 3. *Moserah*] called before (in the plural number) *Moserath*, Num. 33. 30. and it was their station before they came to the wells of the sons of Isaak, though here Moses nameth it after. Wherefore we are here to understand againe, from *Moserah*, or, and *Moserah*. The Greek calleth it *Misadai*; changing R, into D: which is usual, as is noted on Gen. 4. 18. But *Aben Ezra* as before thinketh this *Moserah* was the name of the wilderness of mount Hor, where Aaron dyed; and not the *Moserath* spoken of in Num. 33.

there Aaron dyed] not at *Moserah*, (unless it were the wilderness of Hor, as *Aben Ezra* supposeth,) nor at *Beeroth*; but many journeyes from it, at mount Hor; Num. 33. 37. 38. We are therefore to understand these words, thus, *there* (or *thither*) where *Aaron* died. Or supplying the former word, *from thence where Aaron dyed*, *buried there*] out of the land of Canaan; wherinto he might not enter, because of his syn, see the annotations on Numb. 20. 24. &c. *in his stead*] As the death of Moses and Aaron, with their sister Marie, (the king, priest & propheetes of Israel,)

was a reffication of the weaknesse and impossibility of the legall kingdom and priesthood, to bring them into the kingdom of God: so the continuance of the Priesthood in Aarons posterity, was another signe of Gods grace towards Israel, for reconciliation of them to himselfe, and blessing them; till Christ (who hath a Priesthood that passeth not from him to another) should come; who is able perfectly to save them that come unto God by him. Heb. 7. 11. 12. 23. 24. 25.

Vers. 7. *From thence*] namely from *Beeroth* of the sons of Isaak Num. 33. 32. *Gudgodah*] in the Chaldee *Gudgod*, in Greek *Gadgad*: before, Moses named it *Hor-hagidgad*, that is, the *Hole* of *Gidgad*; see Numb. 33. 32. 33. *Isotbath*] in Greek, *Ietabatha*; as in Numb. 33. 33.

Vers. 8. *At that time*] not when they came to *Isotbath*, but long before, whiles they were at mount Sinai, God separated the tribe of Levi: see Numb. 3. 1. 6. &c. So the time (when God was provoked to wrath) commendeth the riches of his grace. *separated*] from all other businesse, to serve the Lord and his people, Exod. 28. 1. Numb. 3. 45. & 16. 9.

tribe of Levi] of which tribe, Aaron and all the Priests were: so hee speaketh here of the whole. *to beare*] Hereupon David sayd, It is not for any to beare the *Arke* of God, but for the Levites, &c. 1. Chron. 15. 2. See also Numb. 4. 15. *to stand*] this gesture the Priests and Levites used in all their ministration; standing, not sitting; and it was a signe of service, as he that stood before the King, *Ier.* 52. 12. is in another Scripture called the *servant* of the King, 1. King. 25. 8. So after, in *Deut.* 17. 12. & 18. 5. 7. *Iudg.* 20. 28. In like manner, the Prophets are sayd to stand before the Lord, 1. King. 17. 1. & 18. 15. 2. King. 3. 14. & 5. 16. Likewise also the Angels, as *Luk.* 1. 19. I am *Gabriel* that stand before God; so in 1. Chron. 18. 18. And as the Levites stood before the Lord, so they are sayd also to stand before the people, and to serve them; Numb. 16. 9. 2. Chron. 35. 3. *Ezek.* 44. 11.

to blasse] of this duty, see the annotations on Numb. 6.23. Thus God provided for the comfort of their soules; while his Ministry was settled among them; by which they might daily have access unto his throne of grace.

9 Vers. 9. *no part*] to weete, *no part* in the spoyle taken by warr; *no inheritance*, in the land of Canaan, which was divided among the other tribes onely: see Numb. 18.20. & 26.53.57. & 35.2. Deut. 18.1.

hee is] for of the first fruits, tithes, vovewes, and oblations of the Lord; the Priests and Levites had their livelihood: see the annotations on Numb. 18.8.9. 10.11.&c. Therefore the Chaldee paraphrast here translateth, *the gifts that the Lord hath given him, they are his inheritance.* Of which see more in Deut. 12.19. & 14.27. & 18.1.2.

10 Vers. 10. *And I stood*] or, *when I had stood*, that is, both stayed (or abidden;) and in prayer wayted upon the Lord for mercie. *Standing*, often signifieth prayer; as is noted on Gen. 18.22. and the words following here manifest the same. *hearkned*] the Chaldee expounds it, *accepted my prayer.* *destroy*] Hebr. *corrupt*: which when it spoken of God, usually meaneth destruction: see Gen. 6.13.

11 Vers. 11. *that they may*] or, *and they shall*, which the Greek translateth *and let them goe in*. These phrases are one in sense, as is noted on Gen. 12.12. & 27.4. This commandment and promise, was a testimony that God now was reconciled unto them, by the intercession of Moses.

12 Vers. 12. *aske of thee*] This word, often used when men aske, that is, request or desire a thing of God; 1 Sam. 1.17. 20.27. 1am. 1.5.6. is here used for Gods asking obedience of men; as if hee desired and requested the same; and as in Mic. 6.8. hee is sayd to seek, or require the like thing. This grace Paul sheweth most effectually, saying, *as though God did beseech you by us, wee pray you in Christs sted, be ye reconciled to God, 1 Cor. 5.20.* so feare]

see the notes on Deut. 6.13. This feare is the beginning of wisdom, Pro. 1.7. by which, men depart from evill: Prov. 16.6. Unto which, and other holy duties, Moses calleth this people, as being the end and use of the former rehearfall of their sins, and of Gods mercies towards them. So by other Prophets, he calleth men to obedience and humble walking before him, rather then to sacrifice; see 1 Sam. 15.22. 1er. 7.22.23. Mic. 6.6.7.8. *his wayes*] that is, to follow him, in his faith and religion, and all his commandements; for these are the wayes of God, Psal. 25.4.5. Act. 18.25.26. The Chaldee translateth, *the wayes which are right before him.* See the notes on Gen. 18.19. & 6.12.

to love] The summe and end of the Law, 1 Tim. 1.5. See the notes on Exod. 20.6.

serve] in outward obedience also: that we love, not in word, neither in tongue, but in deed and truth, 1 Joh. 3.18. What serving implyeth, see noted on Exod. 20.5. and Deut. 6.13.

Vers. 13. *for good*] or, as the Greek and Chaldee interpret, *that it may bee well with thee*: so Deut. 5.33. In serving the Lord, the glory redoundeth unto him; the benefit to our selves: for, them that honour him, hee will honour; 1 Sam. 2.30. and Godliness, hath the promise of the life that now is, and of that which is to come: 1 Tim. 4.8.

Vers. 14. *unto Jehovah*] or, of Jehovah, his they are, and of him made, preserved, and loved generally as his creatures, for hee saveth man and beast, Psal. 36.7. and is kinde unto the unthankfull, and to the evil, Luk. 6.35. So it is acknowledged in Neh. 9.6. Thou even thou art Lord alone, thou hast made the heavens, the heavens of heavens, with all their host; the earth, and all things that are therein; the seas, and all that is therein, and thou preservest them all, and the host of heaven worshipeth thee. *the heavens*

of heavens] that is, the highest heavens, as the Apostle mentioneth the third heaven. 2 Cor. 12.2. Herby the Angels also are implied; so in Targum Jonathan it is

explayned, the heavens of heavens, and companies of Angels which are in them, to minister before him.

15

Verf. 15. had a delight] which the Greek translateth, fore-chose to love them: and this is his speciall grace to his Church in Christ: Ephes. 1. 3. 4. 5. &c. their seed] their children, as the Challee explaines it: for Gods grace is continued unto the posterity of the faithfull, even to thousands, of them that love him, &c. Exod. 20. 6.

Verf. 16. the superfluous foreskin] this the Greek translateth, hardnesse of heart: the Challee, foolishnesse (or grossnesse) of the heart. See the annotations on Gen. 17. 11. Hereby is taught repentance and mortification of the inward man, by circumcision of the heart, in the spirit, Rom. 2. 29. in putting off the body of the sins of the flesh: Colos. 2. 11. For wee are the Circumcision, that worship God in the Spirit, Phil. 3. 3. Hereupon God promisseth to circumcise their hearts, Deut. 30. 6. and blameth them that were uncircumcised in heart, Ier. 9. 26. Act. 7. 51.

make not your neck stiff] or, harden not, (stiffen not) your neck: See Deut. 9. 6. This is against their outward disobedience, as the former was against their inward: and reacheth submission unto the yoke of Gods law, contrary to their former stubbornnesse.

17

Verf. 17. God of Gods] that is, the Chiefest God; in respect of all that are called Gods, whether in heaven or in earth, as there be Gods many, and Lords many, 1. Cor. 8. 5. 6. The Idols of the Heathens, the Angels in heaven, and Magistrates on earth, are called Gods, Deut. 7. 29. Psal. 8. 6. with Heb. 1. 7. 8. 9. Psal. 82. regard persons] or respect (or accept) faces: which the Greek translateth, not have in admiration the person (or face) of any: which phrase the Apostle useth, Jude v. 16. Of God, sundry other Scriptures testifie, that he respecteth no persons; as Act. 10. 34. Rom. 2. 11. 2. Chron. 19. 7. Iob 34. 19. 1. Pet. 1. 17. Gal. 2. 6. Ephes. 6. 9. Col. 3. 25.

nor take reward] that is, will not pervert judgement, by condemning the innocent,

or justifying the wicked, for gifts or rewards; as unrighteous Iudges doe: 1. Sam. 8. 3. Psal. 15. 5. Esay 5. 23.

Verf. 18. doeth the judgement] that is, executeth the rightfull sentence, for delivering, or avenging them; as it is sayd, the Lord hath judged (that is delivered) him, from the hand of his enemies, 2. Sam. 18. 19. And, hee doth judgements to all oppressed, Psal. 103. 6. But the fatherlesse and widow are here by name expressed, because such are commonly and easily wronged in the world, Iob 22. 9. & 24. 3. 9. Psal. 94. 6. Ezek. 22. 7. therefore God is sayd to be the Iudge, that is, the Patron, defender and releever of such, Psal. 68. 6. & 10. 14. & 146. 7. 9. and commandeth men to bee the like; Esay 1. 17. Psal. 82. 3.

bread] that is, as the Challee explaineth it food: for bread, which is the staffe and stay of mans life, is often used for all meat; as is noted on Gen. 3. 19. And as God feedeth strangers, so hee commandeth his people to doe the like, Deut. 14. 29. & 16. 11. 14. & 24. 19. 20. 21. & 26. 11. 12.

Verf. 19. Love yee therefore] or, And love yee the stranger, to wett, as God loveth him; that is, manifest your love by releeving him: see Iam. 2. 15. 16. yee were strangers] this remembrance of their former miserie, is often used, to move them unto compassion towards others. See Exodus 22. 21. Leviticus 19. 33. 34.

Verf. 20. cleave] This word is first used, to expresse the union that is between man and wife, Gen. 2. 24. applyed here, to signifie our union with the Lord, in Christ, as Paul sheweth it by the same similitude of marriage, Ephes. 5. 25. - 32. But this is spirituall, as hee saith, hee that cleaveth to the Lord, is one spirit, 1. Cor. 6. 17. It is to be done with purpose of heart, Act. 11. 23. and with foule, Psal. 63. 9. with a continued resolution, as Ruth 1. 14. - 16. So in other cases, cleaving signifieth such an union as will not be parted: Iob 41. 17. Dan. 2. 43. Compare also Deut. 4. 4 & 11. 22. & 13. 4. & 30. 20. swear] hereby

Confession

Confession is implied; as is before noted on Deut. 6. 13.

21 Vers. 21. thy praise] in Greek, thy glorying; that is, whom thou oughtest to praise continually; and in whom thou art to glory. So Jeremy sayd, thou art my praise, Jer. 17. 14. and David, O God of my praise, Psal. 109. 1. and, the praises of Israel, Psal. 122. 4. fearefull things] in Greek; glorious things; which imply both the good things done unto Israel, and the evil unto their enemies; as appeareth by Psal. 106. 12. 2. Sam. 7. 23. Esay 64. 3.

22 Vers. 22. seventie soules] that is, seventie persons: some Greek copies have seventie five soules; other some, and (as Hierom witnesseth,) the lxxij. Interpreters, translate here *seventie*; though elsewhere they have 75. which the Holy Ghost followeth in Act. 7. 14. See the annotations on Gen. 46. 27. 20. made thee] Hebr. put thee, as the stars; that is, made thee innumerable; which was a singular blessing, remembered before, in Deut. 1. 10. and after in Neh. 9. 23. and a fulfilling of the promise made unto Abraham, Gen. 22. 17. and againe unto Isaac, Gen. 26. 4. According to this similitude, the Israelites are called the host of heaven, and stars, Dan. 8. 10. 24. and in other visions, the state of the Church is called Heaven, Rev. 4. 2. & 11. 19. & 12. 1. 7. and the chiefe members of the same, Stars, Rev. 6. 13. & 8. 10. & 12. 1. 4.

CHAPTER. XI.

1. An exhortation to love and obedience,
2. by their own experience of Gods great works done in Egypt, and in the wilderness,
3. by promise of Gods great blessings in the land of Canaan, 16. and by threatenings.
18. Gods words must bee layd up in the heart, and for a signe outwardly; 19. taught unto the children, 20. and written on the doore-posts. 22. Upon keeping of the Law, the casting out of the heathens, and possing their land, as promised. 26. The

blessing and the curse is set before them: 29. and must after be pronounced on Gerizim and Ebal; mounts within the land.

And thou shalt love, Iehovah thy God: and keep his charge, and his statutes, and his judgments, and his commandments, all dayes. And know yee, this day: for (I speak) not with your children, which have not known, and which have not seen; the chastisement of Iehovah your God: his greatnesse, his strong hand, and his stretched-out arme. And his signes, and his deeds; which hee did, in the midst of Egypt: unto Pharaoh, the king of Egypt, and unto all his land. And what hee did, unto the armie of Egypt, unto their horses, and to their charrets; how hee made the waters of the Red sea, to flow over their faces, as they pursued after you: and Iehovah hath destroyed them, unto this day. And what hee did unto you, in the wilderness: untill yee came, unto this place. And what hee did, to Dathan and to Abiram, the sonnes of Eliab, the son of Reuben: how the earth opened her mouth; and swallowed-up them and their houses, and their tents: and all the substance, that was at their feet; in the midst of all Israel. But your eyes have seene, all the great work of Iehovah: which hee hath doen. Therefore shall yee keepe all the commandment, which I command thee this day: that yee may bee strong; and goe in, and possesse the land; whither yee are going-over, to possesse it. And that yee may prolong your dayes, upon the land; which Iehovah swaere unto

The blessings of the land DEUTERONOMIE, Ch. XI. and of Israel.

10 your fathers, to give unto them, & to their seed: a land, flowing with milk and honey. For the land, whither thou goest in to possesse it; is not as the land of Egypt; from whence yee came out: where thou sowedst thy seed, and wateredst it with thy foot,

11 as a garden of herbs. But the land, whither yee are going-over to possesse it; is a land of mountaines, and of vallies: it drinketh waters, of the rayne of heavens. A land, which

12 Iehovah thy God careth for: the eyes of Iehovah thy God, are continually upon it; from the beginning of the yeere, even to the end of the yeere.

13 And it shall be, if hearkening yee shall hearken, unto my commandements; which I, command you *this* day: to love Iehovah your God, and to serve him, with all your heart, and

14 with all your soule. That I will give the rayn of your land, in his time, the first-rayne and the latter rayne: and thou shalt gather in thy corne; and thy new-wine, and thy new-oile.

15 And I will give grasse in thy field, for thy cattell: that thou mayst eat, and

16 be full. Take heed to your selves; lest your heart be deceived: and yee turn-aside, and serve other Gods, and bow-down your selves to them.

17 And the anger of Iehovah be kindled against you; and hee shut up the heavens, that there be no rayn; and the land, yeeld not her increase: and yee perish quickly from off the good land, which Iehovah giveth you.

18 And yee shall put, these my words; in your heart, and in your soule: and shall binde them for a

signe, upon your hand, and they shall bee for Phylacteries; betweene your eyes. And ye shall teach them your children; speaking of them: when thou sittest in thine house, and when thou walkest in the way; and when thou lyeest downe, and when thou risest up. And thou shalt write them, upon the dore-posts of thine house, and on thy gates. That your dayes may be multiplyed, and the dayes of your children; in the land, which Iehovah sware unto your fathers, to give unto them: as the dayes of the heavens, upon the earth.

For if keeping yee shall keep, all this commandement, which I command you, to doe it: to love Iehovah your God, to walke in all his wayes, and to cleave unto him. Then will Iehovah drive out, all these nations, from before your faces: and yee shall possesse nations, greater and mightier then your selves. Every place, whereon the sole of your foot shall tread, shall be yours: from the widernes, and Lebanon; from the river, the river Euphrates; and unto the hindmost sea, shall your coast be. There shall not a man stand, before you: Iehovah your God, will give the dread of you, and the feare of you; upon the face of all the land, which yee shall tread upon; as hee hath spoken unto you.

□ □ □

Behold, I set before you *this* day: a blessing, and a curse. A blessing: if yee shall hearken, unto the commandements, of Iehovah your God; which I command you, *this* day. And a curse;

curse; if yee will not hearken, unto the commandements of Iehovah your God; but turn-aside out of the way; which I command you, *this* day: to goe after other Gods, which yee have not knowne.

And it shall be; when Iehovah thy God hath brought thee in, unto the land whither thou goest, to possesse it: that thou shalt put the blessing, upon mount Gerizim; and the curse, upon mount Ebal. Are they not on the other side Iordan, by the way of the going-down of the Sun; in the land of the Canaanite, which dwelleth in the plaine: over against Gilgall, besides the okes of Moreh? For yee, are passing-over Iordan; to goe in, to possesse the land; which Iehovah your God giveth unto you: and yee shall possesse it, and dwell in it. And yee shall observe to doe; all the statutes, and the judgements: which I set before your faces, *this* day.

Annotations.

And thou shalt love] or, Love thou therefore. Moses returneth to exhort Israel unto the love of God, and to shew the same by their continuall obedience. *his charge*] or, his custodie, his observation: which word is often used for a watch, as in *Exod. 14. 24.* The Greek translateth it *charges*, or *custodies*; meaning, ordinances to be kept heedfully: as in *Gen. 26. 5.* *Lev. 8. 35.* & *18. 30.*

Verf. 2. for (I speak not) with your children] or, that (it is) not your children (or sounes) namely, which have seene Gods greatnesse, &c. but your eyes (are they) that have seene, &c. v. 7. Hee commendeth Gods speciall favour to their owne per-

sons, more then to their fathers, or to their children: in shewing them his great works; for which they should the more love and obey him. This hee after confirmeth by many arguments.

the chastisement] or *nourture*: which the Chaldee translateth *doctrine*, or *instruction*. It implyeth nurture both by words, and works; as *Deut. 4. 36.* & *8. 5.* *Lev. 26. 18.* *Prov. 1. 2.* & *4. 1.* *stretched out*] the Greek and Chaldee translate *high arme*. See the notes on *Deut. 4. 34.*

Verf. 3. *deeds*] or *acts*; in Greek *wonders*. Of these see the historie in *Exod. 7.* &c. And heere is the first argument, from Gods mighty works in Egypt.

Verf. 4. *arme*] or *power*: *forces*. So the Greek translateth, the power of the Egyptians. See *Exod. 15. 4.* *to their horses*] Hebr. *to his horses and to his chariots*; speaking of them as of one man: or having respect to Pharaoh their king. *to flow*] or *to swim*; and over their faces, is like that in *Lam. 3. 54.* *waters flowed over mine head.* He meaneth they were drowned, the sea covered them, they sank as lead, in the mighty waters, *Exod. 15. 10.* *destroyed*] or, made them perish: so that there remained not so much as one of them: *Exod. 14. 18.* This was an extraordinary favour of God; who often times suffereth the oppressors to have the strong hand, whiles the oppressed have the teares, and no comforter, *Eccles. 4. 1.* So this is the second argument, from Gods power shewed at the Red sea.

Verf. 5. *what hee did*] or, the things which hee did: in his continuall guiding them thorow that terrible wilderness; where they bewrayed their many infirmities, and had experience both of his chastisements, and of his mercies: the third argument and motive unto obedience.

Verf. 6. *Dathan*] of whose historie, see *Numb. 16.* This is the fourth argument of Gods greatnesse, to perswade Israel unto his love: for that hee had repressed the factious and mutinous rebels among them.

themselves; which would have subverted the order and ordinance of God concerning the Priesthood, the meanes of the atonement and reconciliation betweene God and his people. *their houses*] that is, *households*; as the Chaldee expounds it, *the men of their houses*: See Numb. 16. 32. *at their feet*] that is, *in their possession*: the Greek and Chaldee translate, *that was with them*.

8 Ver. 7. *have seen*] or, *are they that see*. Therefore this people, above all other, were bound to love the Lord. *work*] or *deed*; that is, *works*, as the Greek translateth. So in the verse following, *commandement*, for *commandements*.

8 Ver. 8. *be strong*] in body and spirit, to fight against the enemy: as in *Ios. 1. 6. 1. Ioh. 2. 14.* Or, *be strong*, that is *lively and healthfull*; as the Greek translateth, *that yee may live*; and *they that bee strong*, *Math. 9. 12.* are by another Evangelist sayd to be *in health*, opposed to the *sick*; *Luk. 5. 31.*

possesse] or, *inherit the land*; a figure of the kingdom of Gods grace and glory, which the righteous shall possesse by inheritance: *Esay 60. 21. & 65. 9.*

9 Ver. 9. *and honey*] which signified the great fertility of that land; and figured out spirituall graces and comforts: as is noted on *Exod. 3. 8.*

10 Ver. 10. *thou sowedst*] and so all the inhabitants; as the Greek translateth *they sowe*. In Egypt (from whence Israel came) they had no rayne, but by the over-flowing of the river Nilus, the land was watered; and by the labour of the husbandman, becks were derived to moisten the ground. And that there they had no raine, is testified both by the Prophets, *Zach. 14. 18.* and by humane histories; *Pomp. Meta li. 1. Herodotus in Euterpe. Nec pluvio supplicat herba Jovi; Tibull. l. 1. Eleg. 8.* *with thy foot*] that is, with thy diligent labour; signified sometime by the hand, *Psal. 128. 2.* sometime by the foot, as *Gen. 30. 30.* This condition of the land of Egypt (the house of bondage) figured the estate of men naturally cor-

rupted; which they labour to releev by their owne works, and with the muddy waters which are from beneath, proceeding from earthly wisdom and carnall understanding: *1. Cor. 1. 10. 11. & 2. 4. 5. Esay 34. 19. Jer. 2. 13.*

Ver. 11. *mountaines &c.*] hereby is meant, the commodious, healthfull, and pleasant situation of the land, farre exceeding Egypt. Wherefore sometime the whole land is signified under the name of a mountaine, *Exod. 15. 17.* And because it was hills and vallies, it could not bee watered with the over-flowing of any river, (as Egypt which was a plaine,) but must otherwise be moistened with the rayne of heaven, or else remaine barren and fruitlesse. *the rayne*] this, as it is most kinde, and causeth the earth to be fruitfull in nature: so it figured heavenly graces, the doctrine of Gods word and spirit, wherewith the soules of men are made fruitfull in good works, *Esa. 45. 8. Mica 5. 7.* See the notes on *Gen. 27. 28. Deu. 32. 2.* The want of raine, is on the contrary, a signe of curse, *Zach. 14. 17. 18. Rev. 11. 6.*

Ver. 12. *careth for*] Hebr. *seeketh*, that is, *carefully seeth unto it*, and as the Greek translateth, *visiteth*. According to this phrase, *Sion* is called a *citie sought*, (that is *cared for*, or *regarded*) and not forsaken: *Esay 62. 12.* And of Gods gracious providence towards the land of Israel, *David* singeth, how the Lord visited the land, and plenteously moistened it, very much enriched it, softned it with showres, blessed the bud of it, crowned the yeere of his gooduesse, and his pathes [the clouds] dropped fatnesse; *Psal. 65. 10. 11. 12.* *the eyes*] this also signifieth Gods care and providence, for good; as in the like speeches, *Jer. 40. 4. Exr. 5. 5 Psal. 34. 16.* Though Gods providence be towards all peoples, and *hee giveth to all, life and breath, and all things*, *Acts 17. 25.* doing good, giving us rayn from heaven, and fruitfull seasons, *Act. 14. 17.* causing it to rayne on the earth where no man is; on the wilderness, wher-

II

12

in there is no man, Job 38.16. yet other peoples have not the word and promise of God, whereon to depend, as Israel had: whereby they might live, not by bread onely, but by every word that proceedeth out of the mouth of the Lord, Deut. 8.3.

13 Vers. 13. *if hearkening ye shall hearken*] that is, if yee shall diligently hearken, and obey. This passage of Scripture following, the Iewes read daily in their families; as is noted on Deut. 6.4.

14 Vers. 14. *the first-rayne &c.*] or, *the early-rayne*. Twise in a yeere, there fell store of rayn in Israel; in the beginning of the yeere, about September or October; and halfe a yeere after, which was in Abib (or March,) which ecclesiastically began the yeere unto Israel, as is noted on Exod. 12.2. whereupon it is called *the latter rayn in the first moneth*, Joel 2. 13. The first rayn fell after the sowing of their corne, that it might take rooting in the earth: the latter rayn was a little before harvest, that the eare might be full. Of these the Scriptures sundry times speake; but so as that they depended upon God, to whom Israel should obey, and of whom they should aske rayn, in the time of the latter rayn, Zach. 10.1. and then hee would come unto them (with his blessings) *as the rayn, as the latter and former rayn unto the earth*, Hos. 6. 3. So for the fruits, the husbandman wayted, and had long patience, untill he received the *early-rayne, and the latter-rayne*, Jam. 5. 7. Which rayn, as it figured heavenly blessings in Christ, Deut. 32.2. Psal. 72.6. so they led Israel to the feare of God; but when they revolted from him, they sayd not in their heart, *Let us now feare the Lord our God, that giveth rayne, both the former and the latter-rayn, in his season*: Jer. 5. 24. If these raynes were seasonable and moderate, the land was fruitfull; (as Moses in the next words sheweth:) if they sayled, then the drought as fire devoured the pastures; if they fell immoderately, the graines rotted under their clods, Joel. 1. 19. 17.

new-oye] These three, were for the

use of man, and the grasse after mentioned, for beasts: as David also sheweth in Psal. 104. 13. 14. 15. By these earthly promises God drew his people to obedience: but David had more gladnesse in his heart, in the light of the Lords countenance, then when corne and wine increased, Psal. 4. 6. 7.

V. 16. *deceived*] or, *intised & drawn away by riches, pleasures, or false persuasions*: of which Iob sayth, *If my hart hath been secretly entised (or deceived): Iob 31. 27. other gods*] that is *Idols*, falsely reputed Gods: so the Chaldee translateth, *Idols (or Errours) of the peoples*.

V. 17. *shut up the heavens*] this phrase is used, both for restrayning the naturall rayn, for mens synns, 1 King. 8. 35. and the spiritual rayn of Gods word and blessings, Revel. 11. 6. *perish quickly*] or, *speedily, suddenly*. The wicked heathens God suffered with much patience, and would not have them destroyed suddenly, Deut. 7. 22. but his owne people are threatned for their synns to perish suddenly: for judgment must begin at the house of God, 1 Pet. 4. 17. and he warneth his church to repent &c, or else he wil come unto her quickly: Revel. 2. 5.

Vers. 18. *phylacteries*] or *frontlets*, written in parchments, and tied to the forehead; as the former were to the hand or arme: of these, see the annotations on Exod. 13. 9. 16. & Deut. 6. 4. 8.

Vers. 19. *teach them your children*] cause your children (Hebr. *your sonns*) to learne them, this explaineth the former precept, *Thou shalt whet them on thy children*, Deut. 6. 7. Abraham (the father of the faithfull) is commended for this, that he would command his children and his household after him, to keep the way of the LORD, Gen. 18. 19. and Solomons parents taught him the Law, Prov. 4. 3. 4. & 31. 1. 2. &c. *when thou walkest &c*] answerable to these, are those sayings of Solomon, *When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee: for the Commandement is a Lamp, & the Law*

Law is a light: Prov. 6. 22. 23.

20 Vers. 20. *dore-post*] of this rite, see the notes on Deut. 6. 9.

21 Vers. 21. *dayes may be multiplied*] Long life is a blessing, often promised to them that keep Gods Law. *Hear, o my son, and receive my sayings; and the yeres of thy life shall be many; Prov. 4. 10. dayes of the heavens*] that is, whiles the world endureth; for so long, by the decree of God (in Gen. 8. 12.) shall the dayes of heaven be; and so long shall the heavens be over the earth. And under this, eternal life was also figured. A like promise was for the kingdom of David, or of Christ; that *his throne should be as the dayes of the heavens: Psal. 89. 30.*

22 Vers. 22. *this commandement*] the Greek explaineth it, *these commandements*: see the notes on Deut. 5. 31. *to cleave*] that is, to continue fast united unto him and his Law: as is noted on Deut. 10. 20.

23 Vers. 23. *drive out*] according to his former promise, in Exod. 23. 23. 27. - 31. But because Israel kept not Gods commandement, this promise was not fully performed, *Judg. 2. 1. 2. 3.*

24 Vers. 24. *shall tread*] The like promise is made after Moses death to Israel under Iesus their captaine, *Ios. 1. 3.* who was a figure of our Lord Iesus Christ & by whom this promise was fulfilled. *the wilderness*] of Paran: which was the southern border of the land of Canaan. and *Lebanon*] a mountaine which was the northern bound. By *and Lebanon*, we may understand *and unto Lebanon*: as the next words manifest. *Euphrates*] in Hebr. *Pherath*: this is called the river for excellencie sake, meaning *the great river*, as Deut. 1. 7. Gen. 15. 18. and so the Greek translateth it here. It was the Eastern border of their territories. *hindmost sea*] or, *after sea*, which the Greek and Chaldee call *th the Western sea*: meaning the mayn or great sea toward the going down of the Sun; as is expliyned in *Ios. 1. 4.* which sea, is sayd to be *after* or *behind* them; because it was to the West, and so their western bound. For the East, is counted

the fore-part of the world; the West, behinde; the South, on the right hand, *Psal. 89. 13.* and the north, on the left: all which foure parts, are called by these names, in *Iob 23. 8. 9.* See this promise fulfilled in *1 Chron. 9. 26.*

Vers. 25. *stand*] or, *set himselfe*; that is, *resist* or *withstand* you, as the Greek translateth. So in *Ios. 1. 5.* *fear*] in Greek, *trembling*; this was fulfilled before, *Deut. 1. 25. Psal. 105. 38.* and after, *Ios. 2. 11. & 10. 10.*

Here beginneth the 47. section, or lecture of the Law: see Gen. 6. 9.

Vers. 26. *I set*] Hebr. *give*: this was, that they might take their choise of either of these; for so the phrase elsewhere meaneth, *Deut. 30. 19.* and so to manifest, that if the curse or evill came upon them, they caused it themselves.

Vers. 27. *if yee shall hearken*] or, *that yee may hearken*; but the Hebrew *Asber*; *That*; is sometimes used for *If*. as the Greeke here translateth it; and in *Levit. 4. 22.* So *Asber* in *1. King. 8. 31.* is *Im*, that is *If*. in *2 Chron. 6. 22.*

Vers. 28. *after other Gods*] in Greek, *to serve other gods*: following other religions, or divine services: which the Chaldee calleth *the idols of the peoples*. *Sol larchi* observeth from this place, that *who-soever committeth Idolatry, hee turneth aside from all the way which was commanded to Israel: hereupon they say, Hee that professeth idolatry, is as if hee denyed the whole Law.*

Vers. 29. *put the blessing*] Hebr. *give the blessing*; that is, cause it to be pronounced upon mount Gerizim. The manner is shewed in *Deut. 27.* where this Law is repeated and enlarged. A thing is sayd to be given sometime, when it is spoken or pronounced with the mouth, as in *Iob 36. 3. Deut. 13. 1. 2.* *upon mount Gerizim*] or, *towards mount Gerizim* (which the Greek calleth *Garizim*): *so after, towards mount Ebal.* (call'd in Greek, *Gabal.*) For the people stood half of them over against mount Gerizim, and half of them over against mount Ebal.

Ebal, as is recorded in *Jos. 8. 33*. And the Hebrew *gnal*, sometimes signifieth towards a place; as in *Exod. 9. 22*. towards heaven.

30 Vers. 30. *Are they not*] that is, *Loe they are*: speaking as of a thing well known. See the notes on *Gen. 4. 7*. by the way] or, after (behind) the way of the going-down of the Sun; that is, the way towards the West, or Sunn-setting. Gilgal] the place where Israel was circumcised afterward in Iosuahs time, *Jos. 5. 9*. Oker of Moreh] or, plaines of Moreh, as the Chaldee expoundeth it: which was a place by Sechem, where God first appeared to Abraham, after he came into the land of Canaan; and there Abraham built an Altar to the Lord; *Gen. 12. 6. 7*. And that mount Gerizim was by Sechem, (in that part of the country which after was called Samaria,) appeareth in *Judg. 9. 6. 7*. And the Hebrewes say, in Thalmud Bab. in *Sotah c. 7*. that Gerizim and Ebal were in Samaria. There on mount Gerizim was the Samaritans Temple, *2. Maccab. 6. 2*. where they worshipped they knew not what, *Joh. 4. 20. 22*. See also *Iosephus Antiq. 1. 11. c. 8*. It seemeth they took occasion of that superstition, from this Law, thinking Gerizim to be a holy place because the blessings were pronounced on it; and they called themselves, those that belong to the blessed mount. And there have been of them in that place of late yeres, as Benjamin in his *Itenerario* relateth, how he saw the citie in a valley between the mountaines Garizim and Ebal, wherein the Samaritans dwelled, and did sacrifice there on mount Garizim, alledging that which is written in the Law, *And thou shalt put the blessing upon mount Gerizim*.

CHAPTER XII.

1. Places and monuments of Idolatry are to be destroyed: 4. they may not doe so unto the Lord; but must seeke and keepe

the place of his service, which he himselfe should choose. *5. 11. 14*. Thither all their sacrifices and holy things must be brought. *11. 18*. There they and their families and the Levite, must eate and rejoyce. *15. 21*. For civill use they might kill and eat within their gates. *16. 23*. Bloud is forbidden to bee eaten. *29*. The manner of service which the Canaanites used, may not be inquired after; nor the like things done unto the Lord; but his commandments onely.

THESE, are the statutes and the judgements, which yee shall observe to doe: in the land, which Iehovah the God of thy fathers, giveth unto thee, to possesse it: all the dayes, that yee live, upon the earth. Destroying ye shall destroy, all the places, wherein the nations, which yee shall possesse, served their gods: upon the high mountaines, and upon the hills; and under every greene tree. And yee shall break-downe their Altars, and break their pillars; and burne their groves, with fire; and yee shall hew-downe, the graven images of their gods: and yee shall destroy the names of them, out of that place. Yee shall not doe so; unto Iehovah, your God. But unto the place, which Iehovah your God shall choose, out of all your Tribes, to put his Name there: even unto his habitation shall ye seek, & thither shalt thou come. And thither yee shall bring, your burnt-offerings, and your sacrifices, and your tithes; and the heave-offring of your hand: and your vows, and your voluntarie-offrings; and the firstlings of your herd, and of your flock. And there yee shall eat, before Iehovah your God; and yee shall rejoyce, in all that yee put your

	hand unto; you, and your houses : where, Iehovah thy God hath blessed thee. Yee shall not doe; after all things, which wee doe here this day : every man, all that is right in his eyes. For yee are not come, as yet ; unto the rest, and unto the inheritance ; which Iehovah thy God, giveth unto thee. But yee shall passe over Iordan ; and dwell in the land ; which Iehovah your God giveth you to inherit : and hee will give you rest, from all your enemies, round-about, and ye shall dwell in confident safety.	may eat thereof, as of the Roe buck, and as of the Hart. Onely the blood, yee shall not eat : ye shall powre it upon the earth, as water. Thou mayest not eat within thy gates, the tithe of thy corne, or of thy new-wine or of thine oile ; or the firstlings of thy herd, or of thy flock : or any of thy voves, which thou shalt vow ; or thy voluntary-offrings, or heave-offring of thine hand. But thou shalt eat it, before Iehovah thy God, in the place, which Iehovah thy God shall choose ; thou, and thy son, and thy daughter, and thy man-servant, & thy woman-servant, and the Levite, that is within thy gates : and thou shalt rejoyce, before Iehovah thy God ; in all, that thou puttest thine hand unto. Take heed heed to thy self ; lest thou forsake the Levite : all thy dayes, vpon thy land.	16 17 18 19 20 21 22 23 24
8	And there shall be a place, which Iehovah your God shall choose, to cause his name to dwell there ; thither shall ye bring, all that I command you : your burnt-offerings and your sacrifices, your tithes, and the heave-offring of your hand ; and all the choise of your voves, which ye shall vow unto Iehovah. And ye shall rejoyce, before Iehovah your God ; you, and your sonns, and your daughters ; and your men-servants, and your women-servants : and the Levite, that is within your gates ; forasmuch as he hath no part nor inheritance, with you. Take heed to thy self ; lest thou offer thy burnt-offrings ; in every place, which thou shalt see. But in the place, which Iehovah shall choose, in one of thy Tribes ; there, thou shalt offer thy burnt-offrings : and there thou shalt doe, all that I command thee. Notwithstanding, in all the desire of thy soule, thou maist slay, and eat flesh ; according to the blessing of Iehovah thy God, which hee hath given to thee, in all thy gates : the uncleane and the cleane,		
9		When Iehovah thy God, shall enlarge thy border, as hee hath spoken unto thee ; and thou shalt say, I will eat flesh ; because thy soule desireth, to eat flesh : in all the desire of thy soule, thou maist eat flesh. If the place, which Iehovah thy God shall choose, to put his name there, be farre from thee : then thou shalt slay, of thy herd and of thy flock, which Iehovah hath given unto thee ; as I have commanded thee : and thou shalt eat within thy gates, in all the desire of thy soule. But, as the Roe-buck and the Hart is eaten ; so thou shalt eat it : the uncleane, and the cleane ; shall eat it, alike. Onely be sure, not to eat the blood ; for the blood is the soule : and thou shalt not eat the soule, with the flesh. Thou shalt	
10			
11			
12			
13			
14			
15			

16 shalt not eat it: thou shalt powre it
 25 on the earth, as water. Thou shalt
 17 not eat it: that it may bee well with
 thee, and with thy sonns after thee;
 when thou shalt doe that *which is*
 26 right, in the eyes of Iehovah. One-
 ly thy holy things, which thou shalt
 have, and thy vows: thou shalt take-
 up and goe; unto the place, which
 27 Iehovah shall choose. And thou shalt
 make thy burnt-offrings, the flesh
 and the blood; upon the Altar of Ie-
 hovah thy God: and the blood of thy
 sacrifices, shall be poured-out, upon
 the altar of Iehovah thy God; and
 28 thou shalt eat the flesh. Obserue and
 heare, all these words, which I com-
 mand thee: that it may be well with
 thee, and with thy sonns after thee,
 for ever; when thou shalt doe, that
which is good and right; in the eyes
 of Iehovah thy God.

29 When Iehovah thy God, shall cut-
 off the nations from before thee;
 whither thou goest to possesse them:
 and thou possessest them, and dwel-
 30 lest in their land. Take heed to thy
 selfe; lest thou bee insnared, after
 them; after that they be destroyed,
 from before thee: and lest thou en-
 quire after their gods, saying; How
 did these nations serve their gods?
 31 even so, will I doe likewise. Thou
 shalt not doe so, unto Iehovah thy
 God: for every abomination to Ie-
 hovah, which he hateth, have they
 done unto their gods; for even their
 sonns, and their daughters, they have
 32 burnt in the fire, to their gods. E-
 very word, which I command you;
 that shall yee observe, to doe: thou
 shalt not adde unto it; neyther shalt
 thou diminish from it.

Annotations.

Statutes] Here Moses entred into the
 explication of the second commande-
 ment, concerning the manner of
 Gods worship, when Israel should come
 into Canaan: and proposeth in the 12. 13.
 14. 15. & 16. chapters, Statutes for the
 service of God; and afterwards Iudgements
 for the repressing of evils.

Verf. 2. destroying] that is, yee shall
 speedily and utterly destroy: as the Greek
 translateth, *destroy with destruction*. In the
 Hebrew canons it is sayd, *We are com-*
manded to destroy the Idoll, and the ministring
vessels thereof, and whatsoever is made for the
same, Deut. 12. 2. And in the land of Israel,
wee are commanded to persecute it, untill it bee
destroyed out of all our land: but without the
land, wee are not commanded to persecute it:
But every place which we shall subdue, wee are
to destroy every idol that is therein; as it is writ-
ten (in Deut. 12. 3.) and yee shall destroy the
names of them, out of that place, Maimony in
Misneh, treat. of Idolatry, c. 7. f. 1.

places] as houses, high places, temples,
 and the like. Hereupon the house of Baal,
 2. King. 10. 27. the high places which Solo-
 mon, and Ieroboam had builded for idola-
 try, 2. King. 23. 13. 15. were destroyed. But
 if an house were built for use, and idols
 afterwards set up in it, the Hebrewes say,
 when he had brought in the idoll into the house,
 so long as it was there, the house was unlawfull
 for any use; when it was taken out, the house
 was lawfull. *Maim. treat. of Idolatry, c. 8. f. 4.*

shall possesse] that is, shall subdue and
 have dominion over them: as the word
 often signifieth; see Lev. 25. 45. 46. Jer. 49. 2.
 Psal. 82. 8. gods] that is, as the Chaldees
 explaineth it Idols: there are gods (so cal-
 led) many; but unto vs, there is but one God,
 1. Cor. 8. 5. 6. mountaines] in such high
 places, all nations, for the most part, used
 to serve their gods: into which corrup-
 tion Israel sometime fell, 2. King. 17. 10. 11.
 Jer. 3. 6. Ezek. 10. 12. 19. Hos. 4. 13.

Verf. 3 pillars] or statues, standing images:
 of these, see Exod. 23. 24. Lev. 19. 26. 1.

groves] which were wont to be as Temples unto the heathen, as is noted on Exod. 34. 13. See also the annotations on Deu. 7. 5. gods] in Chaldee Images of their idols. names] whether in speech, (for the name of other gods, might not bee heard out of their mouthes, Exod. 23. 13.) or imprinted in bookes, graven on pillars, imposed on places, or any other the like. So the Reubenites changed the names of cities, that carried Idol names, Numb. 32. 38. As the beginning of true religion, is repentance from dead workes, Heb. 6. 1. so in the constituting of Gods true service, Moses beginneth with the abolishing of all idolatrous monuments; for what agreement hath the Temple of God with Idols? 2. Cor. 6. 16.

4 Vers. 4. not doe so] in any of the former particulars, or such like: as, not to destroy or doe evill to Gods sanctuary or synagogues, Psal. 74. 3. 6. 7. 8. nor to break down his Altars, 1 King. 19. 10. nor to deface any holy writings, or monuments of his Name, Lev. 36. 23. The Hebrewes say, Whosoever destroyeth any name of the holy pure names whereby the blessed God is called, is by the Law to be beaten; for loe of Idols hee sayth, And thou shalt destroy the names of them, &c. Thou shalt not doe so, to the Lord thy God. Hee that takes away but one stone, (by way of destroying,) from the Altar, or from the Temple, or from any other part of the Court; is to be beaten. Likewise he that burneth any of the wood of the sanctuary, &c. All the holy Scriptures, and expositions of them, it is unlawfull to burne any of them, or destroy them with hand; except they bee such as are written by hereticks, &c. But holy Scriptures when they are old, are to be layd up. Maimony in Iesudei hatorah c. 6 s. 1. 7. 8.

5 Vers. 5. to put his name there] that is, to have it consecrated unto him, and his divine service. Such was the Tabernacle of Moses, the Temple of Solomon, the citie Jerusalem, after God had chosen it: for of the God sayd, My Name shall be there: 1. King. 8. 29. and his Name was called upon them, Dan. 9. 18. and put there, 2. King. 21.

4. 9. 1. King. 14. 21. The Chaldee here expoundeth it, to cause his Majesty (or divine-presence) to dwell there. Now Christ hath abolished the earthly Jerusalem, and requireth worship in spirit and truth every where, Joh. 4. 21. 23. Shall yee seeke] for answers and oracles, which from the Mercy-seat, and by Urim and Thummim, were given to the people: Numb. 7. 89. Exod. 25. 32. Numb. 27. 21. All other places were forbidden; as, Seek not Bethel, nor enter into Gilgal, &c. Amos 5. 5. shalt thou come] at all times, when thou wilt offer sacrifice, Lev. 17. 8. 9. but three times in the yere, by expresse commandement, Exod. 23. 14. — 17. And there the Lord promised to come unto them, and blesse them; Exod. 10. 24.

6 Vers. 6. sacrifices] of all sorts, as sin-offerings, peace-offerings, and whatsoever pertained to the Altar. Sacrifices have their name of slaughter, which were slain, offered, and eaten before the Lord: the Chaldee here expoundeth it, the slaughter (or sacrifice) of your holy things. tithes] the tenth of the herd and of the flock, which both Priests and people were to bring and slay before the Lord, and eat them in Jerusalem: whereof see Levit. 27. 32. and the tithes of corne, &c. whereof see ver. 17. and Deut. 14. 22. 23. heave-offering of your hand] the Greek translateth, the first fruits, and in v. 11. the first fruits of your hands: These are the first fruits spoken of in Deu. 26. 2. &c. which with their hands they brought into the Sanctuary. See the annotations there. vows, and your voluntary offerings] such as for Gods blessings they willingly gave unto him. The difference of these voluntarie oblations from vows, is shewed on Levit. 7. 16. firstlings] which were given to the Priests, for them to eate, after the blood was sprinkled, and the fat burned on the altar, see Numb. 18. 15. 17.

7 Vers. 7. Ye shall eate] to weet, such things as were lawfull for the people to eat: for of all the things forementioned, they might not eat. Some were for the Priests,

Priests, to eat before the Lord; some for the people. *rejoyce*] God is to be served with gladnesse, *Psal.* 100. 1. 2. and the holy things of God, might not be eaten with mourning, *Deut.* 26. 14. *Hos.* 9. 4.

ye put your hand] *Hebr.* the putting to (or sending forth) of your hand. This, though it may bee applyed to that which they might take and eat, of the holy things; as in *Gen.* 3. 22. yet it seemeth to be more generall, for all things that they should doe, and all blessings that they should receive; as by comparing this phrase in *Deut.* 15. 10. & 23. 20. & 28. 8. 10. may appeare. So after, in v. 18. *houses*] that is, *households*, children and such like; as the Chaldee expoundeth it, *men of your houses*: and so Moses explaineth it in v. 12.

8 *Verf. 8. which wee doe*] the Greek expoundeth it, *which ye doe*. Israel committed idolatrie in the wilderness, *Act.* 7. 42. 43. Howbeit this speech of Moses, seemeth rather to meane the true service of God; which was not as yet perfected, neither could bee in their travels; as it was after in Canaan. *right in his own eyes*] that is, which liketh or pleaseth him: so the phrase meaneth, in *1 Sam.* 19. 6. *1 Chron.* 13. 4. and is often spoken of the corruption of men, as *Judg.* 17. 6. & 21. 25. unto which Moses opposeth that which is right in the Lords eyes, v. 25. 28. and chap. 13. 18. *There is a way* which is *right before a man*: and the end thereof, are the *ways of death*, *Prov.* 14. 12.

9 *Verf. 9. the rest*] in Chaldee, *the house* (or place) of rest: meaning the land of Canaan, and in speciall Jerusalem there, *1 Chron.* 23. 25. where, after their travells, and warres, the Lord gave rest unto his people, as v. 10. and *1 King.* 8. 56. But David being there, speaketh of another Rest, which remaineth for people of God, *Psal.* 95. 11. into which Rest, we that beleeve, doe enter; and cease from our own works: *Heb.* 4. 3. 8. 9. 10.

10 *Verf. 10. in confident-safetie*] or, in security; it meaneth without feare; *Judg.* 8.

11. & 18. 7. and without danger of evill, *Psal.* 78. 53. See the like promise in *Levit.* 25. 18. 19. This promise is fulfilled in Christ; by whom, wee are delivered out of the hands of our enemies, that wee might serve God without feare: *Luk.* 1. 74.

Verf. 11. And there shall be] or, *And it shall bee* that the place, &c. See v. 5. *the choice*] that is, the best, or fairest as the Chaldee translateth.

Verf. 12. your gates] the Chaldee explaineth it *your cities*: so the Hebrew text sometime explaineth it self, as is noted on *Exod.* 20. 10. *no part*] of the spoiles, or inheritance in the division of the land, but the Lord is his part and inheritance. See *Deut.* 10. 9. *Numb.* 18. 8. - 21.

V. 13. *lest thou offer*] that is, *that thou offer not*. This precept is often and carefully urged, because the people were prone to fall into the transgression of it; as the histories of scripture manifest, *1 Kin.* 12. 28. 29. 30. *2 King.* 17. 9. 11. And it taught men the unitie of the faith of Christ, and the band of love and peace, to be kept in the heavenly Jerusalem, whither all people should resort, *Rev.* 21. 24. 25. 26.

V. 14. *that I command thee*] the Greek addeth, *this day*. So not the place onely, but all other things in Gods service, were to be according to the word of God: because the natural man, (not regenerate by Gods word and spirit) receiveth not the things of the spirit of God; neither can he know them, *1 Cor.* 2. 14. and in the things which he knoweth, he corrupteth himself, *Rom.* 1. 21. and God would have obedience to his word, rather then sacrifice, *1 Sam.* 15. 22.

Verf. 15. Notwithstanding] or *Onely*; as the word signifieth, in *verf.* 16. 26. It is a libertie graunted for civil things: but with a limitation. *in all the desire of thy soule*] the Greek translateth, *in all thy desire*: the soule being put for the whole person. It meaneth, *whatsoever thou, or thy soule desireth*. *mayst slay*] this word is the same that is used for *sacrificing*, (which also was with slaughter of the creature,) but

but applied here and often, to the slaying for ordinary food. Of this the Hebrewes say, *It is lawfull to slay* (for common food) *in any place, without the court* (of the Sanctuary:) *for they slay in the court, none but the holy things of the Altar onely.* But it is unlawfull to slay common things in the court, eyther cattel, beast or bird. And so it is sayd (in Deut. 12. 21.) *If the place be farre from thee, which the Lord thy God shall choose &c.* then thou shalt slay &c. and eat within thy gates. Here thou art taught that they slay not flesh for ones desire, but without the place which the Lord hath chosen. And that which is slayne without the place, is lawfull to be eaten within all gates. But he that slayeth comon things in the court, that flesh is pure and unlawfull to be used; but they burie it: &c. Maimony tom. 2. in Shechitah, c. 2. sect. 1. 2. to the blessing] that is, the liberalitie, or bounteous gift. So restraining all profuse riot; and keeping men within the limits of their abilitie.

thy gates] in the Chaldee, thy cities; and so the Greek in everie citie. may eat] or shall eat. God would have no difference of persons, nor of places, nor of clean beasts, (as after followeth;) lest there should grow any respect of holynes, in such civil things, which might turne to superstition.

16 Vers. 16. Onely] as the Greek sayth, *But the blood,* to weet of beasts and of soules, Lev. 7. 26. this was absolutely forbidden, even in civil diet: the reason hereof is noted, on Levit. 17. poure it] or shed it on the earth; and cover it with dust, Levit. 17. 13. see the annotations there.

17 Vers. 17. Thou may'st not] that is, it is not permitted or lawfull for thee: as the Chaldee explaineth it. gates] in the Greek and Chaldee, cities: so in vers. 18 & 21. The second tithe which the owners did eat, was holy, and might not be eaten but in the place where Gods Sanctuary was: see the notes on Deut. 14. 22. 23.

heave-offring] in Greek, first fruits: in Chaldee the separation, that is, the separated thing: see vers. 6. Maimony in Biccuring (or treat. of Firstfruits) chapt. 3. sect. 3. sayth

The heave-offring of thine hand, is the Firstfruits: and, *the Priest that eateth of the Firstfruits out of Jerusalem, after that they are brought within the walls, is by the Law to be beaten; for it is sayd, Thou may'st not eat within thy gates &c.* See more on Deut. 16. 2. 4.

19 Vers. 19. lest thou forsake] that is, that thou forsake not, or neglect not; either by erecting a new ministerie, as did Ieroboam, 2 Chron. 13. 9. or by withholding thy offerings, the means of their livelihood; which is in special here intended. So in Neh. 10. 39. *we wil not forsake the house of our God;* where mention is made of bringing up their offerings. The same syn, is called the spoiling of God; Mal. 3. 8. See also Deut. 14. 27. upon thy land] the land of Canaan; out of which in speciall, tithes, firstfruits and the like were to be payd. The Greek translateth, *all the time that thou shalt live upon the land* (or earth.)

20 Vers. 20. Because thy soule] or, as the Greek translateth, *if thy soule desireth.*

22 Vers. 22. as the Roe-buck] that is, as common and profane meats, without any respect of holynesse. So after, in Deut. 15. 22. 23.

23 Vers. 23. Onely be sure] or, be strong. The Greek translateth, *Take heed strongly:* it meaneth a full and firme purpose of hart, not to eat it at any time. Of this Law, see the notes on Lev. 17. 10. &c.

is the soule] figuratively spoken, because the soule (or life) is in the blood, as is expressed, Lev. 17. 11. not eat the soule] because God gave them that upon the altar, to make an atonement for their soules, Lev. 17. 11. 12.

26 Vers. 26. holy things] Hebr. holynesses: the Chaldee applieth it to their tithes.

27 Vers. 27. the flesh and the blood] both of them were wholly brought to the altar, Lev. 1. The Greek translateth, *the flesh thou shalt offer upon the altar.* sacrifices] to weet peace offerings: for the flesh of them was eaten by the owners, Lev. 7. 15.

upon the altar] the Greek translateth it, *at the base* (or foot) *of the altar.*

28 Vers. 28. in the eyes] that is, as the Greek

Greek and Chaldee expound it, before the Lord.

29 Vers. 29. to possess them] or, to disinherit them; as the Chaldee sayth, to cast them out: the Greek translateth, to inherit their land. God having given direction for the place of his worship, now proceedeth with the things, and manner of service which they should performe unto him.

30 Vers. 30. lest thou be ensnayed] that is, deceived in thy mind, and so fall into syn and destruction by following their religion. The Greek translateth, that thou seek not to follow them. See Exod. 23. 33. As the nations were to be destroyed; so their idolatrous service was to be abolished; that none of their customes should be received in Israel.

How did] Hebr. How will, that is, how use they to serve. Hereupon the Hebrewes say, Thou mayst not enquire (or aske) concerning the way of the service of an idol how it is, although thou serve it not; for this thing occasioneth to turne after it, and to doe as they doe. Maimony treat, of Idolatrie, chapt. 2. sect. 2. will I doe] not unto idols, but to the Lord: as the next verse manifesteth. So not onely the worship of false gods, but false or idolatrous worship of the true God, is here forbidden, and all imitation of Idolaters, is condemned. So in Levit. 18. 3.

31 Vers. 31. every abomination] the Chaldee expoundeth, every thing that is abominable before the Lord: in Greek, the abominations which the Lord hateth. to their gods] the Chaldee expounds it, to their idols. This one particular of burning their children, is named; (all other being implied,) because herein they shewed most zeale & love; as Abraham for sacrificing his son at Gods command, is highly commended, Gen. 22. 12. and Israel when they would shew themselves most studious to please the Lord inquired about giving the fruit of their body, for the syn of their soule, Mic. 6. 7. and sometime practised this abominatiō, Psal. 106. 37. 38. Ezek. 23. 37. 39. But God here condemneth the most fervent devotion of idolaters.

Verf. 32. Every word] or thing: in Chaldee, every commandement. Hereby God appointeth his own word and Law, to be the onely rule of his service: without imitating the customes of others, or devising any thing of their own. So in Lev. 18. 4. Deut. 4. 1. 2.

CHAPTER. XIII.

1. The Prophet that inticeth to idolatrie, though he give signes which come to pass, must not be hearkned unto, but put to death.
6. The brother, child, wife or friend, that inticeth to idolatrie; must not be hearkned unto, spared or concealed, but stoned to death.
12. The citie that revolteth to serve other Gods, after due inquirie must be smitten with the sword, men and beasts utterly destroyed, the spoiles burned, the citie ruined for ever, and none of that execrable thing reserved.

IF there arise in the midst of thee, a Prophet; or a dreamer of dreams: and he give unto thee a signe, or a wonder. And the signe cometh, or the wonder, which he spake unto thee, saying: Let us goe after other gods, which thou hast not knowen, & serve them. Thou shalt not hearken, unto the words of that Prophet; or, unto that dreamer of a dream: for Iehovah your God, tempteth you; to know, whether you be the lovers, of Iehovah your God; with all your hart, and with all your soule. After Iehovah your God, shall ye walke, and him ye shall fear: and his commandments shall ye keep, and his voice ye shall obey; and him you shall serve, & unto him shall ye cleave. And that Prophet, or that dreamer of a dream, shall be put to death; because he hath spoken

spoken revolt against Iehovah your God, which brought you forth out of the land of Egypt; and redeemed thee out of the house of servants; to thrust thee, out of the way; which Iehovah thy God commanded thee, to walke therein: and thou shalt put away the evill, from the midst of thee.

6 If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosome, or thy friend, which *is* as thine *own* soule, entise thee in secret, saying: Let us goe, and serve other gods; which thou hast not knowne; thou, nor thy fathers. Of the gods of the peoples, which *are* round about you; nigh unto thee, or farr-off from thee: from the *one* end of the earth, even unto the *other* end of the earth. Thou shalt not consent unto him, nor hearken unto him: neither shall thine eye spare him; neither shalt thou pittie, neyther shalt thou conceale him.

7 But killing thou shalt kill him; thine hand, shall be first upon him, to put him to death: and afterwards, the hand of all the people. And thou shalt stone him with stones, and hee shall dye: because he hath sought, to thrust thee away from Iehovah thy God; which brought thee forth out of the land of Egypt, out of the house of servants. And all Isaael, shall heare and feare: and shall doe no more, as this evill thing, in the midst of thee.

12 If thou shalt heare (*say*), in one of thy cities; which Iehovah thy God giveth to thee, to dwell there, saying, *Certaine* men the sonns of Be-

lial, are gone out from the midst of thee; and have thrust-away the inhabitants of their citie, saying: Let us goe, and serve other gods, which yee have not knowne. Then shalt thou enquire, and shalt search, and shalt aske, diligently: and behold (*if it be*) trueth, the word certaine; this abomination is done, in the midst of thee. Smiting thou shalt smite the inhabitants of that citie, with the edge of the sword: utterly-destroying it, and all that *is* therein, and the cattell thereof, with the edge of the sword. And all the spoile of it, thou shalt gather into the midst of the street thereof: and shalt burne with fire, the citie and all the spoyle thereof, every-whit; to Iehovah thy God: and it shall bee, an heape *for ever*; it shall not be built againe. And there shall not cleave to thy hand, ought of the cursed-thing: that Iehovah may turne, from the burning of his anger, and may give unto thee tender-mercies, and may have tender-mercie on thee and multiply thee; as hee hath sworne, unto thy fathers. When thou shalt obey, the voice of Iehovah thy God; to keep, all his commandements; which I command thee, *this day*: to doe, that *which is* right, in the eyes of Iehovah thy God.

Annotations.

If there arise] or, When they shall stand up; by which word is signified the open & bold carriage of deceivers. Moses having from the first commandement, taught the doctrine of one onely God, whom we should in faith, love and obedience

obedience have to be ours, and give our selves to him, and from the second commandment, taught the right way of serving this God, according to his own word: doth now from the third commandment, teach to beware of the abuse of Gods name and word, unto vanity, heresie or idolatry; and so generally warneth Israel, to take heed lest they transgressed the first & second commandments, by the breach of the third.

in the midst of thee] speaking to Israel, amongst whom many false Prophets did arise, 1.Pet.2.1. Vnto which danger, all Churches are subject, as it is sayd, *Moreover of your own selves shall men arise, speaking perverse things,* Act.20.30. *a Prophet*]

a publick seducer, touching whom hee giveth warning first, as afterwards of the private, in v.6. &c. What a Prophet signifieth, is noted on Gen.20.7. and Exod.7.1.

dreamer] this was one of the wayes, by which prophesie came of old unto men, Numb.12.6. Jer.23.25.28. By a Prophet he seemeth to denote the principall sort, such as saw visions: by a *dreamer*, the inferiour sort, that saw things more obscurely. *he give*] either by word and promise; or by action or gesture, as 1.King.13.3. & 22.11. Math.12.39.

40. *wonder*] any miraculous or supernaturall thing: as Iannes and Iambres in appearance turned water into bloud, Exod.7.22.

2 Vers.2. *or the wonder*] Hebr. and the wonder: these are sayd to come, when they are effected or fulfilled: so Ier.28.9. Deut.18.22. *saying*] that is, and he say: as saying in 1.Chron.13.12. is expounded, and sayd in 1.Sam.6.9. so in 2.King.22.9. compared with 2.Chron.34.16. *after other gods*]

the Greek explayneth it, and serve other gods; which the Chaldee calleth idols of the peoples. Thus the religion given of God by the hand of Moses, was established, against all opposition that after might arise upon what pretence soever: And so the faith taught by Christ and his Apostles, was confirmed

against the future signes and lying wonders of Antichrist, 2.Thess.2.9.10. The Hebrewes say: If there stand up a Prophet, and he doth great signes and wonders, and seeketh, to deny (or make false) the prophesie of Moses; we may not hearken unto him, but we know certainly that those signes are by enchantment and sorcerie. For the prophesie of Moses was not by signes, &c. but with our eyes wee saw, and with our eares wee heard, as he did heave, &c. Therefore the Law sayth, If the signe or wonder come to passe, thou shalt not hearken to the words of that Prophet, (Deut.13.) for loe he cometh unto thee with signe and wonder, to make that false which thou hast seen with thine eyes. And forasmuch as wee beleve not in a wonder, but because of the commandment which Moses commanded us: how should wee receive this signe, which cometh to make the prophesie of Moses false, which wee saw and heard? Maimony tom.1. in Iesude hatorah, c.8.f.3. See also the annotations on Exod.19.9.

Vers.3. *that dreamer*] or, the dreamer of that dream; and so the Greek translateth it.

God tempteth] or proveth: See the notes on Gen.22.1. But there, God himself immediately tempted Abraham; here mediately, and that by evill meanes, which hee of his grace and wisdom ordereth and disposeth for good to his people: as also the Apostle faith, There must be also heresies among you, that they which are approved may bee made manifest among you. 1.Cor.11.19.

Vers.4. *After Jehovah*] the Chaldee faith, *After the feare of the Lord your God.* Here the Lord and his commandments, are opposed to all other: so that *After Jehovah*, meaneth after him onely; as our Saviour expoundeth a like speech, Mat.4.10. from Deut.6.

Vers.5. *spoken revolt*] or apostasie, that is, spoken words to cause thee to revolt, or turne away; as the Greek translateth, to make thee to erre from the Lord. This judgment of the false Prophet (as all other weightie matters) none but the high councill of 71. Elders might judge of, as the Hebrewes

brewes say, Talmud Bab. in Sanhedrin. c. 1. and Maimony in Sanhedrin c. 5. See the annotations on Numb. 11. 30. *the evil*] both person, and work: as the Chaldee translateth, *the evil doer*: the Greek, *the evil thing*: but in Deut. 17. 7. the Greek translateth, *the evil one*; which Paul approveth, using the same words, in 1. Cor. 5. 13.

6 Vers 6. *thy brother*] by nature, or in the same faith and church: but the Greek addeth, *thy brother on thy fathers side, or on thy mothers.* *son of thy mother*] such are dearest brethren; as the example of Joseph and Benjamin sheweth, Gen. 43. 34. & 45. 12. 14. *daughter*] Love and affection descendeth from parents to children; as it were by inheritance; and the daughter, for infirmities of sex, is most spared and pittied; but may not so be in this case. *of thy bosome*] the Greek sayth, *which is in thy bosome.* *as thine own soule*] most dearly loved, put therefore in the last place; for a friend sticketh closer then a brother, Prov. 18. 24. And as man and wife are one flesh, Math. 19. 6. so friends here are as one soule. *intice*] with motions, reasons, exhortations; the Greek translateth *exhort*; the Chaldee, *counsell*. The Hebrewes write: *He that intiseth any one of Israel, whether man or woman, he is to be stoned; although neither the intiser nor the intised, hath worshiped the idol; yet (he dyeth) for teaching to worship it. Whether the intiser be private man, or Prophet: be the intised one singular person man or woman, or a few persons; they are to dye by stoning. Hee that intiseth the multitude of a citie: hee is a thruster away, and is not called an Intiser. Maimony treat. of Idolatry, c. 5. f. 1. 2. See after in v. 13. other gods*] in Chaldee; *Idols of the peoples*: so in v. 7.

7 Vers 7. *unto the other end*] that is, all the world over. Hereby God condemneth all the feigned religions throughout the earth, as being gone astray from him: and having made himselfe and his word knowne unto Israel, would have them therein to rest their faith, without de-

clining to novelties. *Wee know that we are of God, and the whole world lyeth in wickednesse, 1. Job. 5. 19.*

8 Vers. 8. *not consent*] or, *no affect*, have any liking or will unto him. From which word, the Hebrewes gather, that it is unlawfull for the intised, to love the intiser. Maimony treat. of Idolatry c. 5. f. 4. If he were drawne away by him, so that he sayd, *Goe we and let us serve them: although they had not as yet served: both of them were to be stoned, the intiser and the intised. Ibidem sect. 5. eye spare*] to weete from vengeance. See this phrase in Gen. 45. 20. Deut. 7. 16. *pitie*] or use gentlenes and indulgence, as Gen. 19. 16. *conceale him*] but bewray, and use all meanes to bring him to his punishment. Therefore the Hebrewes thinke that the intised person was to take witnesses, to see if he would intise before them: if he would not, then (they say) it is commanded to lay privy ways for him; and they lay wayt for none that are guilty of death by the Law, but for this man. And thus they doe it. The intised bringeth two men, and sets them in a dark place, so that they may see the intiser, and heare his words, but hee may not see them. Then he sayth to the intiser, *say what is it that you sayd, &c.* When he hath spoken, the intised answereth; *How shall wee leave our God which is in heaven, and goe and serve stocks and stones? If he convert hereby, or hold his peace, hee is free. But if he say unto him, thus are we bound to doe, and thus it becometh us; then they that stood there aloof, bring him to the Judgement Hall, and they stone him. Maimony treat. of Idolatry, c. 5. f. 3.*

9 Vers. 9. *shalt kill him*] by shewing the thing to the Magistrate, who hath power to kill him: therefore the Greek translateth, *Shewing thou shalt shew concerning him. thine hand*] this is spoken to the accuser or first witnesse, who must cast the first stone at him. Deut. 17. 7. Of the manner of stoning used in Israel, see the notes on Lev. 24. 23.

10 Vers. 10. *to thrust thee away from Jehovah*] in Chaldee, *to make thee to erect from the*

the feare of the Lord; that is, to goe astray from his true worship and service; as feare in Esay 29.13. is expounded worship, in Mat. 23. 9. of servants] in Greek and Chaldee, of servitude, or bondage.

II Verſ. 11. *ſhall do no more*] Hebr. *ſhall not adde to doe, as this evill word*: that is, any ſuch evill thing as this is. For puniſhment of tranſgreſſors, is a meane to reſtrayne others from wickedneſſe, and to make them wiſe, Prov. 21.11. On the contrary, *Be cauſe ſentence againſt an evill worke is not executed ſpeedily; therefore the heart of the ſonnes of men, is fully ſet in them to doe evill*: Eccleſ. 8.11. See the like in Deut. 17. 13. The Hebrewes gather from the words *All Iſrael ſhall heare, &c.* that a cryer was to proclaim before him unto all, the cauſe of his death; and they note foure ſorts of evill doers before whom ſuch proclamation was made; the *Rebellious Elder*, (Deut. 17. 13.) the *preſumptuous falſe witneſſ*, (Deut. 19. 19. 20.) the *miſer to idolatry* (here ſpoken of;) and the *ſtubborne rebellious ſon* (Deut. 21. 18. 21.) Maimony tom. 4. treat. of Rebell. c. 3. ſ. 8.

12 Verſ. 12. *If thou ſhalt heare ſay in one*] or, *When thou ſhalt heare of one*, that is of any one of thy cities. This is one of the moſt ſevere lawes, wherein God ſheweth his gealouſie and indignation againſt Idolaters; to the utter rooting out not onely of their perſons, but of their poſterity, goods, and citie it ſelfe for ever. of thy cities] of the cities of Iſrael, which were Gods people, againſt whom onely, this Law is given if they ſhould be drawn to idolatry, & not againſt thoſe that were without. So of ſpiritual judgement it is ſayd, *Do not yee judge them that are within? But them that are without, God judgeth*: 1. Cor. 5. 12. 13.

13 Verſ. 13. *ſonns of Belial*] that is, wicked or miſchievous perſons, which the Chaldee interpreteth ſonns of wickedneſſ. *Belial* (in Hebrew *Belijagnal*) is by interpretation without profit, or without yoke, that is, lawleſſe, rebellious and wicked; and this name is given unto Satan or An-

tichriſt, oppoſed unto Chriſt, in 2. Cor. 6. 15. and to be ſonns of Belial, is to be addiſted or given over unto wickedneſſe, as in 1. Sam. 2. 12. Iudg 19. 22. 1. King. 21. 10. The like is of a daughter of Belial, 1. Sam. 1. 16. and man of Belial, 1. Sam. 25. 25. and ſometime the wicked are ſimply called *Belial*, as in 2. Sam. 23. 6. Nahum. 1. 15. and as it is here applyed to perſons, ſo is it alſo to wicked things, words or thoughts, as in Deut. 15. 9. *out from the mids of thee*] or, *from among you*, ſpeaking to Iſrael, from whom ſuch wicked perſons might in all ages goe forth, as they did alſo from the Chriſtian Churches; as it is ſayd, *They went out from us, but they were not of us*, 1. Ioh. 2. 19. And thiſt their going out, argueth likewiſe their ſtubborne and preſumptuous carriage in their evill, which they did not in ſecret, but as proclaiming warre againſt the Lord. *have thruſt away*] or, *have driven, have withdrawn*, to weet, out of the way, as was expreſſed in v. 5. the Chaldee expoundeth it, *have cauſed to erre* (or goe aſtray:) and it noteth the force and efficacie of ſuch ſeducers; as Ieroboam is ſayd to have driven Iſrael from following the Lord, 1. King. 17. 21. See before on Deut. 4. 19. *the inhabitants*] This is ſpoken generally and indefinitely: if all the inhabitants were ſeduced, there is no doubt but the judgement following was to be executed: the Hebrewes alſo thinke, if the greater part of the citie were drawn away, they all that were ſeduced were to die, and the citie to be deſtroyed: but if the leſſer part onely were withdrawn, then they were killed, but the citie it ſelfe was to be let ſtand: as is further ſhewed in the annotations following. *other gods*] in Chaldee, *the idols of the peoples*: ſo here were two evils, the forſaking of the true God, vvhom they had knowne, and the following of other gods vvhom they had not knowne. Of theſe the Lord ſaith by his Prophet: *Bee aſtoniſhed, ô yee heavens, at thiſ; and be horribly aſtrayd; bee yee very deſolate*, ſayth the LORD: *for my people have*

have committed two evils, they have forsaken me, the fountaine of living waters; they have hewed them out cisternes, broken cisternes that can hold no water. *Ier. 2. 12. 13.*

14 Vers. 14. Then shalt thou enquire] hee speaketh to Israel, and therein chiefly to the Rulers, vvhom it most concerned to try out this case: and by these three, enquire, search, aske, and that well or diligently, he teacheth them what care should be had for finding out the truth: that this severe judgment came not upon any vvithout their due demerit. The Hebrewes say, They judge not a citie thrust away, but in the judgement Hall of 71. (Magistrates:) it is sayd (in Dent. 17. 5.) Thou shalt bring forth that man or that woman unto thy gates, and shalt stone them, &c. Particular persons are killed by the Iudges that are in every citie; but the multitude are not killed, save by the great Synedrion. The great Court, doe send and inquire and search, till they know evidently, that all the citie, or the most of it, is thrust away, and turned to idolatry. Afterward they send two learned men, to admonish and to convert them. If they convert and shew repentance, it is well: but if they persist in their folly; the Synedrion doe command all Israel to goe up against them to warre: and they doe besiege them, and wage warr against them, untill the citie bee broken up. When it is broken up, forthwith they set for them many courts of judgement, and doe judge them: whosoever hath two witnesses come against him, that hee served an idol; after they have dispatched him, they put him apart. If all the Idolaters bee found the lesser number; they stone them to death, and the rest of the citie is delivered. If they be found the greater number; they carie them up to the high Court, & give sentence there against them. *Maim. treat. of Idolat. c. 4. f. 3. 6.*

15 Vers. 15. smite the inhabitants] the Greek saith, kill all the inhabitants with the slaughter of the sword: which is to be understood, if they be all found guilty: as they say; They kill with the sword all that have served (the Idol); and smite every soule, men, women and children, if all (the citie) be thrust away. If the Idolaters be found the greater number;

they smite all the little ones and women of the Idolaters with the edge of the sword. And whether the whole, or the most part, be thrust away: they stone to death those that did thrust them away. *Maim ibidem sect 6.* utterly destroying] vvith a curse or execration: after the Greek version, anathematizing. Of such the Hebrewes say, The men of the citie drawn away (to Idolatry) have no part in the world to come. (that is, in life eternall.) *Talmud Bab. in Sanhedrin. c. Chelek. the cattell*] and of the cattell that is killed, it is forbidden to make any profit (or use) of them; even as of the Oxe that is stoned. *Maim. in Idolatry c. 4. f. 13.*

16 Vers. 15. all the spoyle of it] This the Hebrewes understand largely, whether they be the goods of the Idolaters, or of the other that fell not unto Idolatry: for so they write; The goods of the just men that are within it, if they be the rest of the inhabitants of that citie, which are not drawn away with the multitude; they are burnt with the generall spoyle: forasmuch as they dwell therein, their goods perish. A company of passengers from place to place, if they passe thorow a citie so drawn away, and bee drawn away with it: if they have continued in it thirty dayes, they are killed with the sword, and their goods perish; if not, they are stoned to death, and their goods are to their heyres. The goods of the men of an other citie reserved therein, are not burned, but returned to the owners: for it is sayd, The spoile of it; and not the spoile of their neighbours. The goods of the wicked men of that citie, which are reserved in another citie; if they be gathered together with it, are burnt in the generall; if not, they perish not, but are given to their heirs. The holy things within it, such as are sanctified for the Altar, doe dye; for the sacrifice of the wicked is an abomination. Things sanctified to the maintenance of the Temple, are redeemed, and afterward burnt: for it is sayd, the spoyle of it, not the spoyle of heaven. The firstborn and the tith that are perfect, are as the holy things of the Altar, and dye: such as are blemished, are as the common cattell, and are killed, &c. The second tithes, and the mony of the second tithes, and the holy Scriptures that are within

within (the citie) are layd up in store, *Maim. in Idolat. c. 4. f. 7. 9. 10. 15.* every whit] The Hebrew Calil here used, is sometime an whole-burnt-offring, *Lev. 6. 22. D. ut. 33. 10.* Hereupon the Hebrewes say, *Who so executeth judgement upon the citie drawn away (to Idols;) Let he offereth the Burnt-offring Calil;* as it is written, every whit (Calil) to the LORD thy God: neyther that onely, but turneth away burning anger from Israel, (*Deut. 13. 17.*) and bringeth a blessing and mercies upon them. *Maim. in Idolat. c. 4. sect. 16.* an heap] the Greek translateth, uninhabited, the Chaldee, a desolate heap. The Hebrewes say, *Whosoever buildeth it, is to bee beaten:* but it is lawfull to turne it into gardens or orchards; for it is sayd, it shall not be built againe: not built for a citie, as it was before. *Maim. ibid. f. 8.*

17. *Verf. 17. not cleave to thy hand*] that is, thou shalt not make any profit or use to thy selfe of any of the goods of the citie. Compare the example of Iericho, *Ios. 6. 17. &c.* and see the annotations on *Deut. 7. 26.* from the burning] the Chaldee expoundeth it, from the strength, the Greek, from the wrath of his anger: which oftentimes is kindled not onely against the sinners themselves, but all Israel for their sakes; as *Ios. 7. 1. 11. 12. & 22. 17. 18. 20.*

18. *Verf. 18. obey*] or, hearken to the voyce; in Chaldee, shalt receive the word of the Lord. that which is right in the eyes] which the Greek expoundeth, that which is good and pleasing before the Lord.

CHAPTER. XIII.

1. Gods children are not to disfigure themselves in mourning for the dead. 3. Nor eat any abominable thing. 4. What may and what may not bee eaten, of Beasts; 9. of fishes. 11. of foules. 19. Creeping things may not be eaten, 21. nor that which dyeth of it selfe. 22. Tithes to bee eaten before the Lord, 24. or (if the way be too long) to be turned into money,

and it so be bestowed on things which they should eat and drink with joy before the Lord. 27. The Levite may not be forsaken. 28. The third yeeres tithe; for the Levite, stranger, fatherlesse, and widow.

Yee are the sonns, of Iehovah your God: yee shall not cut your selves; nor put baldnesse betweene your eyes, for the dead. For thou, art an holy people, to Iehovah thy God: and Iehovah hath chosen thee, to be unto him, a people of peculiar-treasure; above all peoples, which are upon the face of the earth.

Thou shalt not eat any abominatiō. These are the beasts, which ye shall eat: the Oxe, the lamb of Sheep, & the kid of Goats. The Hart, and the Roe-buck, and the Fallow-deere: and the Wild-goat, and the Pygarg, and the Wild-oxe, and the Chamois. And every beast, that parteth the hoof, and cleaveth asunder the cleft, of two hoofs; that cheweth the cud, among the beasts: that, yee shall eat. But this, yee shall not eat, of them that chew the cud; or of them that part the cloven hoof: the Camel, and the Hare, and the Conie; because they chew the cud, but they part not the hoof; they shall be unclean, unto you. And the Swine, because he parteth the hoofe, and cheweth not the cud; he shall be unclean, unto you: of their flesh, yee shall not eat; and their car-kesse, yee shall not touch.

These yee shall eat, of all that are in the waters: all that hath fin and scale, shall ye eat. And all that hath not fin and scale, ye shall not eat: it shall be unclean, unto you.

Every cleane bird, yee shall eat.

12 But these *are* they of which yee shall
 13 not eat: the Eagle, and the Ossifrage,
 14 and the Osprey. And the Vultur,
 15 and the Kite; and the Glede, after her
 16 kinde. And every Raven, after his
 17 kinde. And the Owle, & the Night-
 18 hawk, & the Sea-gull: and the Hawk,
 19 after his kinde. And the Great-
 20 owle, and the Little-owle, & the Red-
 21 shank. And the Pelican, & the Gier-
 eagle, and the Cormorant. And
 the Stork; and the Heron, after her
 kinde: and the Lapwing, and the Bat.
 And every creeping-thing that flieth;
 it *shall be* uncleane, unto you: they
 shall not be eaten. Every clean foule
 yee shall eat. Yee shall not eat of a-
 ny carkeffe, thou shalt give it, unto
 the stranger that *is* in thy gates, that
 he may eat it; or *thou mayest* sell it un-
 to an alien; for thou *art* an holy peo-
 ple, unto Iehovah thy God: Thou
 shalt not seeth a kid, in his mothers
 milk.

22 Tithing thou shalt tithe, all the re-
 23 newew of thy seed: that the field
 bringeth-forth, yere by yere. And
 thou shalt eat before Iehovah thy
 God; in the place which hee shall
 choose, to cause his name to dwell
 there; the tithe of thy corne, of thy
 new-wine, and of thy new-oile; and
 the firstlings of thy herd, and of thy
 24 flock: that thou mayst learn, to feare
 Iehovah thy God, all dayes. And
 if the way be too much for thee; that
 thou art not able to carie it; because
 the place is farre from thee, which
 Iehovah thy God shall choose, to set
 his name there: when Iehovah thy
 25 God, hath blessed thee, Then shalt
 thou turne it into mony: and binde-

up the mony, in thine hand; and shalt
 goe unto the place, which Iehovah
 thy God shall choose. And thou
 shalt give the mony, for all that thy
 soule desireth; for oxen, or for sheep;
 or for wine, or for strong-drink; or
 for whatsoever thy soule asketh of
 thee: and thou shalt eat there, before
 Iehovah thy God; and thou shalt re-
 joyce, thou and thine house. And
 the Levite which *is* within thy gates,
 thou shalt not forsake him: for hee
 hath, no part nor inheritance, with
 thee.

At the end of three yeres, thou
 shalt bring-forth all the tithe, of thy
 revenue; in that yere: and shalt lay
 it up, within thy gates. And the
 Levite, because he hath no part
 nor inheritance with thee; and
 the stranger, and the fatherlesse, and
 the widow, which *are* within thy
 gates, shall come, and shall eat, and
 be satisfied: that Iehovah thy God
 may blesse thee, in all the worke of
 thine hand, which thou shalt doe.

Annotations.

THe sonns of Iehovah] or, sonns, to Ie-
 hovah: the Chaldee translateth, sonns
 before the Lord. Vnder the name
 sonns, he implyeth daughters also, as is ex-
 pressed in Deut. 32. 19. 2. Cor. 6. 18. Moses
 here entreth into precepts concerning
 the communion of the Saints among
 themselves, which should be holy; who
 as they must abstaine from false gods, so
 from communion in the rites and ordi-
 nances of religion, with the children of
 such. Christ is the Son of God in na-
 ture, the Son of his love, Colos. 1. 13. Wee
 in Christ are the sonns of God by adop-
 tion, Rom. 8. 15. by faith in Christ, Gal. 3. 26.

so many as are led by the Spirit of God, Rom. 8. 14. and are made partakers of his love, as it is written, Behold what manner of love, the Father hath bestowed upon us, that we should be called the children of God; 1. Ioh. 3. 1. not cut your selves] as was the manner of the heathens, especially in their sorow, 1. King. 18. 28. Jer. 41. 5. and in particular, when their friends dyed, Jer. 16. 6. which thing is chiefly intended here. The Chaldee translateth, ye shall not make a tumult. Because they are the children of God, therefore they must walk in his feare, 1. Pet. 1. 17. and purifie themselves, even as hee is pure, 1. Ioh. 3. 3. and beare all accidents and afflictions that come upon them, patiently; and forsake all heathenish customes, and not hurt their own bodies, which are the Temples of the Holy Ghost, 1. Cor. 6. 19. See the notes on Lev. 19. 28. The Hebrewes say, that *Gedidah*, the Cutting here spoken of, and *Sevitah*, the Incision, in Lev. 19. 28. are one thing: and he that cutteth himselfe for the dead, whether it be an incision with his hand, or an incision with an instrument, he is to be beaten. *Maim. treat. of Idolatrie*, cap. 12. sect. 13. put baldness] that is, make your selves bald, by shaving or plucking off the haire; which also they used in mourning for the dead, Exek. 7. 18. & 27. 31. Jer. 16. 6. & 48. 37. See also Levit. 21. 5. & 19. 27. between your eyes] that is, on the forepart of your head: as the phylacteries which were to bee betwene their eyes, were worne on their heads, as is noted on Ex. 13. 9. 16. And in Lev. 21. 5. it is written, They shall not make baldnesse upon their head. for the dead] this is an explanation of that which elsewhere hee sayth, for a soule, Levit. 19. 28. & 21. 1. The Hebrewes here say, If your father dye, ye shall not cut your selves, nor make you bald, nor sorow more then is meet; for you are not fatherless: because you have a Father who is great, living, and permanent, even the holy blessed God. But an Infidell when his father dyeth, hath no father that can help him in time of need; for his father which is left him is of wood, and his mother of stone; as it is written, Say-

ing to a stock, thou art my father; and to a stone, thou hast brought me forth, (Jer. 2. 27.) therefore they weep, and cut themselves, and make them bald. And further, Because thou art an holy people; therefore thou mayest not deform thy selfe (or make thee yll-favoured.) Chazkuni on Deut. 14. Yea, even the wise among the heathens themselves blamed this folly in men that mangled their bodies for the dead, calling them *Varia & detestabilia genera lugendi*, pedores, muliebres lacerationes genarum, pectoris, femorum, capitis percussiones. Cicero Tusc. quast. 1. 3.

Verf. 2. of peculiar-treasure] in Greek, a peculiar people; in Chaldee, a beloved people: see the annotations on Exod. 19. 5.

Verf. 3. any abomination] This Sol. Iarchi, and the Targum called Ionathans, wel explain, any thing that I have made-abominable to you, (or put farr from you.) For every creature of God, is good, 1 Tim. 4. 4. and there is nothing common (or unclean) of it self, Rom. 14. 14. but by the ordinance of God, certaine creatures, meats and drinks, were made unclean unto the Iewes, yet not for ever, but imposed upon them, until the time of reformation, Heb. 9. 10. And this law taught them holynes, in absteyning from the impure communion with the wicked, Act. 10. 13. 17. 20. 28. See the annotations on Levit. 11. The Hebrewes saw this myserie; for Baal hatturim on this place noteth, Next unto these words, For thou art an holy people &c, he sayth, Thou shalt not eat any abomination; meaning, that they should not be commixed with infidels; for infidels are like unto beasts.

V. 4. kid of goats] or, the lamb of goats; the Hebrew *Seh*, is eyther a yong sheep, or a yong goat, as Exod. 12. 4. 5. and by naming the Lamb, he meaneth all the breed of these beasts, yong or old; as the son of man, is used for any man generally, old or yong: Psalm. 144. 3. Iob. 25. 6.

Verf. 5. Hart] in Hebrew *Ajal*: a wild beast well knowen, whose female is called an *Hinde*, Gen. 49. 21. leight of foot, 2 Sam. 22. 34. bringing forth her yong with great sorow, Iob 39. 1. 2. 3. Such were meat

at Solomons table, 1 King. 4. 23.

Roe-buck] in Hebrew Tsebi, of the pleasantnes or bewtie of this beast; in Chaldee, Tabja, in Greek Dorkar: (wherupon the woman named in Syriak Tabitha, Act. 9. 36. is by interpretation Dorkar; in English a Roe:) this beast is very swift, 2 Sam. 2. 18. 1 Chron. 12. 8. Song. 8. 14. eaten also at Solomons table, 1 King. 4. 23.

Fallow-deere] or, Wild-oxe, Bugle, or Buffel: in Hebrew Iachmur (a word not found but here and in 1 King. 4. 23.) the Greek translateth it Boubalos, that is the Buff, Buffel or Wild-oxe, which somewhat resembleth our common Oxe, but is of an other kind, bigger, black, and more seirce. The Chaldee and Arabik retein the Hebrue name Iachmur: which some Hebrewes say is a beast like unto a great goat. Some late expositors make it a beast like an asse; as an As in Hebrew is called Chamor.

Wild-goat] in Hebrew Acco, a word not found but in this one place: of it, some think the Latine Alce (by putting in the letter l) is derived, which we call the Elch; a beast somewhat like a fallow deere. The Greek translateth it Tragelaphos, that is, a Goat-hart, which is in part like a Goat and an Hart: such are found in Arabia. The best Hebrew expositors say it is the Wild-goat, or Rock-goat, so named of climbing the rocks. It is a beast of an other kinde than the common goat: for be it wilde or tame, the beast is the same.

Pygarg] so the Greek and old Latine version translate the Hebrew Dishon, here onely used: which the Chaldee calleth Rema, of bighnes. The Pygarg is a wild beast like a fallow-deere, or Roe-buck.

Wild-oxe] or Wilde-bull: so both Oskelos & Ionathan the Chaldee paraphrasts, doe translate the Hebrue Teo, used onely here, and in Esai. 51. 20. where it is called To. The Greek translateth it Oryx, which is a beast like a goat. The Arabik nameth it Tajtal.

Chamou] this name is borrowed of the French, as being a beast like a wild goat. The Hebrew name is Zemer, the Arabick Zirapha, both have the signification of cutting. The

Greek translateth it Camelopardalis, which is a word compounded of the Camel and the Panther. The Chaldee calleth it Disa, which is a kinde of Roe. These seven sorts of beasts, and three of cattel; are all to be understood of severall kindes; (as the scripture giveth them every one a severall name;) and are not to be distinguished by their wildnesse, or tamenesse, but by their different nature; for as the Hebrewes say, the wild Oxe, and the (Oxe) fatted in the stall, these are of the kinde of the Oxe: Maimony treat. of Forbidden meates ch. 1. sect. 8. And the scripture confirmeth this, as when he sayth of David, he sacrificed oxen and fatlings, 2 Sam. 6. 13. that is oxen fed in the pastures, and fatted in the stall. Moreover they say, that there are no other cattell, or beasts in the world, lawfull to be eaten; save these ten kindes rehearsed in the Law: they and the kindes of them; as is noted on Levit. 14. 3. And further, they have this saying; Though all these (ten kindes) are lawfull to be eaten; yet we must put a difference between the clean cattel, and the clean beasts. For, the beasts, their fat is lawfull (to be eaten;) and their blood must be covered: [Levit. 17. 13.] but clean cattel, their fat is unlawfull to be eaten, [Levit. 7. 23.] and there is no charge to cover their blood. Maim. treat. of Forbidden meates, ch. 1. sect. 9.

Verf. 6. that cheweth] understand, and that cheweth, (as the Greek addeth the word and,) for it must doe bothe, else it was not cleane. And here, because the former beasts may be unknowen by their names, (as is to be seen by the varietie of interpretations;) God giveth two generall signes to know a cleane beast by; the parting of the hoof in twaine, and the chewing of the cud; of which, see the annotations on Lev. 11. 3.

Verf. 7. Camel] of this and the rest that follow, see the notes on Lev. 11. 4-7. and of the exception how in cases of necessitie unclean meates might be eaten; it is there spoken. they chew] or, every of them cheweth.

Verf. 9. in the waters] whether in the seas,

feet, or in the rivers : Lev. 11.9. fin and scale] in Greek and Chaldee, fins and scales : See the annotations on Levit. 11. 9. &c.

10 Vers. 10. unclean] and so an abomination, as is sayd in Lev. 11. 10. 11. that their flesh might not be eaten, nor their carcases touched : as before in v. 8.

12 Vers. 12. Eagle] of this, and the rest that follow, see the annotations on Lev. 11. 13. &c.

13 Vers. 13. Vultur] called here in Hebrew Raah, of Seeing; in Lev. 11. 14. Daah of Flying. Chazkuni here saith, Raah and Daah are one, and it is called Raah, because it seeth much. Jonathan in his Thargum calleth it, the white Dajetha, according to the name in Lev. 11. and Onkelos nameth it Bath caupha, that is, Daughter of wing. Glede] a kinde of Kite or Puttock, in Hebrew Dajab : this is not mentioned in Lev. 11. (see the annotations there on v. 14.) the Greek calleth it *Elinos*, that is a Glede, or Kite.

15 Vers. 14. Owle] or, yong Owle, or yong Ostrich: see the notes on Lev. 11. 16. for this, and the rest that follow.

19 Vers. 19. that flyeth] or, of the flying-foule: in Greek, All the creeping-things of foules; which Jonathan, Sol. Iarchi and others expound of flies, bees, hornets, and all such like. See Lev. 11. 20.

20 Vers. 20. cleane fowle] or, cleane flying-thing; implying the kinds of Locusts, which were lawfull to be eaten, Lev. 11. 21. 22.

21 Vers. 21. any carkeß] the flesh of a cleane beast or foule that either dyeth alone, or is not orderly slayn : see the annotations on Lev. 17. 15. the stranger] not the Profelyte, or stranger joyned to the Church, for such were bound to keep the whole Law, and this in speciall, Lev. 17. 15. but as both the Chaldee paraphrases expound it, the uncircumcised stranger that is in thy cities; and the Greek, the sojourner, that is in thy cities. Of three sorts of strangers, see the notes on Exod. 12. 43. 45. 48. This stranger heere spoken of, the Hebrewes call Ger toshab, that is, the Stran-

ger inhabitant (or Sojourner, in Greek, *Paroikos*;) and they describe him thus: Ger toshab is an heathen, who takes upon him that hee will serve no idoll; with the residue of the commandements which were commanded to the sonns of Noah, [whereof see the notes on Gen. 9. 4.] but hee is not circumcised nor baptized. Such an one they (the Israelites) doe receive, and he is of the Saints of the nations of the world. And why is he called Tothab (an inhabitant?) because it is lawfull for us to let him inhabit amongst us in the land of Israel. Maimony tom. 2. in Issurei biab, c. 14. f. 7. Of such, they held that they might be in the state of salvation, as they confesse elsewhere, The Saints of the nations of the world, they have a portion in the world that is to come (in life eternall) Maimony treat. of Repentance, ca. 3. f. 5. sell it unto an alien] or sell thou it to a forreignour, in Chaldee, to a sonne of the peoples; an heathen that dwelt not in the land of Israel. an holy people] and therefore art to shew forth holinesse in obeying all the commandements of the Lord, though imposed but for a time, and as shadowes of better things. For, meats and drinks, and diverse washings, and carnall ordinances, were imposed on the Jewes, untill the time of reformation: Hebr. 9. 10. But now it is sayd, Let no man judge you, in meat or in drink, &c. which are a shadow of things to come; but the bodie, is of Christ; Colos. 2. 16. 17. not seeth a kid] this Law is twice given before, in Exod. 23. 19. & 34. 26 see the annotations there. Under the name of a Kid, the Hebrewes understand a Lamb also, and Calse or other beast: and by seething, they imply also eating, or making any profit or use of flesh so boyled. The Chaldee translateth, Thou shalt not eat flesh with milk.

22 Vers. 22. Tithing thou shalt tithe] that is, shalt in any wise, carefully, faithfully separate the tithe: meaning the second tithe, which themselves were to eat, v. 23. for there was a first tithe, which was given to the Levites, out of which the Levites paid a tenth part againe to the Priests, Numb. 18. 24. — 28. Nehem. 10. 37. 38. Then,

L of

of that which remained, the owners separated a second tithe, which themselves did eat before the Lord, the first and second yere: in the third yere, it was given to the Levites and to the poore, Deut. 14. 18. 29. In the fourth and fift yerres, it was eaten againe by the owners; and in the sixt yere, was given to the poore. The seventh yere was a rest and sabbath to the land, then all things were common, Exod. 23. 10. 11. And this course they were constantly to follow in Israel. Hereof it is written by the Hebrewes thus. After that they have separated the first tithe, every yere, they separate a second tithe, Deut. 14. 22. and in the third yere, and in the sixt, they separate the tithe of the poore, instead of the second tithe. In the first (day) of Tisri (or September,) is the beginning of the yere for the tithe of corne, and of pulse, and of herbes: and wheresoever the beginning of the yere is mentioned, it is the first of Tisri. And the fifteenth of Shebat [that is the eleventh moneth, which we call January] is the beginning of the yere, for the tithe of trees (fruit) Maimony tom. 3. in Maaser sheni (or treat. of the Second tithe) ca. 1. sect. 1. 2. See also the annotations on Levit. 27. 30. &c. all the revenue] or, all the income, that is fruits or increase, which are gathered and brought in for food: the reason of the name appeareth in 2. Sam. 9. 10. thou shalt till the land for him, and thou shalt bring in (the fruits) that thy Masters son may have food to eat. The Hebrewes say, All mans meat that is kept, which groweth out of the ground, oweth an heave-offring: and it is commanded to separate out of it, the first fruits for the Priest, &c. and likewise the tithes. Maimony in Trumoth, c. 2. s. 1. And whereas the Scripture sometime speaketh of Revenue, sometime of Corne (as after in v. 23) sometime of a Morfell of bread, (as in Iudg. 19. 5.) they say, the graine when it is eared, is called (Tebuah) Revenue, every where; and after that it is threshed and farrad, it is called (Dagan) Corne; and when it is ground, kneaded, and baked; it is called (Pash) a Morfell, or Bread. Maim. in Berachoth, c. 3. sect. 1. that the field bringeth

forth] or, that cometh out of the field; in Greek; the generation (or increase) of thy field. yere by yere] so the Greek also interpreteth the Hebrew phrase, yere yere; which is elsewhere written yere by yere, Nehem. 10. 35. and Jonathan in his Thargum explaineth it every yere and yere; whereto he addeth, and not the fruits of (one) yere, with the fruits of an other yere: meaning that they must separate their tithes yerely, and not put two yerres tithe into one.

Verf. 23. shalt eat] in Greek, shalt eat it: speaking of the tithe which the owners should eat: and so Jonathan in his Thargum saith, Yee shall eat the second tithe before the LORD. before Jehovah] the tithes which were given to the Priests, they might eat in every place, Numb. 18. 31. this second tithe was holy, and might not be eaten but where Gods sanctuary was; as within Ierusalem, when the Temple was there built. The second tithe is eaten by the owners within the walles of Ierusalem (Deut. 14. 23.) Whosoever eateth so much as an olive of the second tithe, or drinketh of it the fourth part (of a Log) of wine, without the wall of Ierusalem, is to be beaten; as it is written (in Deut. 12. 17.) Thou mayest not eat within thy gates, the tithe of thy corne, or of thy wine, or of thine oyle, &c. and he is to be beaten for every one in particular: therefore if he eat of them all three, without the wall, he is beaten three times. Maim. in Maaser sheni cap. 2. sect. 1. 5. This is meant (they say) if hee eat thereof without the walls of Ierusalem, after it is once brought in thither; But if hee eat of it before it cometh within the wall of Ierusalem; he is chastised with stripes. Ibid. sect. 6. Of beating, see Deut. 25. 2. 3. and of the holy manner of eating it, see Deut. 26. 14. his name] in Chaldee hu divine-presence (Shecinah) whereby Gods presence with his Church in Christ, and by his Spirit, is meant: see the notes on Exod. 34. 9. firstlings] these were given to the Priests, Numb. 18. 15. Nehem. 10. 36. who had many other gifts, of which, some might not be eaten but in the Court of the sanctuary; some (of which number these

these firſtlings were) might not be eaten but in the holy Citie: and ſome might be eaten every where. See the annotations on Numb. 18.

to feare] this is the end of this ordinance, that the people might be inured with the feare, religion and ſervice of God: (for feare is ſometime uſed generally for Gods worſhip, Eſay 29. 13. with Math. 15. 8. 9.) And this feare they learned, both by the action it ſelfe, eating the tithe of all their fruits with joy and thankfulneſſe to him that ſo bleſſed their land and labours, the tenth whereof they conſecrated unto him: and by beholding the other holy things and religious actions performed by all Iſrael at their ſolemne feaſts. In this latter ſenſe Chazkuni here expoundeth it thus; That when thou goeſt up to the feaſt, to eat thy ſecond tithe, and ſhalt ſee the Priests in their ſervice, and the Levites in their ſinging, and the Iſraelites in their ſtanding, and the Synedrion (or Magiſtrates) ſitting and judging the judgements of Iſrael, and the Doctours teaching; (for from thence doctrine went forth unto all Iſrael;) thou mayſt learn to feare the Lord thy God.

24 Verſ. 24. too much for thee] that is, as the Greek explaineth it, be ſarr away from thee. to carie it] in Greek, to carie them; meaning the tithes fore-mentioned.

hath bleſſed thee] that is, hath given thee ſo great an increaſe, that the tenth of them is more then thou canſt carry to the place of Gods Sanctuarie.

25 Verſ. 25. turne it] or ſell it for money: Hebr. give it for ſilver; which the Greek tranſlateth ſell them for ſilver. Of this, the Hebrewes have theſe ordinances; He that will redeeme the fruits of the ſecond tithe, redeemeth them by their price (or worth,) and ſayth, loe this money is in ſted of theſe fruits, &c. and he carryeth the money up to Jeruſal m. He that redeemeth his ſecond tithe, bleſſeth God for the redemption thereof. When they redeeme it, it is not by the name of Tithe, but by the name of common (or profane) things: and they ſay, How much are theſe common fruits worth; though all doe know that they are Tithes. They redeeme not the tithe fruits, but with ſilver, and

they redeeme them not with ſilver uncoyned, but with ſilver ſtamped, which hath ſome figure or writing upon it: and if he redeeme it with a wedge of ſilver, or the like; hee doth nothing. Hee may not redeeme it with money which is not current at that time, and in that place. Neither may he redeeme it with money which is not in his own power; as it is written, Thou ſhalt binde up the money IN THINE HAND. Hee that redeemeth his ſecond tithe before he have ſeparated it; as if he ſay, The ſecond tithe of theſe fruits, be redeemed with this money; hee ſaith not any thing: ſeeing he hath not ſet out the tithe. But if he have ſet them out, and then ſay, the ſecond tithe which is in the North or in the South, be common (or profane) for this money: loe then it is redeemed. When they redeeme the ſecond tithe, it muſt be with the worth thereof; and not by gueſſe, but exactly, by the meaſure or by the weight thereof, and ſo they give the price. If the price be knowne, he may redeeme it by the mouth of one: but if it be not knowne, as if the wine begin to be ſowre, or the fruits to be rotten &c. he is to redeeme it by the mouth of three chapmen. They may not carry the tithe fruits from one place to another, to redeeme them there. Maimony in Maaser ſheni, ch. 4. and binde up] the Greek ſaith, and ſhalt take the money in thine hands.

26 Verſ. 26. thy ſoule asketh of thee] in Greek, thy ſoule deſireth; by ſoule, meaning appetite or luſt after meat or drinke, as in Pſal. 78. 28. they asked meat for their ſoule. They might not beſtow the money on other things then for food or anoynting, as the Hebrewes declare it thus; He may not take for the money of the tithe, ought ſave mans meat, which groweth out of the earth, or which is nourished by that which groweth out of the earth; as the particulars expreſſed in the Law, oxen, ſheep, wine or ſtrong-drink. Therefore they may not buy with the tithe money, vva-ter or ſalt, &c. becauſe they grow not out of the ground. Honey, egges and milk, are as oxen and ſheep; for though they grow not out of the earth, yet are they proceeded of them which are nourished from the earth. Likewiſe they buy not a beaſt vvith the tithe money, out of Jeruſalem. Maim. in Maaser ſheni, c. 7. ſ. 3. 4. 5. 16.

and thine house] in Chaldee, the men of thy house: meaning such as were cleane; the uncleane might not by the Law, Deut. 26.14. Who so eateth of the second tithe, in his uncleanness, is to be beaten. Maim. in Maaser Shenit, c. 3. s. 1.

27 Vers. 17. thy gates] in Greek and Chaldee, thy cities: so in v. 18. not forsake him] that is, not neglect him, but minister sufficient for him also to eat, drink and rejoyce; seeing hee hath no land of his own, to supply this unto him. See Deut. 12.19. And this heere seemeth not to be meant onely of the first tithe, commanded to be given unto the Levites, Numb. 18. but of communicating also these second tithes with them, to rejoyce together; as may be gathered by the Law following, v. 19.

28 Vers. 18. At the end of three yeeres] in Greek, After three yeeres: but it is meant in the third yeere, to weet of the seventh or Sabbath yeere; and so againe in the first yeere; for every third yeere is meant. Therefore in Deut. 16.12. it is written, In the third yeere. all the tithe] The Hebrewes write, After a man hath reaped the seed of the earth, or gathered the fruits of the trees, and ended the work thereof; he separateth out of it, one of fiftie, and this is called the great Heave-offring [or first fruits] and it is given to the Priest: and of this is spoken in Deut. 18.4. Afterward hee separateth out of the remainder, one of ten; and that is called the first tithe; and hee giveth it to the Levites; and this is mentioned in Numb. 18.24. After this, he separateth out of the residue, one of ten; and that is called the second tithe: and it is for the owners, and they eat it in Jerusalem; and this is spoken of in Levit. 27.30.31. & Deut. 14.22. According to this order doe they separate in the first yeere of the seven, and in the second, and in the fourth, and in the first. But in the third, and in the sixth of the seven, after they have separated the first tithe; he separateth out of the remainder, another tithe, and giveth it to the poore: and that is called the tithe of the poore. And these two yeeres, there is no second tithe but the tithe of the poore. And that is spoken of in Deut. 14.28. & 26.12. The yeere of

Release [which is the seventh yeere] is all free; and, there is in it no heave-offring, nor tithes at all, either first or second, or tithe of the poore. Maimony tom. 3. in Mattanoth, gnanimim, c. 2. s. 5. thy gates] in Greek and Chaldee thy cities: implying cities, suburbs and fields about them; but not out of the land; as the Hebrewes say, They may not carry out of the land, for it is sayd, WITHIN THY GATES; and (in Deut. 26.12.) That they may eat within thy gates. Maim. in Mattanoth, c. 6. s. 17.

29 Vers. 19. the Levite] he was to have all the first tithe, Numb. 18.24. and of that doe the Hebrewes understand this, and not of the second tithe: as Sol. Iarchi here saith, The Levite (shall come) and take the first tithe: and the stranger and the fatherlesse, and they shall take the second tithe, for it is for the poore of this yeere. And Chazkuni saith, In the third yeere, the first tithe is for the Levite; and the second tithe is to be divided unto the poore. See the notes on Numb. 18. shall eat and be satisfied] or, eat and have their fill. They were not bound to eat it in Jerusalem, as the second tithe of the former two yeeres: but might eat it within any of their gates. About the distribution of this tithe, they had these orders. The owner of the field, when poore folke passe by him, and he have there the tithe of the poore; he giveth to every poore body that passeth by him, so much of that tithe as may satisfy him; according to Deut. 14.29. How much is that? If it be of wheat, he gives him not lesse then halfe a Kab: if of barley, not lesse then a Kab: of rye, not lesse then a Kab: of figgs, not lesse then five and twenty shekels weight: Of wine, not lesse then halfe a Log: of oile, not lesse then a quarter (of a Log.) &c. And if hee give him of any other fruits, it is not lesse then that hee may sell and buy with the price thereof two meales meat. If there be many poore, and he have not enough to give to every one according to the measure: then he setteth (the tithe) before them, and they part it among themselves. With the second tithe, they may not pay debts, or wages, nor redeem captives with it, nor give almes thereof, &c. Maimony in Mattanoth gnanimim, c. 6.

in all the work] that is, all the works, as the Greek and Chaldee explaine it; or, in every worke. This manner of speech, that he may blesse thee, is a promise, and he wil blesse thee, (as Iudge not, that ye be not judged, Math. 7. 1. meaneth, and ye shall not be judged, Luke 6. 37.) and it sheweth how godlinss is profitable unto all things, having promise of the life that now is, and of that which is to come, 1. Tim. 4. 8. Vnto such duties as these, and to works of mercy, there are often annexed promises of blessing in the Scriptures, Prov. 3. 9. 10. Ezek. 44. 30. Mal. 3. 10. 11. 2. Cor. 9. 6. — 10.

CHAPTER XV.

1. The seventh yere, a yere of release for the poore. 7. Vnto the poore, men must lend freely, and give; the seventh yere must be no let thereof. 12. An Hebrew servant must be set free in the seventh yere, and liberally rewarded. 16. If hee will not goe out free, his eare must be bored, and he is a servant for ever. 19. All firstlings, males of the cattell, are to be sanctified unto the Lord, and eaten before him. 21. Except it have a blemish, then is it to be eaten by any in any place. 23. But not the blood.

1 **A**T the end of seven yeeres, thou
2 shalt make a release. And this,
is the manner of the release: that every
creditour that lendeth ought unto
his neighbour; doe release it: hee
shall not exact of his neighbour, and
of his brother; because he hath pro-
3 claimed a release, to Iehovah. Of a
forreinour thou maist exact it: but
that which is thine, with thy brother,
4 thine hand shall realease. Onely,
that there bee not in thee, a
needy-man: for Iehovah, blessing will
blesse thee; in the land, which Iehovah
thy God, giveth to thee for an in-

heritance, to possesse it. Onely, if
5 hearkning thou wilt hearken, unto
the voice of Iehovah thy God: to
obserue to doe, all this commande-
ment, which I command thee, this
6 day. For Iehovah thy God, blesseth
thee; as hee hath spoken unto thee:
and thou shalt lend, unto many nati-
ons; but thou, shalt not borrow; and
thou shalt rule, over many nations;
and they shall not rule, over thee.

If there shall be in thee, a needy-
7 man, of one of thy brethren, in any
of thy gates; in thy land; which Ie-
hovah thy God, giveth unto thee:
thou shalt not make strong thine
heart; nor shut thine hand; from thy
brother, the needie-man. But ope-
8 ning thou shalt open thine hand, un-
to him: and lending thou shalt lend
him, ynough for his want; that which
is wanting, unto him. Beware of
9 thy selfe, lest there be a thought, in
thine heart, of Belial, saying, the se-
venth yeere is neere, the yeere of re-
lease: and thine eye be evill, against
thy brother, the needie-man; and thou
givest not unto him: and hee cry a-
gainst thee, unto Iehovah; and it be
10 sin, unto thee. Giving thou shalt
give, unto him; and thine heart shall
not be evill, when thou givest unto
him: because that for this thing, Ie-
hovah thy God will blesse thee; in
all thy works; and in all, that thou
puttest thine hand unto. For the
11 needy shall not cease, out of the land:
therefore I doe command thee, saying;
opening thou shalt open thine hand
to thy brother, to thy poore-afflicted
and to thy needy, in thy land.

If thy brother an Hebrew, or an

12 Hebrewesse, be sold unto thee; and
 serve thee, six yeeres: then in the se-
 13 venth yeere, thou shalt send him out
 free, from thee. And when thou
 14 sendest him out free, from thee: thou
 shalt not send him out, emptie. Fur-
 nishing thou shalt furnish him; out
 of thy flock, and out of thy floore,
 and out of thy winepresse: of that
 wherewith Iehovah thy God hath
 15 blessed thee, thou shalt give unto
 him. And thou shalt remember, that
 thou wast a servant, in the land of
 Egypt; and Iehovah thy God, redee-
 16 med thee: therefore, I doe command
 thee this thing, to day. And it shall
 be, if he say unto thee; I will not goe
 out, from thee: because hee loveth
 thee, and thine house; because he is
 17 well, with thee. Then thou shalt
 take an awle, and shalt thrust it in his
 eare, and in the doore; and he shall
 be unto thee, a servant for ever: and
 also unto thy woman-servant, thou
 18 shalt doe likewise. It shall not bee
 hard in thine eyes, when thou sen-
 dest him out free, from thee; for, the
 double of the hire of an hired ser-
 vant, he hath served thee six yeeres: and
 Iehovah thy God, will blesse thee, in
 all, that thou doest.
 19 Every firstling, which shal be born,
 of thy herd and of thy flock, the
 male; thou shalt sanctifie, unto Ieho-
 vah thy God: thou shalt not serve
 with the firstling of thy bullock; nor
 sheare, the firstling of thy flock.
 20 Thou shalt eat it, before Iehovah thy
 God, yeere by yeere; in the place,
 which Iehovah shall choose; thou,
 21 and thine house. And if there be in
 it a blemish, lame, or blinde; any evil

blemish: thou shalt not sacrifice it,
 unto Iehovah thy God. Thou shalt
 eat it, within thy gates: the unclean
 and the clean (person,) together; as the
 Roe-buck, and as the Hart. One-
 ly the blood thereof, thou shalt not
 eat: thou shalt poure it upon the
 earth, as water.

Annotations.

AT the end of seven yeeres] Hereby see-
 meth properly to bee meant accor-
 ding to the old Latine version, *In the*
seventh yere; as in Deut. 14. 28, *At the end of*
three yeeres, meaneth in the third yere: and in
 Jer. 34. 14. it is said, *At the end of seven yeeres,*
let ye goe every man his brother. &c. that is, as
 there after followeth, *when he hath served*
thee six yeeres; and Moses here in Deut. 15. 12.
 explaineth it *in the seventh yere*: and the
 Greek interpreters translate that place of
 Jeremy *At the end of seven yeeres*, thus,
when six yeeres are fulfilled. So here, *the end of*
seven yeeres, is the seventh yere, which is
 the end or last of the seven: and as ser-
 vants were to bee released in the begin-
 ning of the seventh yere, when they had
 tully served six; so *Aben Ezra* (upon this
 place) expoundeth this remission of debts
 to be at the beginning of the yere. Howbeit
 some of the Hebrew expositors take it
 otherwise, saying; *The seventh (yere) re-*
leaseth not debts of money, but at the end ther-
of: as it is sayd (in Deut. 15. 1.) At the end
of seven yeeres, &c. And there he saith (in Deut.
 31. 10.) *At the end of seven yeeres, in the so-*
lemnitie of the yere of release; in the feast of
Tabernacles. What is (meant) there? after seven
(yeeres;) so the forgiveness of monies is after
 seven (yeeres;) Therefore he that lendeth to his
 neighbour in the seventh yere it selfe, may re-
 quire his debt all the yere; but when the Sun
 is set in the night of new yeeres day, at the go-
 ing out of the seventh yere, the debt is lost.
 M In my in *Mish. tom 3. treat. of the Re-*
lease and Jubilee, c. 9. f. 4. This seventh
 yere

yere is that spoken of in *Exod. 23. 11.* and *Levit. 25. 4.* which was a Sabbath and rest for the land, that it might not be tilled; and a yere of releasing debts: figuring the yere of grace, the acceptable yere of the Lord, which Christ preached, by whom we have obteyned of God, release of our debts, that is, the forgivenesse of our sinns, *Luke 4. 18. 19. Mat. 6. 12. Luke 11. 4.* and are taught also to forgive, if we have ought against any; that our Father also which is in heaven, may forgive us our trespasses, *Mar. 11. 25.* that wee be kinde one to another, tender hearted, forgiving one another, even as God for Christs sake hath forgiven us, *Ephes. 4. 32. Colos. 3. 12. 13.* See the annotations on *Levit. 25.* a release] or, a remission, or intermission, called in Hebrew *Shemittah*, in Greek *Apheisis*; that is, forgivenesse, or remission: the word which the new Testament useth for forgivenesse of sinns; *Mark. 1. 4. Mat. 26. 28.* whereof this release of debts was a shadow. And the word is likewise used in *Exod. 23. 11.* where speech is of the land, that it should be let rest, or intermitted from tillage, which was but for that seventh yere onely: wherefore it cannot be gathered from this word, that the remission of debts here commanded, was to be for ever, but might be an intermission onely for the seventh yere, wherein was neither sowing nor reaping, nor other works of husbandry, so that the poore had not such meanes to pay their debts, as in other yeres. Howbeit the Hebrewes for the most part, hold the remission to be perpetuall; and therefore have their limitations for some debts and debtors, as after shall be shewed.

2 Vers. 2. the manner] Hebr. the word; which the Greek expoundeth the ordinance (or commandement) of the release. every creditour] Hebr. every master (or owner) of the lending of his hand: that is, of the thing lent with his hand: which seemeth to imply money & the like, and that which is a mans own, wherof he hath power, as to lend, so to remitt. It may also be interpreted,

every master of the exaction of his hand, which he may exact of his neighbour, doe release it: that is, every creditour that hath right to exact (the debt) with his hand, doe release that which he might exact. The Greek expounds it thus; *Thou shalt forgive every proper debt (or, every debt of thine owne,) which thy neighbour oweth thee.* Chazkuni here observeth, that the release is of things lent, not of things taken by robbery, or of things committed of trust to be kept. not exact] or, not urgently exact; in Greek, *not aske* (or, require:) which the Hebrewes understand both of exacting the debt, and an oath concerning it, as some cases might require. The seventh yere releaseth an oath, as it is sayd, *THOU SHALT NOT EXACT*; not at all; neyther to pay, nor to sweare; meaning, an oath before the Judges &c. But an oath of them that have a thing to keep, or for partnership, or the like; wherein if he confess, he must pay; in such case he sweareth, after the (yere of) release. Maimony in treat. of the Release, ch. 9. sect. 6. 7.

and of his brother] that is, of such a neighbour as is his brother in the faith, to except the stranger, as in vers. 3. So And, is often used for explanation, as I mean, or, that is to say: see the notes on *Gen. 13. 15.*

because he hath proclaimed] or when he (that is God, by the magistrate) hath proclaimed; or because it is called a release. Targum Jonathan expoundeth it of a proclamation by the Magistrates. to Jehovah] meaning, to his honour, and by his commandement. The Chaldee translateth before the LORD: the Greek, to the Lord thy God.

3 Vers. 3. Of a forreinour] whom the Chaldee calleth a son of the peoples; meaning, an heathen. exact] the Greek addeth, require whatsoever things are thine with him. thine hand shall release] which the Greek explaineth thus, but to thy brother, thou shalt make a release (or forgivenesse) of thy debt. In this, the Hebrewes (which hold the release to be for ever,) have their limitations. They say, the seventh yere releaseth a debt though it be lent upon a bill

bill which secureth the debt by goods; but if he took assurance by land, when he lent it, then it releaseth not. Also, he that lends to his neighbour, and setteth him an appointed time of ten yeres, he releaseth not (in the seventh). He that lends unto his neighbour, and conditioneth with him, that the seventh yere shall not release him; he must notwithstanding release, for he can not frustrate the right of the seventh yere. If he condition with him not to release that particular debt, in the seventh yere; the condition standeth: for that man hath bound him self, in his goods; whereas the Law hath not bound him. Mulcts (or Forfeits) for enforcing, or for enticing a mayd, or for bringing an evil name &c, are not released. He that lends upon a pawn, releaseth not; if the debt be æquivalent with the pawn: but if it be more, the overplus is released. If the Iudges have given sentence (at Law), and written, Thou such an one, art bound to pay this man thus and thus; he releaseth not; for this is not in the nature of a thing lent. These and the like cautions *Maimony* sheweth in his sayd treat. of the *Release of Jubilee*, ch. 9. Of some of these, there is question to be made, whether they be agreeable to the Law of God here given: especially if it be understood but of an intermission of the debt for the seventh yere onely.

4 Vers. 4. *Onely that there be not*] or, *To the end that there be not*, it sheweth the reason of the former law of release, that there might not be through exacting of debts, any man brought to extreme povertie. *in thee*] in the midst of thee

ô Israel; or, among you: so againe in vers. 7. *a needy man*] This word noteth a depth of povertie, and hath the name *Ebjon*, of wishing or desiring things that may relieve his wants. *blessing wil bleſſ thee*] that is, wil surely bleſs thee much; so that thou shalt not loose by it, if thou performe this dutie to thy poore brother. The Greek explaineth it, *for this thing the Lord blessing wil bleſſ thee.*

Vers. 6. *bleſſeth thee*] or, *bath bleſſed thee*; that is, wil surely bleſs thee: a promise spoken of as already doen. *thou shalt lend*] God wil so bleſſe thee, that thou shalt have ynough to lend, and shalt not need to borrow: so it is explained in Deut. 28. 12. *rule over many*] as other wayes, so particularly by lending unto them, being richer then they; for, *The rich ruleth over the poore; and the borrower, is servant to the man that lendeth*; Prov. 22. 7. Compare also Psal. 37. 21. 26.

Vers. 7. *any of thy gates*] or *one of thy gates*; which the Greek and Chaldee expound cities. *not make-strong*] that is, not harden thine hart; for so these phrases doe one open an other; as in Exod. 4. 21. & 7. 3. The Greek expoundeth it, *not turne-away thine hart*: the Apostle calleth it a *shutting up of the bowles* (of compassion) from him that hath need, 1 Ioh. 3. 17. *shut thine hand*] that is, abstaine from giving: contrary to the opening of the hand, in vers. 8.

Vers. 8. *open thine hand*] that is, be bountifull and give: so againe in vers. 11. Thus it is sayd of God, *Thou openest thine hand, they are fylled with good*, Psal. 104. 28. & 145. 16. Our Saviour sayth, *Do good, and lend, hoping for nothing againe: and your reward shall be great, and ye shall be the children of the Most high; for he is kinde unto the unthankfull, and to the evil. Be ye therefore mercifull, as your Father also is mercifull*; Luke 6. 35. 36.

Vers. 9. *a thought*] Hebr. *a word*; used generally for any thing or thought: the Greek sayth, *a hidden word*, or, *secret thing*. *in thy hart*] or, *with thy hart*. *of Belial*] that is, of wickednesse, see Deut. 32. 17. This is to be referred, unto the former, *a word* (or *thought*) of Belial; as they are joyned in Psal. 101. 3. & 41. 9. that is, *a wicked thing* (or *thought*) in thy hart, and so the Greek explaineth it, *an unlawfull-thing*. Some referr it to the later, *the hart*; as if he should say, *a thought in thy wicked hart*.

thine eye be evil] hereby is meant the manifestation of a covetous affection, as is after

is after the wed by the effect, and thou givest not unto him: and proceedeth from an evil hart, *vers. 10.* for the eye declareth what is in the minde. This Solomon teacheth by the contrary, saying, He that hath a good eye, shall be blessed; for he giveth of his bread to the poore, *Prov. 22. 9.* whereto agreeth that speech in *Eccles. 35. 8.* Give the Lord his honour, with a good eye; and diminish not the firstfruits of thine hands. But an evil eye, signifieth envie and covetousnes; as, *Eat thou not the bread of him that hath an evil eye, Prov. 23. 6.* and, *If thine eye evil, because I am good? Math. 20. 15.* and Christ sayth, that an evill eye proceedeth from within, out of the heart of men, *Mat. 7. 21. 22.*

it be sin unto thee] or, sin in thee; that is, a great sin, for which thou shalt be condemned, as is shewed in *Mat. 25. 41. 42. 45.* Thus sin is used sundry times for a most sinfull and damnable action; as, *The thought of foolishness (that is, of the foole) is sin: Prov. 24. 9.* and, *If I had not done among them the works which none other man did, they had not had sin; Ioh. 15. 24.* See also *1am. 4. 17.* And this sin is the greater, and the sooner punished, when the poore for want of reliefe do cry unto God.

10 *Verf. 10. Giving thou shalt give] that is, In any wise give, and that freely, bountifully, &c. So in v. 11. opening thou shalt open thine hand.* *thine heart shall not be evil] or, let not thine heart be evil; that is, grudge not, grieve not, nor distrust the providence of God: So the Greek translateth, thou shalt not bee grieved in thy heart. This is spoken of the heart, because a pretence of liberality is sometime made, with out a good heart; as is shewed in Prov. 22. 6. 7. Hereupon it is said, Every man according as he purposeth in his heart, (so let him give: not of griefe, or of necessity; for God loveth a cheerefull giver: 2. Cor. 9. 7.*

wil blesse thee] and consequently will enrich thee; for, the blessing of the Lord, it maketh rich. Prov. 10. 22. Other blessings also are implied, for he sayth, If thou draw out thy soule to the hungry, and satisfie the afflicted soule, then shall thy light rise in ob-

scurity, and thy darkness shall be as the noone-day; and the LORD will guide thee continually, and satisfie thy soule in droughis, and make sag thy bones; and thou shalt bee like a watered garden, and like a spring of water, whose waters faile not; Esay 58. 10. 11.

Verf. 11. not cease out of the land] or, from the midst of (that is, from within) the land. Though God is able abundantly to supply all mens wants, yet suffieth he some to have need, as for other causes, so to make tryall of the love and compassion of his people to their poore brethren. Yee have the poore with you alwaies; and whensoever ye wil, ye may doe them good: Mat. 14. 7.

*Verf. 12. an Hebrew, or an Hebrusse] that is, as the Chaldee expoundeth it, a son of Israel, or a daughter of Israel: for the Israelites were called Hebrewes, Exod. 2. 6. afterward (when the other tribes were fallen from God, and the tribe of Iudah abode in the trueth, Hos. 11. 12.) they were called Jewes, Ier. 34. 9. Ezra 5. 5. & 6. 7. 8. &c. Est. 4. 7. & 9. 1. sold unto thee] of the selling of the Hebrewes, see the Lawes fore-given in Exod. 21. 2. - 11. Lev. 25. 39. - 55. The Hebrew expositors understand this law here given, for him that was sold by the Magistrate, according to Exod. 22. 3. and not for such as sold themselves. *Blaimony treat. of Servants, c. 3. § 12.* but it seemeth, by the words of Moses, and by Ier. 34. to extend further.*

in the seventh yere] to weete, from the time of his sale; for this is not the seventh yere, the yere of release fore-spoken of in v. 1. 2. 9. See the annotations on Exod. 21. 2. send him out free] or, let him goe out a free man; This was not an intemission of service for the seventh yeere onely, but a full release for ever; wherfore God blameth the Jewes in Zedekiahs dayes, who had released their servants, and afterward caused them to returne, and brought them into subjection and servitude againe, Ier. 34. 14. 15. 16. &c. Neither was this release to be purchased by the servants or their friends, but was s-

nothing.

nothing, *Exod. 21. 3.* This Sabbath or seventh yere, figured the acceptable yere, the time of grace by Christ, who releaseth freely by his Gospell, such as were the servants of sin and Satan, *Esa. 61. 1. Luk. 4. 18. 19. Rom. 6. 12. 13. 14. & 3. 14. Heb. 2. 14. 15. Joh. 8. 32. 34. 35. 36.*

14 *Verf. 14. Furnishing thou shalt furnish him* that is, in any case furnish him, and that liberally; or adorne him, as with a chaine; from whence the similitude is here taken: that as crownes and chaines were signes of honour and dignity, *Dan. 5. 19.* so the master should honourably reward his brother for his service, and not turne him out as a vagabond. Hee was sold for extreme poverty, *Exod. 21. 3. Lev. 25. 39.* and if he should be turned away empty, he might either be forced to returne into servitude, (from which God would free his people, because they were his servants, *Levit. 25. 42. 55.*) or be driven to steale, *Prov. 30. 9.* or to begg, or live in misery. *thy floore* thy corne: by these three, flesh, bread and wine, he was sufficiently provided for his present livelihood, and that of the best. *thy God hath blessed thee* so implying other things besides those fore-mentioned, and giving a reason of this precept from the blessing of God upon the Master, which also often commeth by meanes of the servants diligent and faithfull service, who therefore ought not to be sent away empty, *Gen. 30. 17. 30. & 31. 6. 38. 40. 41.* For the quantity, the Law appointeth not how much the Master should give his servant at his departure: the Hebrewes gather from *Exod. 21. 31.* that he might not give him lesse then the worth of thirtie shekels, whether it were of one kinde (of the things fore-mentioned) or of many. *Maimony treat. of Servants, ch. 3. f. 14.*

16 *Verf. 16. thine house* that is, thine household, wife, children, servants, as the Chaldee saith, *the men of thine house.* he is well used, and to his contentment. What the Hebrewes gather from these words, is noted on *Lev. 25. 40.*

Verf. 17. thou shalt take an aule this was to be done by the knowledge of the Magistrates also, *Exod. 21. 6.* see the annotations there. *in his eare and in the dore*

so fastning his eare to the dore, as the Greek version here explaineth it; to signifie that hee yeilded himselfe as a perpetuall servant in his masters house.

a servant for ever that is, till the yere of Jubilee; or, all the dayes of his masters life: see the notes on *Exod. 21. 6.*

thou shalt doe likewise to furnish her liberally when she goeth out of thy service, as v. 14. and (as some thinke) to bore her eare for a perpetuall servant, if she will not goe out free at the end of six yeeres. But the Hebrewes understand it of the former onely, and hold that a woman was not to be bored in the eare; *Maim. in Servants, c. 3. f. 13.* Of mayd-servants, see the Law in *Exod. 21. 7. - 11.*

Verf. 18. It shall not be hard or, *Let it not be hard*, that is, seeme hard unto thee, and grieve thee, that thou must so furnish him with thy goods, when thou releasest him goe. *the double* in Chaldee, *two say one.* *the hire of an hired servant*

that is, he hath been double the worth of an hired servant to thee, that he hath served thee six yeeres. The reason of this speech, some thinke to be, because of the hard service which he hath done, above the service of an hireling, as in *Luk. 17. 7. 8. 9.* But by the Law, Hebrew servants might not be used like slaves, but like hired servants, *Levit. 25. 39. 40.* Therefore others understand it in respect of the time, that an hired servant might not be hired longer then three yeeres, (as in *Esa. 16. 14. within three yeeres, as the yeeres of an hireling, &c.*) whereas this servant had served six yeeres. But there is no Law given of God, that a man might not be hired for longer time then three yeeres; and there is the like phrase in speech of one yere, *Esa. 21. 16.* Others thinke it to be in respect of his condition, that he was sold for a servant, & so bound to his master, and could not be free when he would.

Verf.

19 **Verf. 9. of thy herd]** or, **in** (that is among) thy herd, and in thy flock; meaning of beeves, sheep and goates. After the lawe that concerne the poore, and the servants of Israel; hee now repeateth a law which concerned the reliefe of his ministers the priests, that served the Lord, and his people Israel. **shall sanctifie]** that is, shall separate as holy unto the Lord: the ground of this Law was, because God smote all the firstborne of Egypt, from man to beast, but spared the Israelites; therefore he commanded them (in perpetuall memory of that benefit) to sanctifie all their firstborne males unto him. See Exod. 13. 2. 11. 12. 13. 14. 15.

not serve] that is, as the Greek explaineth it, not doe any work therewith; as to plough, tread out the corne, or any other like. Because these beasts were the Lords, hee forbiddeth men to use them as their own, for any work, service, or profit to themselves. So the Hebrewes hold this Law, by proportion, to concerne all other holy things, as well as the firstlings; and that for transgressing this charge, men were to be beaten. *Maimany tom. 3. in Megilah c. 1. f. 7.*

20 **Verf. 10. Thou shalt eat it]** this is not meant of the owner, but spoken to the Priest, unto whom God gave all the firstlings of Israel, Num. 18. 15. 17. 18. see the annotations there. **by yere]** every firstling in his yere, and not deferre the eating of it till the yere following.

shall choose] to put his name, and place his Sanctuary there: see Deut. 12. 5. 6. **thy house]** thy family; in Chaldee, the men of thy house.

21 **Verf. 11. lame or blinde]** understand, if the beast be lame or blinde, or any otherwise blemished. The firstlings were to be killed, their blood and fat brought to the Altar, their flesh eaten by the Priests; as is noted on Num. 18. 17. but no blemished thing might come at the Altar, by the Law in Levit. 22. 18. 19. 20. therefore not the firstlings that had blemish on them.

22 **Verf. 12. Thou shalt eat it]** speaking to

the Priest, to whom the firstlings were given for their livelihood, see Num. 18. 17.

within thy gates] in Greek and Chaldee, **within thy cities**; that is, in any of their common habitation; as the Roebuck, that is, as ordinary meates wherein is no holiness. See in Deut. 12. 12.

Verf. 13. the blood] because it is the soule, or life, and was for atonement of their soules upon the Altar, therefore no blood of beast or foule might bee eaten: see Deut. 12. 23. & Levit. 17. 11. 12.

CHAPTER. XVI.

1. A repetition of the Law, touching the feast of the Passover, and of Unleavened bread: 9. Of Weeks or Pentecosts; 13. Of Booths or Tabernacles. 16. Every male must appear, and offer according to the gift of his hand, at these three feasts. 18. Of ordaining Judges, and doing Justice. 19. Groves and Pillars are forbidden.

OBSERVE the moneth of Abib, and keep the Passover unto Iehovah thy God: for, in the moneth of Abib; Iehovah thy God, brought thee forth out of Egypt, by night, And thou shalt sacrifice the Passover, unto Iehovah thy God, of the flock and the herd: in the place, which Iehovah shall choose, to cause his name to dwell, there. Thou shalt not eat with it any leavened bread; seven dayes, shalt thou eat with it unleavened cakes, the bread of affliction: for thou camest forth, out of the land of Egypt, in haste; that thou mayest remember the day of thy coming forth, out of the land of Egypt, all the dayes of thy life. And there shall not be seen with thee any old leaven, in all thy coast seven dayes; neither shall

5 any thing of the flesh, which thou shalt sacrifice in the evening, in the first day; remaine-all-night, untill the morning. Thou mayest not sacrifice the Paschever, within any of thy gates, which Iehovah thy God giveth thee.

6 But at the place, which Iehovah thy God shall choose, to cause his name to dwell; there thou shalt sacrifice the paschever, in the evening: about the going-down of the Sun, at the season, that thou camest forth out of Egypt.

7 And thou shalt boile, and eat; in the place, which Iehovah thy God shall choose: and thou shalt turne in the morning, and goe, unto thy tents.

8 Six dayes, thou shalt eat unleavened-cakes: and in the seventh day; shall be a solemne-assembly, unto Iehovah thy God; thou shalt not doe, any work.

9 Seven weeks, shalt thou number unto thee: from beginning (at the sickle), into the standing-corne; thou shalt beginn to number, the seven weekes. And thou shalt observe the feast of Weeks, unto Iehovah thy God; with a tribute, of a voluntarie-offering of thine hand, which thou shalt give: according as Iehovah thy God hath blessed thee.

10 And thou shalt rejoyce, before Iehovah thy God; thou, and thy son, and thy daughter, and thy manservant and thy maidservant; and the Levite, which is within thy gates; and the stranger, and the fatherlesse and the widow, which are in the midst of thee; in the place, which Iehovah thy God shall choose; to cause his name to dwell, there.

11 And thou shalt remember, that thou wast a servant in E-

gypt: and thou shalt observe and doe, these statutes.

Thou shalt observe unto thee, the feast of Boothes, seven dayes: when thou hast gathered-in; of thy floor, & of thy winepresse. And thou shalt rejoyce, in thy feast: thou, and thy son and thy daughter, and thy manservant and thy maidservant; and the Levite, and the stranger, and the fatherlesse and the widow, which are within thy gates. Seven dayes, shalt thou keep-a-feast unto Iehovah thy God; in the place, which Iehovah shall choose, because Iehovah thy God shall blesse thee, in all thy revenue, and in all the work of thine hands; and thou shalt be surely joyfull. Three times, in a yere, shall every male of thee appeare, before Iehovah thy God; in the place, which he shall chole; in the feast of Unleavened cakes, and in the feast of Weeks, and in the feast of Boothes: and he shall not appeare, before Iehovah emptye. Every man, according to the gift of his hand: according to the blessing, of Iehovah thy God, which he hath given unto thee.

□ □ □

JUDGES and officers, shalt thou give for thee, in all thy gates; which Iehovah thy God giveth unto thee, through thy tribes: and they shall judge the people, with judgment of justice. Thou shalt not wrest judgment; thou shalt not respect persons: neither take a gift; for a gift will blinde the eyes of the wise; and will pervert, the words of the just. Justice justice, shalt thou follow: that thou

thou shalt live; and inherit the land, which Iehovah thy God, giveth unto thee.

- 31 Thou shalt not plant thee, a grove; any tree: neer unto the Altar of Iehovah thy God, which thou shalt make thee. Neither shalt thou set up a pillar: which, Iehovah thy God hateth.

Annotations.

- 1 **O**bserve] Hebr. To observe; the indefinite put for the imperative; as is noted on Exod. 13. 3. *Abib*] which we call *March*: the Greek expoundeth it the month of New fruits. See the notes on Exod. 13. 4. and keep the passeover] Hebr. and thou shalt doe (or make) that is, celebrate the feast of the Passeover, or sacrifice the Passeover; so named because God passed over the houses of the Israelites, when he slew the first-borne of Egypt. In memoriall whereof, this feast with the rites thereof, were commanded; see Exod. 12. and the annotations there. It was a figure of Christ our Passeover, and of our redemption by him, whose feast we are taught to keep, 1. Cor. 5. 7. 8. by night] at midnight the Angell of God slew the first borne in Egypt: then rose they up, and beganne to take their journey; though they went not out of Egypt till the day following: see Exod. 12. 29. 30. 41. 42.

- 2 **Vers. 2.** sacrifice] or kill, slay: so Christ our Passeover is sacrificed for us, 1. Cor. 5. 7. and by the preaching of Christ crucified, and shewing of his death; we now keep this feast: Gal 3. 1. 1. Cor. 11. 26. the flock] of sheep or goats; see Exod. 12. 5. the herd] of Bulls, or Bullocks. This differeth from the Passover of the Lamb, which was precisely commanded to be a yong sheep or goat of the first yere, one for a company, to be eaten all of it the same night, with bitter herbs, &c. Exod.

23. But this was an addition to the former, and was of sheep or bullocks, so many as men would voluntarily bring, for the feast: called therefore by the Iewes *Chagigab*, that is, the feast-offring; as the other was called *Pascha*. An example hereof wee have in 2. Chron. 35. 7. 8. &c. where many thousands, of Lambs, Kids, and Bullocks, were in Iosiahs time by him and his Nobles, given for the Passeover. Of this the Hebrewes say; When they offer the Passeover in the first (month,) they offer it with Peace-offrings in the 14. day, of the herd, or of the flock: great or small, males, or females, with any sacrifices of peace: and this is called the *Chagigab* (or feast-offring) of the 14 (day). And of this it is sayd (in Deut. 16. 2.) thou shalt sacrifice the Passeover to the Lord thy God, of the flock and the herd. *Maimony in Korban Pesach, c. 10. f. 12.* to cause his name to dwell] which the Greek expoundeth, his name to be called upon there. The Chaldee thus; to cause his Majesty (or Divine-presence) to dwell there. So in v. 6. This was where the Tabernacle, or Temple should be placed; which in time was at Ierusalem: where Solomon builded the Lord an house, 1. Chron. 17. 12. that is, builded an house for his Name, 2. Sam. 7. 13. See also Deut. 12.

Vers. 3. Leavened bread] which signified corruption in heart, word, or deed; as hypocrisie, maliciousnesse, false doctrine, or any other wickednesse, or wicked persons: see Luke 12. 1. Mat. 16. 6. 12. 1. Cor. 5. 7. 8. 13. and the annor. on Exod. 12. 15. seven dayes] after the Paschall Lamb; Lev. 23. 5 - 8. see the notes on Ex. 12. 15. bread of affliction] or, bread of poverty: so called, because it was a memoriall of their affliction in Egypt: and of their hasty comming out from thence, before their bread had time to be leavened, Exod. 12. 34. 39. Hereupon the Israelites used, after the eating of the Paschall Lamb, to break a cake of unleavened bread, and the father of the family gave every man a peece, and sayd, *Thou is the bread*

bread of affliction, which our fathers did eat in land of Egypt, &c. as is shewed at large in the notes on Exod. 12.8. That bread, Christ consecrated to be a memoriall to us of his afflictions and death for our sakes, whereby his body was broken for us, 1 Cor. 11. 24. 25. 26. in hast] this word implyeth a trembling, and an hasty flight for feare of danger, Deut. 20. 3. 2 Sam. 4. 4. 1 King 7. 15. See the notes on Exod. 12. 11.

4 Vers. 4. *seen with thee*] or, *seen (appear) unto thee*. Leaven might not be eaten, nor so much as left within their dwellings, but carefully sought out and put away, before the feast began. The manner of doing it, and meaning thereof, is shewed on Exod. 12. 15. 19. *thy coast*] or, *thy border*, the Greek saith *thy coasts*. Leaven might no way be reserved, for any use, till after the Paschever, but was purged out, the day before, and abolished, either burnt, or otherwise made away; as is noted on Exod. 12. 15. *of the flesh*] the Greek translateth plurally, *of the fleshes*; to imply, the other sacrifices of the feast, as well as the Paschal Lamb: whereof, whatsoever was left till morning, was to be burnt, as a polluted thing, Exod. 12. 10. The Hebrewes explaine this Law thus: *The Feast-offring (Chagigah,) of the 14. (day) is at (mens) liberty (to offer,) but not bound. And it is eaten, for two daies and one night, like all the sacrifices of Peace-offrings, (Lev. 7. 15. 16. 17.) And it is unlawfull to leave of the flesh of the Chagigah of the 14. day, unto the third day; as it is sayd (in Deut. 16. 4.) neither shall (any thing) of the flesh, which thou shalt sacrifice in the evening, in the first day, remaine all night untill the morning. By word of mouth we have learned, that this is a prohibition for leaving the flesh of the Chagigah of the fourteenth day, unto the sixteenth day; as it is sayd, un o the morning, till the morning of the second day. Maimony in Korb. Pesach, c. 10. 13. Of this, was that practise of the Jewes, in Job. 18. 28. they went not into the judgement hall, lest they should be defiled; but that they might eat*

the Paschever, meaning the Chagigah (or Feast-offring) of the Paschever; for the Paschal Lamb, was eaten the night before: Mark 14. 12. &c.

5 Vers. 5. *no sacrifice*] or, *not kill*. *thy gates*] that is, as both the Greek and Chaldee expound it, *thy cities*. This was a perpetuall Law, for the Pasche, as the Hebrewes declare, from this Law, thus: *They kill not the Paschever, but in the Court, as the rest of the holy things; yea in the time when the high places were permitted, they sacrificed not the Paschever in a private high place: and who so offereth the Paschever in a private high place, is beaten. For it is sayd, (in Deut. 16. 3.) Thou mayst not sacrifice the Paschever, in any of thy gates: we have been taught, that this is a prohibition to kill it in a private high place, although it be in the time when high places are permitted: Maimony in Korb. Pesach, ch. 2. sect. 3.*

6 Vers. 6. *about the going down of the Sun*], that is, in the after noone, before Sun setting; for at Sun setting the day ended. For the time of killing, see the notes on Exod. 12. 6.

7 Vers. 7. *shall boile*] or *seeth*: so the Hebrew word properly signifieth; and so both the Greek and Chaldee do translate it; though the Greek addeth another word, *thou shalt boile, and roast, and eat*. Therefore this cannot be meant of the Paschal Lamb, which might not be boiled, but roasted on ly, Exod. 12. 8. 9. but is spoken of the Chagigah (or feast-offring) forementioned, which might be boiled if they would: and so they practised in Iosias pass-over; they roasted the Paschever (that is the Lamb) with fire, but the holy offerings they boiled in pots and in cauldrons, &c. 2 Chron. 35. 13. &c. *unto thy tents*] that is, as the Greek and Chaldee explaine it, *unto thy houses, or dwellings*. See the notes on Numb. 24. 5.

8 Vers. 8. *solemn assembly*] called in Hebrew *Gatsereth*, of retyning the people; or, of restreyning them from worke: in Greek *Exodion*, the Out-going of the feast: in Chaldee, an *Assembly*, or *Congregation*.

See

See Lev. 23. 38. any work] to weat, any servile work, as is expressed in Lev. 23. 8. Numb. 28. 25. but work about dressing meat or drink, might be done on the feast dayes, but not on the Sabbath: see the notes on Lev. 23. 3. 7.

9 Ver. 9. Seven weeks] of seven seven, to weat, of daies. The Greek addeth, Seven intire weeks. See Lev. 23. 15. where they are called seven Sabbaths. into the standing roade] that is from the sixteenth day of of Nisan (or March,) at which time the Magistrates of Israel sent messengers to reap the sheaf, the first fruits of barley harvest, to wave it before the Lord: from which day precisely, they were to number these seven weeks, untill Pentecost, which was the fiftieth day: as is shewed more largely in the annotations on Levit. 23. 10. -- 15. 16.

10 Ver. 10. shall observe] Hebr. doe or make, to weat holy: see the notes on Exod. 34. 22. So after in v. 13. of Weeks] so called because it was seven weeks after the bringing of the sheaf at the Paschever: and it was fifty dayes, whereupon it is called in Greek Pentecost, Act. 2. 1. See Lev. 23. 15. 16. a tribute of a voluntary offering] or, a contribution of voluntariness, that is, a voluntarie contribution of thine hand, which the Greek translateth, as thine hand is able. The Hebrew Missah (which is onely found in this place) is a contribution, (as Mas is often used for a tribute:) or it is a sufficiency, or ynough: as in Deut. 15. 8. ynough for his want, is by the Chaldee there expounded Missah, the word which the Chaldee useth also here. Wherefore this contribution here spoken of, is neither the sacrifice appointed for the feast day, in Numb. 28. 27. -- 31. nor the two loaves and sacrifices with them commanded in Levit. 23. 17. -- 20. for these were not voluntary offerings, but bounden duties which might not be omitted. But ever and beside them, God here appointeth men to bring unto him voluntarily, what they could and would.

11 Ver. 11. shall rejoyce] this they were

bound to do, and it was one of the three things required of the Israelites at every solemn feast: see the notes on Exod. 23. 15. and after here on v. 14. his name] in Chaldee, his Divine presence, or Manifestation.

Ver. 12. and thou shalt] and, may here imply the reason, therefore thou shalt observe. For they came out of Egypt to keep a feast to the Lord in the wilderness, Exod. 16. 1. 3. which they kept at mount Sinai, where the Law was given at this time of Pentecost, of of Weeks, Exod. 19. 1. 17. 24. 5. -- 11. In memoriall whereof, this day was kept holy every yere. And when they were come into Canaan, they brought two loaves of the first fruits of their wheat harvest, with many sacrifices unto them adjoyned, Levit. 23. 17. -- 20. which increased the solemnity. Last of all, the Law of Christ was given by the Spirit in fiery tongues, to his Apostles, on this festivall day, Act. 2.

Ver. 13. Boobhes] or Tabernacles, made with the bottighes of trees, Lev. 23. 34. 40. See the annotations there. of thy floor, and of thy winepress] that is, thy fruits, the corne which is threshed in the floore, and the wine pressed out of the fat: therefore it is called the feast of ingathering, in the going out of the yere; when thou gatherest in thy labours out of the field; Exod. 23. 16.

V. 14. rejoyce in thy feast] this is meant both of inward joy, for the mercies of God, past present, and to come by Christ: and of outward manifestation of their joy, by sacrifices of thanksgiving unto God, and holy banquetting with the poore, and ministers of the Lord; as after he commandeth.

Ver. 15. keep a feast] by offering of sacrifices, in thankfulness to God for his blessings upon them and their land. surely joyfull] or, onely joyfull: with spirituall mirth serving the Lord. So the Apostle sayth, Rejoyce in the Lord alwayes; again] say rejoyce. Phil. 4. 4.

Ver. 16. Three times] the times before and after mentioned; the Paschever, or Unleavened

Unleavened cakes; the Feast of Weeks, or Pentecost; and the Feast of Boothes, or Tabernacles: see Exod. 23. 14. — 17. & 34. 22. 23. Of the speciall sacrifices of these Feasts, see Levit. 23. and Numb. 28. and 29 chapters. *he shall not appeare*] that is, no man of Israel: the Greek sayth as before, *thou shalt not appeare*: in Exod. 23. 15. it was sayd, *they shall not appeare before me, emptie*. Thus here are three things required, *appearing, keeping a feast, v. 15. and rejoicing, v. 14.* every of which, implied a sacrifice; as is noted on Exod. 23. 15.

17 V. 17. *according to the gift of his hand*] that is, Let every man appeare with a gift (or oblation,) as he is willing, and his hand can give: which the Greek explaineth, *Every one according to the ability of your hands*.

Here beginneth the 48. section of the Law: see Gen. 6. 9. & 28. 10.

18 Vers. 18. *Judges and Officers*] in Chaldee, *Judges and Avengers*. These were to judge causes, and to execute the judgments: the *Officers*, are called in Hebrew *Shotrim*, in Greek *Grammateis*, and *Grammatofagogeis*, that is, *Scribes*, and as Hierom calleth them in Latine *Masters*. Their work was, to speak and proclaime unto the people, what they ought to doe, Deut. 10. 5. — 9. Jos. 1. 10. 11. & 3. 2. 3. and as the Hebrewes generally hold, to see good orders kept, lawes executed, malefactors punished, and the like. Therefore they carried rods and weapons, to execute justice, as *Prætors*, and *Lictors* in the ancient Romane common-wealth, and as *Sherifes & Constables* in England. There were both Judges & Officers of all tribes, and of the Levites, 1. Chron. 23. 4. The Officers (*Shotrim*) had *staves and whips*; and they stood before the Judges, and went about in the streets, and into shops, for to looke to right weights and measures; and to smite all that did wrong: and all that they did, was by the mouth (or commandment) of the Judges. And in whomsoever they saw any foule matter, they brought him to the Judgement Hall, where

he was judged according to his wickedness. *Maimony in Sanhedrin. c. 1. f. 1.* *Shalt thou give*] that is, *shalt make, or constitute*, as the Greek translateth. The manner of making them, is shewed in Deut. 1. 13. 15. and what manner of persons were to be chosen, is declared on Exod. 18. 21. *thy gates*] the Greek and Chaldee expound it, *thy cities*. But according to the bignes of every citie, so they appointed in Israel, courts of judgment; the Hebrewes reckon three, 1. The great Court in the Sanctuary, called the great Synedriou, where they set seventy (Judges) and one, as in Numb. 11. 16. &c. where seventy were added unto Moses, 2. The Court of three and twenty, of which (they say) there were two about the Temple, the one at the Court doore of the Sanctuary, and the other at the doore of the mountaine of the Temple. And in every citie of Israel, wherein were 120. men, or more; the lesser Synedriou (of 23.) sate in the gate of the citie. 3. A citie wherein there were not 120. men; they set therein three Judges; for there is no Court of lesse then three: as *Maimony* sheweth in *Sanhedrin. c. 1. f. 3. 4.*

giveth unto thee] so within their own land Israel had this charge, but not without the same, as when they were dispersed into other nations. *Wee are not bound* (say they) *to constitute Judgement Halls (or Courts, in every countrey, and in every citie, but in the land of Israel onely; &c. as it is sayd, in all thy gates, which the Lord thy God giveth unto thee. Maim. in Sanhedrin chap. 1. sect. 2.*

judgment of justice] that is, as the Greek translateth it, *just Judgement*: which is, when there is an equal and indifferent course of proceeding, when the truth of the cause is discerned, and when judgment passeth according to the Law; Psal. 81. & 18. 2. 3. So Christ sayth, *Judge not according to the appearance, but Judge just Judgement, Joh. 7. 24.* The Hebrewes say, that the justice of judgment is, an equall towards both parties, in every matter: that they let not the one speake so much as he seeth needfull, and say to the other, be brief.

brief in your speech: and that they shew not a freindly countenance to the one, & speak gently to him; and trow ne upon the other, and speak roughly unto him. That the one doe not sit, and the other stand, but both of them stand, or if the Iudges please, that they both sit; and that the one sit not on high, and the other below, but one besides an other. It is unlawfull for the Iudge to here the words of one of the parties, before his fellow be come, or out of the presence of his fellow: and so, the one partie is to be admonished that he relate not his cause to the Iudge, before his fellow the other partie be come; &c. *Maimony in Sanhedrin, ch. 21.*

19 Verſ. 19. *not wrest judgment*] not decline (or pervers, turne-aside) judgment, not give wrong judgment for any cause; as did Samuels sonns, who turned-aside after lucre, and took bribes, and wrested (or perverted) judgment; 1 Sam. 8. 3. See Deut. 14. 17.

respect persons] or, acknowledge faces, that is, be partiall, respecting one more then another: see *Levit. 19. 15. Deut. 1. 17. Prov. 24. 23.* take a gift] or, a bribe: this is repeated from *Exod. 23. 8.* see the annotations there.

30 Verſ. 20. *Justice justice*] that is, all manner justice, and nothing but justice, exactly, carefully and continually shalt thou follow: the Greek translaterh, *justly that which is just shalt thou follow.* The doubling of the word, is for more vehemencie; see *Deut. 1. 17.* and when a word is trebled, it is most vehement, as in *Exek. 21. 17. Esai. 6. 3.*

21 V. 21. *not plant thee*] or, not plant unto thee, or for thy self: see the like phrase in *Ex. 20. 4.* a grove] called in Hebrew *Asherah*, of Felicitie or happiness, a blessed-grove: such the heathens used for the service of their gods, as is noted on *Exod. 34. 13.* but the Lord would not have such neer his altar, in his service: notwithstanding the Israelites corrupted themselves here with, sundry rites; as *Judg. 3. 7. & 6. 25. 1 King. 14. 23 & 16. 33. 2 King. 21. 3. 7.* and there were prophets of the groves, *1 King. 18. 19.* For this

syn, God threatened to root up Israel out of the good land, which he gave to their fathers, *1 King. 14. 14.* The Hebrewes say, *He that planteth a tree neer unto the Altar, or in any (part) of the Courtyard, whether it be barren tree, or tree that beareth food; although he doe it for to adorne the Sanctuary & bewitch it; he is to be beaten, Deut. 16. 21.* Because this was the manner of Idolaters, they planted trees by the altars side, that the people might assemble there. *Maimony treat. of Idolatrie, ch. 6. sect. 9.*

Verſ. 22. *set thee up a pillar*] or, set up for thy self a statue, or standing image: wherof see the annotations on *Levit. 26. 1.*

CHAPTER XVII.

1. The things sacrificed to the Lord, must be unblemished. 2. Idolaters are to be stoned to death, being convicted by witnesses. 3. Hard controversies are to be determined by the Law which the Priests and Judges shewed, which were in the place that the Lord should choose. 12. The contemner of that determination, must dye. 14. The election, & durie of a King.

1 THOU shalt not sacrifice, unto Iehovah thy God, Oxe or Lamb, wherein is blemish; any evil thing: for that, is an abomination, to Iehovah thy God.

2 If there be found in the midst of thee, in any of thy gates; which Iehovah thy God, giveth unto thee: man or woman, that hath doen evil, in the eyes of Iehovah thy God, in transgressing his covenant. And hath gone, and served other gods; and bowed himself-down unto them: eyther to the Sun, or to the Moon, or to any of the host of the heavens, which I have not commanded. And it be told thee, and thou hast heard

N

of

5 of it: and haſt inquired diligently, and
 behold *it be* a truth, and the thing
 certaine; *that* this abomination, is
 6 doen in Iſrael. Then thou ſhalt
 bring forth that man, or that woman,
 which have doen this evil thing, unto
 thy gates; the man, or the woman:
 and ſhalt ſtone them with ſtones, and
 7 they ſhall dye. At the mouth of two
 witneſſes, or of three witneſſes, ſhall
 he that is to dye be put to death: he
 ſhall not be put to death, at the
 8 mouth of one witneſſe. The hand
 of the witneſſes, ſhal be firſt upon him,
 to put him to death; and afterward,
 the hand of all the people: and thou
 ſhalt put away the evil, fro the miſt
 of thee.
 9 If a matter bee too hard for thee,
 in judgment, between blood & blood,
 between plea and plea, and between
 ſtroke and ſtroke, matters of contro-
 verſies, within thy gates: then thou
 ſhalt ariſe and goe up, unto the place,
 which Iehovah thy God ſhall chooſe.
 10 And thou ſhalt come, unto the Priests
 the Levites, and unto the Iudge, that
 ſhal be in thoſe dayes: and thou ſhalt
 inquire, & they ſhall ſhew unto thee,
 the word of judgment. And thou
 ſhalt doe, according to the word,
 which they ſhall ſhew unto thee; *they*
 11 of that place, which Iehovah ſhall
 chooſe: & thou ſhalt obſerve to doe,
 according to all that they enforme
 thee. According to the Law, which
 they ſhall teach thee; and according
 to the judgment, which they ſhall ſay
 unto thee, thou ſhalt doe: thou ſhalt
 not decline, from the word which
 12 they ſhall ſhew unto thee, *to the*
 right hand or *to the* left. And the

man, that will doe preſumptuouſly,
 not to hearken unto the Priell, that
 ſtandeth to miniſter there, before Ie-
 hovah thy God; or, unto the Iudge:
 even that man ſhall die; and thou
 ſhalt put away the evil from Iſrael.
 And all the people, ſhall heare and
 feare: and not doe preſumptuouſly,
 any more.

When thou art come into the
 land, which Iehovah thy God, giveth
 unto thee; and ſhalt poſſeſſe it, and
 dwell therein: and ſhalt ſay, I will ſet
 over me a King; as all the nations,
 that *are* round-about me. Setting
 thou ſhalt ſet over thee, a King; whom
 Iehovah thy God ſhall chooſe: from
 among thy brethren, ſhalt thou ſet
 over thee, a King; thou mayeſt not
 ſet over thee, a man *that is* a forrei-
 nour, which is not thy brother. But,
 he ſhall not multiply horſes to him-
 ſelfe; nor cauſe the people to returne,
 to Egypt; to the end, to multiply
 horſes: for Iehovah, hath ſayd unto
 you; ye ſhall not adde, to returne this
 way, any more. Neither ſhall hee
 multiply wives to himſelfe; that his
 heart, turne not away: neither ſhall
 he greatly multiply to himſelfe, ſilver
 and gold. And it ſhall be when hee
 ſitteth, upon the throne of his king-
 dom; that he ſhall write for himſelfe,
 the copie of this Law, in a book, out
 of *that which is* before the Priests, the
 Levites. And it ſhall be with him;
 and he ſhall reade therein, all the
 dayes of his life: that hee may learn,
 to feare Iehovah his God, to keep all
 the words of this Law, and theſe Sta-
 tutes, to doe them. That his heart
 be not lifted up, above his brethren;
 and

13

14

15

16

17

18

19

20

21

and that he turne not aside from the commandement, to the right hand or to the left: to the end that hee may prolong his dayes, in his kingdom, he and his sonnes, in the midst of Israel.

Annotations.

Not sacrifice] in Greek, not offer, which is more generall: and to the Law also saith in Lev. 22. 20. see the annotations there. Oxe or Lamb] these are the greatest and the least sacrifices, under which two, all other are comprehended. The Oxe is not to be understood of a gelded beast, (which wee usually call an Oxe,) for so it became blemished, and unfit for sacrifice: but of a Bull, as the originall properly signifieth. And the Lamb (in Hebrew *Seh*), implyeth the Kid also, as Exod. 12. 3. 5. blemish] in Hebrew *Mum*; of which the Chaldee *Muma*, and Greek *Momos* are derived. Whereupon Christ is called the Lamb *amomos* (that is without blemish) 1. Pet. 1. 19. It meaneth any superfluity, want, or deformity in any part; as is more largely shewed on Lev. 22. 21. -- 24. And it is applied to the work of mens hands, Job. 31. 7. evil thing] Hebr. *evill word*; which the Chaldee explaineth, any evil whatsoever. For, though there were no visible blemish, yet other corruption might disable it, as if it were sick, Mal. 1. 8. or the hire of an whore, or price of a dog, Deut. 23. 18. or any such like. See the notes on Lev. 22. 25. an abomination] and so farre off from being accepted at mans hand, that God pronounceth a curse on those that sacrificed unto him such corrupt things, Mal. 1. 13. 14. Hereby, God rejecteth all sacrifices save of his Son Christ, (who is the Lamb without blemish, & without spot, 1. Pet. 1. 19. who through the Marshall Spirit, offered himselfe without spot unto God, Heb. 9. 14.) and the sacrifices which by him, and faith in his name, are offered to God continually, Heb. 13. 15. 16. 17. 2. 5. 6.

Verf. 2. If there be found] or, When there shall be found. any of thy gates] or, one of thy gates, that is, thy cities, as the Greek and Chaldee translate it. in transgressing] or, to transgresse his covenant. Transgression is a passing over, or passing by the way which men should walke in; wherefore that which one Evangelist expresseth thus, they transgress the tradition of the Elders, Mat. 15. 2. another expoundeth, they walk not according to the tradition. Mar. 7. 5. The like phrase is, of transgressing the commandments and the Law: Deut. 29. 13. Dan. 9. 11.

Verf. 3. other gods] which the Chaldee calleth *Idols of the peoples*. either] Hebr. and to the Sun. Besides other fictions of their own, the nations worshiped these creatures also: and the Israelites fell into the same sin: Ezek. 8. 16. 2. King. 17. 16. & 21. 3. any of the host] or, all the host; that is, the starres, spheres, constellations, &c. as Esay 34. 4. Rev. 6. 13. Jer. 8. 2. & 33. 22. But under this name, the Angels also may be implied; Psal. 148. 2. for they are heavenly souldiers, Luke 2. 13. 15. and forbidden to be worshiped, Col. 2. 18. God onely is to be served, Mat. 4. 10. and the host of heaven worshipeth him, Nehem. 9. 6. not commanded] religious worship and service, may not bee performed at the pleasure or precept of men, Esay 29. 13. Math. 15. 9. but as is commanded of God: and though all idolatries in the world are not expressly, and by name forbidden, yet by the generall Law they are condemned, Ex. 20. 4. 5. and it is enough that God hath not commanded them: see Deut. 4. 2. & 12. 32.

Verf. 4. and hast inquired] or, then thou shalt inquire diligently: Hebr. inquire well. Both to finde out the sinne, if it be committed: and not to punish any man upon uncertaine reports.

Verf. 5. unto thy gates] in Greek, unto the gate: but the Chaldee saith to thy cities. Of this the Hebrewes write: they store not an Idolater, but at the gate (of the city) wherein he served (he shall): and if it be a city.

citie, where the most are heathens; they stone him at the dore of the Judgement Hall. That (in Deu. 17.5.) *VNTO THY GATES*, is meant the gate wherein he served (the Idoll) and not that wherein sentence (of death) was decreed against him. *Adaimony in Sanhedrin, c. 15. f. 3.* stone them] This judgement of the particular person, was greater then that of a whole citie, which were killed with the sword, Deut. 13. 15. save that their goods were consumed also; this mans goods, (as the Hebrewes say,) went to his heirs. Of the manner of stoning, see the annotations on Lev. 24. 23.

6 Vers. 6. *At the mouth*] which the Chaldee translateth the word: meaning the testimony of two or three. But from hence the Hebrewes gather, they must receive no testimonie but from the mouth of the witnesses; it may not be, from a writing of their hand. *Adaimony in treat. of Witnesses, ch 3. f. 4.* See the notes on Deu. 19. 15 *he that is to dye*] or, *he that dyeth*: the Chaldee expoundeth it, *he that is guilty* (or *deserveth*) to be killed. of one] See this explained in Deut. 19. 15.

7 Vers. 7. *and thou shalt put away the evill*] of this phrase, see Deut. 13. 5. the Greek translateth, *and put yee away* (or *take away*) *from among your selves, that wicked* (person): which very words Paul useth in 1. Cor. 5. 13. when he commandeth a wicked man to be cast out of the Church.

8 Vers. 8. *a matter*] Hebr. *a word*. too hard] or, *marvellous*, as being hidden from thy knowledge, that thou (o Iudge) canst not know, or determine it. The Greek translateth *be impossible*: the Chaldee separated from thee. It is spoken of things that are hidden, and so too hard and unpossible for one either to know or to doe. See Gen. 18. 14. Jer. 31. 17. 17. Zach. 8. 6. Deut. 30. 11. *blood and blood*] Hebr. *blood to blood*: which phrase noteth a respect of one thing to another, when they are compared. By blood may bee understood murder; of which the Iudges may be doubtfull and unable to finde out whether it were wilfull, which deserved

death; or unwilling, for which exile into the cities of refuge was appointed, Numb. 35. 16. 23. 24. 82c. Blood and blood, is by some referred to those lawes mentioned in Lev. 15. 19. and Deut. 22. 17. *plea*] or, *judgment and judgment*, *cause and cause*: as in 1. King. 3. 16. 17. — 28. *stroke and stroke*] or; *plague and plague*: which the Chaldee translateth, *plague of leprosie and plague of leprosie*: wherein there might be difficulties, that the Priests could not easily judge: see Lev. 13. and 14. chapters. But by *plague* or *stroke*, may also be meant strokes and wounds that one man gave unto another. *matters*] or, *words of strifes*; that is, of disagreement among the Iudges, that they could not accord in the sentence of judgement, because of some doubts and difficulties. So the Chaldee translateth it, *words* (or *matters*) of *division of judgement*. Iehosaphat explaineth it thus; *between blood and blood, between Law and Commandement, Statutes and Judgements*; 2. Chron. 19. 10. so implying all difficulties, about any part of the Law whatsoever. *thy gates*] in the Greek and Chaldee, *thy cities*. *then thou*] Hebr. *and thou shalt arise*: speaking to the Iudge or Iudges, which found the causes too hard for them in judgment: so it is written of the Iudges, *the hard matter, they brought unto Moses; and every small matter, they judged themselves*; Exod. 18. 26. *shall choose*] to put his name, and to dwell there; see Deut. 12. 5. This place afterward was Ierusalem; as it is sayd, *Moreover in Ierusalem did Iehosaphat set of the Levites and of the Priests, and of the chiefe of the fathers of Israel; for the judgement of the LORD, and for controversies*, &c. 2. Chron. 19. 8. 9. 10. And there were set thrones of judgment, Psal. 122. 5.

9 Vers. 9. *and unto the judge*] by *and*, is meant or; as is opened in v. 12, *or unto the Iudge*: by the Iudge, is understood the high councill, or Senate of Iudges; which were of the chiefe (or heads) of the fathers of Israel. 2. Chron. 19. 8. as they who here are called Priests, are in v. 12. called the Priest: and in

in 1. Chron. 4. 41. many capitaines are, in the Hebrew, called an *Head*. And as among the Priests, one was chiefe: so among the Iudges, one was prince or ruler, 2. Chron. 19. 17. The Hebrew records say, When any doubt arose in any case, to any one of Israel, he asked of the Judgement hall (or Synedrion) that was in his citie; if they knew, they told it him: if not, then hee that enquired, together with the Synedrion or with the messengers thereof, went up to Ierusalem, and enquired of the Synedrion that was in the mountains of the Temple; if they knew, they told it him; if not, then they all came to the Synedrion that was at the doore of the Court-yard (of the Temple;) if they knew, they told it them; and if not, they all came to the Chamber of hewen (stone) to the great Synedrion, and enquired, &c. Maimony tom. 4. treat. of Rebels, c. 1. f. 4. Of the three Synedrions in Ierusalem, see the Annotations on Num. 11. 16. *that shall be in those dayes*] From hence the Hebrewes gather, that if the high Synedrion had judged and determined of a matter, as seemed right in their eyes, and after them another Synedrion rose up, which upon reasons seeming good unto them, disanulled the former sentence; then it was disanulled, and judgement passed according as seemed good unto these latter: *thou art not bound* (say they) *to walke save after the Synedrion* (or Iudges) *that are in thy generation* (the time wherein thou livest.) Maim. in Rebels, c. 2. f. 1. *the word of judgement*] that is, the matter or sentence of judgement: which was to be according to the Law of God, v. 11. as it is said of the Priests, *And in controversie, they shall stand in judgement; and they shall judge it: according to my judgments.* Ezek. 44. 14. Whereupon it was also said unto the Iudges, *Yee shall warne them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren:* 2. Chron. 19. 10.

10 Vers. 10. according to the word] or, according to the sentence of the word; Hebr. the mouth of the word: so in v. 11. *all that they informe thee*] or, all that they teach thee,

to weete, agreeable to Gods Law, as before is shewed, from Ezek. 44. 14. And in this sense, Christ sayd to the people of the Scribes & Pharisees sitting in Moses seat; *All whatsoever they bid you observe, that observe and doe:* Math. 23. 2. 3. which he meant not of their owne traditions, but of their doctrine according to Moses; for when they taught for doctrines the commandments of men, hee both reproveth himself, &c. willed his disciples to let them alone, as blinde leaders of the blinde; Mat. 23. 13. 14. and charged them to beware of the leaven of the Pharisees and Sadduces, that is, their doctrine: Math. 16. 6. 12. Here therefore the Hebrew Doctors have stumbled at the Law, whiles from this Scripture they would establish not onely the written Law of God, but the Law by word of mouth, (or, by tradition,) the foundation whereof they make the high Synedrion which was in Ierusalem: from whose judgement, they held it not lawfull to decline. Maim. in Rebels, c. 17.

11 Vers. 11. According to the Law] or, According to the mouth (that is, the sentence, doctrine or commandment) of the Law. *not decline from the word*] or, *not turne aside from*. The commandment to doe, and the prohibition not to decline, joyned together in this Law, doe shew the weight thereof: the naming of the Law, judgement, and Word which the Priests and Iudges should teach; sheweth the rule of right judgement to be given of God in his Law, Jos. 1. 7. Deut. 5. 32. 33. Ezek. 44. 14. from which when the Priests departed, the Lord made them contemptible and base, before all the people: Mal. 2. 7. 8. 9.

12 Vers. 11. the man that will doe presumptuously] or, in presumption, proudly; as the Greek translateth in pride; the Chaldee, in wickednesse. It is opposed unto ignorance and error: Exod. 21. 13. 14. By the man here, seemeth to be meant either private person, or inferiour Iudge that proudly disobeyed the sentence of the highest Councill; but the Hebrewes refer it chiefly to the Rebellious Elder, or Iudge:

and whereas they brought their own traditions (or law by word of mouth,) within the compasse of the Law to bee taught, (as is noted on v. 10.) they except the Sadducees which had been from their youth trained up in their fathers opinions, and never received the traditions of the Pharisees; that such were not to dye by this Law, for not obeying the doctrine which the high Court taught by tradition: as also from this word will doe they teach that the Rebellious Elder was not guilty of death, for holding in judgment contrary to the decree of the high Synedrion, or for teaching others so to hold, unlesse hee teach them to doe the thing, or doe it himselfe. Yet though he were free from death, the magistrates might beat him, or otherwise punish him. Maimony in *Rebels* c. 8. l. 1. &c. the Priest] that is, the Priests, as in v. 9. for, by their mouth, every controversie and every stroke was to be tried, Deut. 21. 5. standeth to minister] so in *Ezek* 44. 24. in controversy they shall stand in judgement see the notes on Deut. 10. 8. there, before Jehovah] or, there unto Jehovah, as in Deut. 21. 5. the Greek translateth, in the the name of the Lord. or unto the Iudge] that is, the Iudges, as is noted on v. 9. And by this disjunctive Or, the Iudges are distinguished from the Priests forementioned. shall dye] the manner of his death, the Hebrewes say, was strangling; and they that put him to death, were the chiefe Iudges. When witnesses come (and testifie) that hee hath done according to his teaching, or that he hath taught others to doe it, they determine his sentence of death, in the Iudgement Hall that is in his citie; and take him and carry him up from thence to Jerusalem. And they put him not to death in the Iudgement Hall that is in his citie, or c. but carry him up to the high Synedrion in Jerusalem; and keep him until the Feast, and strangle him at the feast, as it is sayd. And all the people shall heare and feare, &c. Maimony in *Rebels* c. 3. f. 8. See also the notes on Deut. 13. 11. the evill] the evill doer, as the Chaldee explanation is, agreeable

also to the Greek: see Deut. 13. 5. Vers. 14. and shalt say] that is, if thou shalt say, I will set over me a king: Thus God, who had set Iudges over his people, permitted them also to have a King, if they saw it so meet, and woul; and should doe it in thing after an holy and orderly manner. But when they sought it amisse, it displeased the Lord, 1. Sam. 8. 5. 6. 7. & 12. 13. 17. 19. Then God gave them a King in his anger, & took him away in his wrath, *Hos*. 13. 11. Vers. 15. Setting thou shalt set] that is, thou shalt in any wise set: thus bindeth hee them to doe this thing, according to the rules here given, both for the good of their Common-wealth and Church, and for a figure of Christ, to whom the kingdom of Israel did belong: *Esay* 31. 1. *Zach*. 9. 9. *Luke* 1. 31. 32. 33. thy God shall choose] either by the ministerie of his Prophets, as by Samuel he anointed Saul, 1. Sam. 10. 1. and David, 1. Sam. 16. 1. by Ahijah, hee chose Jeroboam, 1. King. 11. 29. 31. 35. or by other meanes, as by Urim and Thummim, by Lot, or the like. thy brethren] in this Christ was figured; as also in his other functions of Prophecie & Priesthood; for so it is written, Jehovah thy God will raise up unto thee a Prophet, from the midst of thee, of thy brethren, Deut. 18. 15. And, in all things, it behooved him to be made like unto his brethren, that hee might be a mercifull and faithfull high Priest, &c. *Hebr.* 2. 17. Vers. 16. not multiply horses] not get him many horses; lest he should put confidence in worldly strength, wherof horses were the principall, as appeareth by *Psal*. 20. 8. *Deut*. 20. 1. *Prov*. 21. 31. in Egypt] in which land were many horses; which they accounted the strength of their country, 2. Chron. 1. 16. & 9. 28. whereupon it is layd, Woe is them that goe down to Egypt for help, and stay on horses, &c. *Esay* 31. 1. not alide to returne] that is, not againe returne either for the cause afore sayd, or for to dwell there; because of their great idolatries and other finnes, wherby

14

15

16

wherby Gods people might be corrupted. So Jeremy from the Lord dissuaded the Iewes from going into Egypt, *Jer. 42. 10. 14. 16. 17. &c.* The Hebrewes say, *It is lawfull to dwell in all the world, save in the land of Egypt: but, it is lawfull to returne to the land of Egypt for merchandise, &c.* Maimony treat. of Kings, ch. 5. f. 7. 8.

17 Vers. 17. multiply wives I take many wives; the Hebrewes, and some Christians understand this prohibition of exceeding many, as Solomon had seven hundred, *1. King. 11. 3.* and not that moe wives then one are here forbidden. But howsoever God bare vvith the Kings, Patriarchs and other men that had moe wives then one, and that this custome prevailed: yet from the beginning it vvas not so, when hee made but two to be one flesh, *Gen. 2. 24. Mat. 19. 5. Mal. 2. 14. 15.* that his heart turne not away I or, neither shall his heart turne away, to weete, from the Lord, unto the pleasures of life, or unto other gods, by meanes of many wives: as of Solomon it is sayd, his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God, *1. King. 11. 4.* Although his mother taught him better, saying, Give not thy strength unto women; nor thy wayes, to that which destroyeth Kings, *Prov. 31. 13.* greatly multiply I or, vehemently, (exceedingly) multiply silver and gold: which is an other meane wherby the heart may be withdrawn from God; for when men bee rich and full, they are in danger to deny, and say, *Who is the Lord? Prov. 30. 8. 9.* and they cannot serve God, and Mammon, *Mat. 6. 24.* the care of this world, and the deceitfulnesse of riches, shoke the word of God, *Mat. 13. 22.* and they that will be rich, fall into temptation, and a snare, and into many foolish and hurtfull lusts, which drowne men in destruction and perdition; *1. Tim. 6. 9.*

18 Vers. 18. when he sitteth upon the throne I that is, when he is King: see the notes on *Exod. 11. 5.* the copie of this Law I the Greek translateth it, this Deuteronomie. The Hebrewes have recorded thus, When the King sitteth upon the throne of his King-

dom, hee to write him the booke of the Law for himselfe; over and beside the booke which is left him of his fathers, &c. If his fathers have left him none, or if that be lost: hee is to write him two bookes of the Law; the one hee is to reserve in his house, for so hee is commanded as every one of Israel; the other is not to depart from before him. If he goe out to warre, it goeth with him; if hee sit in judgment, it is to be with him, &c. Maimony treat. of Kings, c. 3. f. 1. before the Priests I the originall booke of the Law, was kept in the Sanctuary, as appeareth by *Deut. 31. 26. 2. King. 22. 8.* out of that, vvas the Kings copie to bee vvritten, that it might bee perfect.

Vers. 19. it shall be with him I in all places vvither he went; he caried this copie of the Law with him, as before is noted: so God sayd unto Iosua, This booke of the Law, shall not depart out of thy mouth; but thou shalt meditate therein day and night, &c. *Ios. 1. 8.* Thus David did, as appeareth by *Ps. 119. 16. 24. 97. 98. 99 &c.* learne to feare I under this name feare, not onely the inward reverence, but the outward vvorship and service of God, is also implied, even all true Religion: as that vvich is vvritten, their feare towards me, is taught by the precept of men, *Esay 29. 13.* is expounded by our Saviour, in vaine they worship mee, teaching doctrines the precepts of men, *Mat. 23. 9.*

Vers. 20. not lifted up above his brethren I because the honour of the King vvas great, and all vvere to obey him in the Lord, *Ios. 1. 16. 17. 18. Eccles. 8. 2. 3. 4. Rom. 13. 1.* therefore he is vvarned to shun pride and loftinesse of heart; vvherupon David sayd, Lord, my heart is not haughty, nor mine eyes lofty, &c. *Psal. 131. 1. 2.* The contrary vvas found in Nebuchadnezzar, to vvhom the most high God gave a kingdome, and majestie, and glory, and honour. But when his heart was lifted up, and his minde hardened in pride; he was deposed from his kingly throne, and they took his glory from him: *Dan. 5. 18. 20.* The Hebrewes say, As the Scripture giveth great honour to the King, and every one is bound

to honour him: so it commendeth him, that his heart be humble within him, and wounded; as is sayd (in Psal. 51. 17.) My heart is wounded within me. And he may not carie himselfe with pride of heart in Israel, more then a meet, Deut. 17. 10. but must bee gracious and pitiful, both to little and great; and goe out and come in for their pleasure and for their good, and have regard of the honour of the smallest. And when hee speaketh unto all the congregation in generall words, he should speake gently; as it is sayd (by David in 1. Chron. 28. 2.) Heare mee, my brethren, and my people. It is also sayd (in 1. King. 12. 7.) If thou wilt be a servant unto this people this day, &c. And he must alwayes use exceeding meekenesse: we have had none greater then our Master Moses, yet he sayd, And what are we? your murmurings are not against us. (Exod. 16. 7.) And he bare their countenance, and their burden, and their murmurings, and their indignation, as a nursing-father beareth the sucking childe (Numb. 11. 12.) The Scripture calleth him a Shepherd, to feede Iacob his servant. And the manner of a shepherd is expressed (in Esay 40. 11.) Hee shall feede his flock like a shepherd, hee shall gather the lambs with his arme, and carie them in his bosome, &c. Maimony treat. of Kings, c. 2. f. 8.

CHAPTER. XVIII.

1. The Priests and Levites have no inheritance, but the Lord. 3. The Priests due from the people. 6. The Levites portion. 9. The abominations (the unlawfull arts) of the Nations, are to be avoyded. 15. A Prophet is promised, whom Israel must heare. 20. The presumptuous Prophet is to dye.

THe Priests the Levites, all the tribe of Levi, shall have no part nor inheritance, with Israel: the fire-offerings of Iehovah, and his inheritance, shall they eat. And hee shall have no inheritance among his brethren: Iehovah, hee is his inheri-

tance; as he hath spoken unto him.

And this shall be the Priests due from the people; from them that slay a slaughter (of any-beast,) whether ox or sheep: that he shall give unto the Priest, the shoulder, and the two-cheekes, and the maw. The first fruits of thy corn, of thy new-wine and of thy new-oile, and the first of the fleece of thy sheep, shalt thou give unto him. For Iehovah thy God, hath chosen him, out of all thy tribes: to stand to minister, in the name of Iehovah; him and his sonns, all dayes.

And if a Levite shall come, from any one of thy gates, out of all Israel; where he sojourned: and shall come, with all the desire of his soule; unto the place, which Iehovah shall choose. Then he shall minister, in the name of Iehovah his God: as all his brethren the Levites; that stand there, before Iehovah: They shall eat portion like portion: beside his sales, by his fathers.

When thou art come into the Land, which Iehovah thy God giveth unto thee: thou shalt not learne to doe, after the abominations of those nations. There shall not bee found in thee, any that maketh his son or his daughter to passe thorow the fire: a diviner of divinations; an observer-of-times, or an observer-of-fortunes, or a witch. Or one that charmeth a charme: or that asketh of a familiar-spirit, or a wizard; or that seeketh, unto the dead. For every-one that doeth these things, is an abomination unto Iehovah: and because of these abominations, Iehovah thy God, doth

3

4

5

6

7

8

9

10

11

12

13 doth drive them out from before
 14 thee. Thou shalt be perfect, with Je-
 15 hovah thy God. For these nations,
 which thou shalt possesse; hearkned
 unto an observer of times, and unto di-
 16 viners: but *as for* thee, Jehovah thy
 17 God hath not suffered thee so. Je-
 hovah thy God, will raise up unto
 thee, a Prophet; from the midst of
 thee of thy brethren, like unto mee:
 18 unto him, yee shall hearken. Accord-
 ing to all that thou askedst, of Jeho-
 vah thy God, in Horeb; in the day
 of the assembly, saying: Let me not
 heare againe, the voice of Jehovah
 my God; and this great fire, let me
 not see any more, that I dye not.
 19 And Jehovah sayd, unto me: They
 have well spoken, that which they have
 spoken. A Prophet will I raise up
 unto them, from among their bre-
 thren, like unto thee: and I will give
 my words, in his mouth; and hee
 shall speak unto them, all that I shall
 20 command him. And it shall be, *that*
 the man which will not hearken un-
 to my words; which he shall speak,
 in my name: I will require it of him.
 21 But the Prophet, which shall presume,
 to speak a word in my name; which
 I have not commanded him to speak;
 and he that shall speak in the name of
 other gods: that Prophet, shall even
 22 dye. And if thou shalt say, in thine
 heart: How shall we know the word,
 which Jehovah hath not spoken?
 That which a Prophet shall speak, in
 the name of Jehovah; and the thing
 be not, neither come (*to passe*); that
 is the word, which Jehovah hath not
 spoken: the Prophet hath spoken it, in
 presumption; thou shalt not be afraid
 of him.

Annotations.

NO part] or, no portion, namely in the
 spoiles taken from the enemies:
 which would have beene a great
 portion, as appeareth by *Ios. 12. 8*. So the
 Hebrewes expound it, *No part in the spoile,*
nor inheritance in the land: Maim. tom. 3.
treat. of the Release and Jubilee, c. 13. f. 10.
 See the notes on *Numb. 18. 20.* *nor in-*
heritance] in the land of Canaan, which
 was divided among the other tribes,
Numb. 26. 2. - 33. 57. But because the Le-
 vites were adjoynd to the Priests for the
 service of the Lord and his Church, *Num.*
18. 1. 2, &c. therefore God would not have
 them cumbered with the affaires of this
 life, lest by them they should be hindred
 from doing their dutie; as it is written;
No man that warreth, intangleth himselfe with
the affaires of this life; that hee may please him
who hath chosen him to be a souldier, 2. *Tim.*
3. 4. See also *Deut. 10. 8. 9.* So the He-
 brewes say, *Wherefore was not Levi counted*
meet to have inheritance in the land of Israel, or
spoiles with his brethren? Because he was sepa-
rated to serve the Lord, and to inherit him; and
to teach his straight wayes, and his just judg-
ments unto many, *Deut. 33. 10.* Therefore was he
 separated from the wayes of the world: they
 wage not warre as doe the rest of Israel, neither
 doe they inherit, nor earn for themselves with
 strength of their bodies; but they are the Lords
 power (or substance,) as it is written, (*in Deut.*
33. 11.) **BLESSE LORD HIS POWER;**
 and the blessed (God) himselfe ranneth for
 them; as it is written (*in Numb. 18. 20.*) *I am*
thy part and thine inheritance. *Maimonys treat.*
of the Release and Jubilee, c. 13. f. 11. *of*
fire-offerings] which were to be offered on
 the Altar by fire, as the *Meat-offring*, *Sin-*
offring, and *Trespasse offering* of every man:
Numb. 18. 9. *and his inheritance*] that
 is, all other things which being the Lords
 right by his Law, hee hath given to the
 Priests and Levites: Of these, see the
 notes on *Numb. 18.* where foure and twenty
 gifts were bestowed on the Priests; all
 expressed in the Law. The Gre. *κρεσσει*
 reth.

reth it to the former, saying, the burnt-offerings of the Lord shall be their inheritance.

Verf. 2. And he] that is, Levi, put for all the Levites and Priests of that tribe: so in *Mala. 2. 4. 5.* spoken unto him] in *Numb. 18. 10.* and other places. Herein God promiseth to those that fear him, his ministers, *1 Cor. 9. 13. 14.* and all his people; to be their inheritance, that is, to relieve them and supply all their wants out of the riches of his grace: *1 Cor. 9. 8.* So the Hebrews here say; Not the tribe of Levi onely, but every particular man, of all that come into the world, whose spirit maketh him willing, and giveth him understanding with knowledge to separate himself, to stand before the Lord, to minister unto him and to serve him, to know the Lord, and walk aright as God did make him: and that he breake from off his neck, the yoke of many inventions which the sonnes of Adam have sought out, (*Eccles. 7. 29.*) behold this man sanctifieth himselfe holy of holies; and the Lord will be his part and his inheritance for ever, and for ever and ever; and will vouchsafe unto him in this world, the things that shall be sufficient for him; even as he did vouchsafe unto the Priests the Levites. Behold David sayth (in *Psal. 16. 5.*) The LORD is the portion of my part and of my cup, thou susteynest my Lot. Maimony in the Release and Jubilee ch. 13. f. 13.

3 Verf. 3. the Priests due] Hebr. the judgment (or right) of the Priests: which the Chaldees expoundeth due unto the Priests: and so the word judgment is elsewhere used for durtie, *Psal. 81. 5.* slay a slaughter] that is, kill any beast for common food. The originall word generally signifieth no more then to kill a beast, (as is noted on *Gen. 31. 54.*) and in speciall, to kill for sacrifice unto God. But the large meaning is here to be chosen: for it agreeth not with the former lawes in Leviticus touching sacrifices, that the Priests should have the cheeks, &c. and the generall exposition of the Hebrewes, is that this is meant of common meates: one or sheep] implying goats also; for

that is usually comprehended under the name sheep, or Lamb: (that he] or, and bee, that is every one of the people shall give, give unto the Priest] Hereupon these are called gifts. Of them the Hebrewes write, It is commanded to give, of every cleane beast that is killed, unto the Priest, the shoulder and the two cheeks, and the maw; (*Deu. 18. 3.*) and these in every place are called Gifts. And this commandment is in use continually, whether when there is a Temple, or not; and in every place, whether within the land (of Israel) or without it: and it is to be of common (things,) not of things sanctified. If it be doubtful whether (the beast) be a firstling: these gifts must be given out of it: if it be a firstling, that is all the Priests; (*Numb. 18. 15.*) and if it be not a firstling, these gifts are (out of it) for the Priest. Gifts are due of none but cleane beasts onely, as it is sayd, WHETHER OXE OR SHEEP: &c. Whether it be killed for mans meat, or for to feed Infidels, or dogs, or for medicine: these gifts are due of it. If a Proselyte have a beast killed, if it were before he was joynded, he is free, if after he were joynded, hee is bound (to give these gifts.) In a place where no Priests bee; they may prize the gifts and eat them, and give the price to any priest that they will. If he will give these gifts to one Priest, he may: or if he will divide them, he may not give halfe the maw to one, or halfe the shoulder; but the shoulder to one, and the maw to another, and the cheeks to them both, [that is, to each of them one.] If a priest will sell his gifts, he may: or give them to an Infidell, &c; for there is no holiness in them at all. The priest may not violently take the gifts, nor aske them with his mouth: but he receives them, when they are given him, with honour, &c. Maimony in Biccureim (or First-fruits) ca. 9. sect. 1. &c. the shoulder] the right shoulder (sayth Maim. ibidem: f. 18.) and they may not pluck off the wooll, or slay them; but give them with their skin, and with their wooll.

4 Verf. 4. The first fruits] of these, see the annotations on *Exod. 22. 29.* & *Numb. 18. 12.* These were called by the Hebrewes the great heave-offring; and it was to be given (they say) to the Priest, whether it were cleane

clean or unclean: though the corn or oil were all unclean before it was separated, the owner was bound to separate out of it an heave-offring, and give it to the Priest. If it were cleane, the priests did eat it; if unclean, they used it for burning, &c. And whosoever separated the great Heave-offring, or the heave-offring of the tithe; he blessed (God) before he separated it; after the manner as he used to bless for doing all the commandments. Maimony in Trumoth c. 2. f. 14. 16. Other things hereabout are noted on Numb. 18. and Levit. 22. of the fleece] Of this there is no measure set by the Law; but by the Hebrew doctors, they might not give lesse then one of sixtie (the sixtieth part, as of other firstfruits is noted on Exod. 22. 29.) And this is not due but in the land (of Israel,) at the first-fruits of the corn: and of common (beasts) not of holy. And of sheep onely, male and female: for their wooll is meet for cloathing. He that separateth the first of his fleece, and it be lost: is indebted for afterward, untill he give it unto the Priest. He that saith, all my fleece be first fruits: his words must be confirmed. Who so hath many fleeces of first fruits, and would divide them among the Priests: he may not give lesse to every one, then the weight of five shekels of white wooll, enough for a little coat. Maimony in Biccuvim, c. 10.

5 Vers. 1. to stand to minister in the name, &c.] the Greek interpreteth it, to stand before the Lord thy God, to minister and to blesse in the name of the Lord. This sheweth a reason of the former duty, because God had called the Priests from worldly affaires, to serve him, and to minister and sow unto his people spirituall things, therefore they should reape the peoples carnall things; as 1. Cor. 9. 11. 13. By standing is noted their manner of service, as is observed on Deut. 10. 8. and their continuance in the same; as Psal. 119. 91.

6 Vers. 6. a Levite] This is spoken generally, and so implieth either Priest, or ordinary Levite: who served by their courses, but might at other times come up and serve voluntarily, and have their portion with their brethren. of thy gates] that is, as the Greek and Chaldee

doe translate, of thy cities. For the Levites dwelt disperled in the tribes of Israel: Jos. 21. he sojourned] his dwelling in the cities, is called a sojourning as a stranger; for that the Priests had no inheritance with Israel, v. 1. but the Israelites gave them (of their inheritance) cities to dwell in, and the suburbs for their cattell: Numb. 35. 2. 3. shall choose] to have his Tabernacle, or Temple, and publike worship there: see Deut. 16. 2. & 12. 5.

7 Vers. 7 shall minister] Although the Priests & Levites ministered in their courses wherinto they were distributed, and unto which they were bound, 1. Chron. 24. and 25. yet if any would at other times voluntarily serve; God here alloweth it, and their portions for their labour. But the Hebrewes explaine this, with some limitations, saying; Moses our master, divided the Priests into eight wards (or charges;) foure of Eleazar, and foure of Ithamar. And so they were till Samuel the Prophet. And in Samuels dayes, hee and King David, divided them into foure and twenty wards; and over every ward, one head provost. And they went up to Jerusalem, for the service of the ward, every week, &c. And it is commanded that at the solemne-feasts, all the Wards bee equall; and whosoever of the priests cometh up at the feast, and will serve, he may serve and have a portion with them: and they may not say to him, goe thy way till thy ward cometh: as it is written (in Deut. 18. 6.) AND IF A LEVITE SHALL COME FROM ONE OF THY GATES. Which words are meant of the offerings at the Feasts, &c. But vower, and voluntary offerings, and the dayly sacrifices, none offer them, but the ward, whose time is appointed: yea, though it be at the Feast, as it is sayd, (in Deut. 18. 8.) THEY SHALL EAT PORTION LIKE PORTION, BESIDES HIS SALES, BY THE FATHERS. As if he should say, they shall eat portion like portion, of the offerings of the Congregation, but have no like portion in other things, which the fathers have already apportioned them, and appointed every ward by the week: &c. And they account, that he speaketh not but of the Priests;

for there are no gifts in the Sanctuary to eat of, but for the Priests only. And so a priest which hath an offering, may come into the Sanctuary, & offer it any day when he will; (as it is sayd) (Deu. 18.6.) **AND SHALL COME WITH ALL THE DESIRE OF HIS SOULE,** and minister, yea though it be a Sin offering, or a Trespass offering, he offereth it, and maketh atonement by his own hands, and hath the skin of his offering, and carsh (the flesh.) And if he will give his offering to any priest whom he will, (so as offering, he may give it; & then the skin of the ablation and the service thereof, is the priests only, to whom he gave it. *Mum. ny treat. of the Instruments of the Sanct. c. 4. s. 3. - 6.* that stand] that is, as the Chaldee expoundeth, that minister.

8 **Verf. 3. portion like portion]** that is, equal portions, one as much as another. The Greek translateth, *hee shall eat the portion that is apportioned (or divided.)* beside his sales] that is, beside the price of the things sold. By the Law, if a Levite sold a house, he might redeem it at any time, Lev. 25. 31. which he could not doe, if hee spent his money upon his own maintenance, and had no portion in the Sanctuary. *by his fathers]* or, according to the fathers. This some referre to the sales forementioned, which might bee of the houses that hee had from his fathers, his patrimonie. Others referre it to the order of his service and portion, which should be according to the courses and wards aforesaid; without confusion or disturbance of them: for according to the fathers and chiefe men in the families, were the courses appointed, Num 3. 17. 21. &c. 1. Chron. 24. 4. the Greek transliteth, *beside the sale which is according to the family.* But the Chaldee paraphraseth thus, *Beside the ward (or observation) which shall come on the Sabbath, as the fathers have appointed: that is, beside that portion which is due unto him for his service by course in his weeke, as the fathers appointed.*

10 **Verf. 10. There shall not]** or, Let there not be found. *to passe thorow the fire]* so to burne them, or at least to consecrate

them by this signe, unto Idols, and in speciall unto Molech; to which abomination, this service was performed among the heathens, Lev. 18. 21. See the annotations there. The Greek translateth, *any that purgeth his son or his daughters in fire.* Of Achaz king of Iudah it is layd, that he made his son to passe thorow the fire, 2. King. 16. 3. which Ezra explaineth thus, *hee burnt his sonnes in the fire;* 1. Chron. 28. 3. a diviner] in Hebrew *Kosem*; a fore seer, or prsager; a fore-teller of things to come, as doth a Prophet: as it is sayd, the Prophets divine for money, Mic 3. 11. and Baalam, a Prophet, 2. Pet. 2. 16. is called a Diviner, Jos. 13. 22. And though it bee sometime spoken in the good part, as in Esay 3. 2. The Prophet, and the Diviner, (or Sage) and the Ancient; and in Prov. 16. 10. Divination is in the lips of the King: yet commonly it is meant of evil and heathenish prophets, or of the false Prophets in Israel, Esay 44. 25. Ezek. 13. 6. 7. 9. With such they used to consult in weighty cases, as the Philistines called for the Priests and the Diviners, 1. Sam. 6. 2. and the King of Babylon stood at the parting of the way, at the head of the two wayes, to use divination: &c. Ezek. 21. 21. 22. It was doen by unlawfull meanes, as Saul sayd to the Witch, Divine unto me by the familiar spirit, 1. Sam. 28. 8. and it was a thing hatefull unto God; as he saith, Rebellion is as the sin of divination: 1. Sam. 15. 23. This Art (as Cicero sheweth in his 1. book of Divination,) is called in Greek *Mantikee*, of *furie*, (as Plato expounds it;) in Latine, *Divinatio*; a *Divis*, of the gods, as Tullie there saith: and he maketh it a fore-knowledge and perceiving of things to come: a skill much magnified in all nations. The Hebrewes also take a diviner to be one that doth things whereby he may foretell things to come, and say, *such a thing shall be, or shall not be; or say, it is good to doe such a thing, &c.* The manner and meanes of divining, they note to be diverse, some doing it with sand, some with stones, some by lying downe on the ground, some with yron; some with a staffe

staffe which he carryeth in his hand, and leaeneth on, &c. wherto they apply that of the Prophet, *My people aske counsell at their stocks, and their staffe declareth unto them, Hos. 4. 13.* It is unlawfull to divine, or to aske (counsell) of a diviner: He that asketh of a diviner is chastised with stripes, but the diviner himselfe if he doe any of the aforesaid acts (of divination) or the like, is beaten. Maimony treat. of Idolatry c. 11. s. 6. 7. *observer of times* } or *Soothsayer*: an observer of the clouds, and of the Planets; a Planetic; or an observer of the flying of soules: an *Augur*. The diviners fore-spoken of, were caried much by inward and spirituall motions; these by outward observations in the creatures. They were of esteeme among the Philistines, and other heathens, *Esay 2. 8* & the sin crept into Israel, *1. King. 22. 6.* though God forbade it here, & in *Lev. 19. 26.* The Hebrewes say they were such as did set times for the doing of things, saying: *such a day is good, and such a day is naught: such a day, is fit for to doe such a work; such a yere or moneth, is evill for such a thing.* It is unlawfull to observe times; though one do no worke, but make it known; they are lyers, which foolles imagine to be true, and so be words of wise men, &c. Maimony in treat. of Idolatry, chap. 11. sect. 8. *an observer of fortunes* } one that curiously searcheth, observeth, and telleth signes of good or evill luck; which are learned by experience: The Hebrew *Nachash* is to search and finde out by experience, *Gen. 30. 27.* and *44. 5.* whereupon *Menachesh* (the word here used) is one that too curiously observeth and abuseth things that do fall out, as lucky or unlucky signes, as did the Augurs and Soothsayers among the Heathens. The Hebrewes describe it thus, as if one should say, because the morsell of bread is fallen out of my mouth, or my staffe out of mine hand, I will not goe to such a place this day: for if I goe, I shall not speed of my businesse. Because a Fox passed by on my right hand, I will not goe out of my house this day: for if I goe, some deceitfull man will meet with mee. And so if men heare the chattering of a bird;

and say, it shall be so, or not so, it is good to do such a thing, or naught to doe such a thing, &c. And so he that maketh signes for himselfe, if it fall out so or so, I will doe such a thing, if it fall not out, I will not doe it; and all things of like sort, these all are unlawfull: and whosoever doth any act, because of any of these things, is to be beaten. Maimony treat. of Idolatry, ch. 11. s. 4. This sinne was common among the heathens, practised of the wisest, *Numb. 24. 1. 1. King. 20. 33.* and it spread into Israel, *2. King. 17. 17. 2. Chron. 33. 6.* and is at this day too common among Christians; though Gods Law plainly forbiddeth it, here and in *Lev. 19. 26.* *a witch* } or, a *forcerer, a magician*, in Hebrew *Mecassheph*, in Greek *Pharmakos*: of this kinde were Iannes and Iambres the forcerers of Egypt: see the notes on *Exod. 7. 11.* Such were esteemed among the wise, and called to tell and interpret dreames, *Dan. 2. 2.* By Gods Law, a witch might not bee suffered to live, *Exod. 22. 18.* yet did this evill prevaile in Israel, *2. Chron. 33. 6. Jer. 27. 9. Mal. 3. 5.* The Hebrewes seeme to hold two sorts of these witches or forcerers, some that did hurt, others that did hold the eyes, that is by juggling and sleights beguiled mens senses. *Mecassheph* (the witch) is to be stoned to death, if he doe the act of witchcraft: but he that holdeth the eyes, and seemeth to doe that which he doth not, is to be beaten. Maimony treat. of Idolatry, ch. 11. s. 15.

Verf. 11. charmeth a charme } or *inchanteth an enchantment*, or *conjureth conjuration*. The Hebrew *Chaber*, signifieth *conjoyning*, or *consoziating*: the Chaldee name *Ratim*, is of *murmuring* or *mumbling*: the Greek *Epaidon*, of *charming* or *inchanting*. This Charmer is said to be he that speaketh words of a strange language, and without sense: and he in his foolishnesse thinketh that these words are profitable. That if one say so or so unto a serpent, or a Scorpion, it cannot hurt a man: and he that sayth so and so to a man, he cannot bee hurt, &c. He that whispereth over a wound, or readeth a verse out of the Bible; likewise hee that readeth over an Infant, that it may not bee frighted:

frighted: or, that layeth the book of the Law (the Bible) or the Phylacteries upon a child, that it may sleep: such are not onely among inchanters or charmers; but of those that generally deny the Law (of God;) because they make the words of the Scripture medicine for the bodie, whereas they are not but medicine for the soule, as it is written in, (in Prov. 3.22.) They shall be life unto thy soule. Maimon treat. of Idolatry, c. 11. sect. 10. 12. of a familiar spirit] called in Hebrew Ob, which signifieth a bottel, Job 32. 19. applyed here, and often, to Magicians, who possessed with an evill spirit, speak with hollow voyce as out of a bottell, and (as some say) with swollen bellies: whereupon the Greek version usually calleth them *Eggomothoi*, as speaking out of the belly. But the holy Ghost in *1 Cor. 14. 16.* expoundeth it more fully, the spirit of Python (or of Divination;) meaning of the Divell, whose answers were given to the heathens by these meanes, the chief wherof was called *Pythius Apollo*; and his Temple, *Pythion*; and his feast *Pythia*, kept to his honour, who was feigned to kill the serpent *Python*. The manner of this Oracle the Prophet sheweth to be with an hollow low voyce, as Thy speech shall be low out of the dust; and thy voice shall be as of one that hath a familiar spirit, *Esay 29. 4.* The Hebrewes explain it thus, that he which had a familiar spirit, stood and burned incense, and held a rod of mistle tree in his hand, and waved it. And he spake certaine words in secret untill he that inquired, did heare one speake unto him, and answer him touching that which he inquired, with words from under the earth, with a very low voyce &c. Likewise, one tooke a dead mans skull, and burnt incense thereto, and in-chanted therby; till he heard a very low voice, &c. He that did any of these acts, was to be stoned to death. Maim. in treat. of Idolatry, c. 6. f. 1. This was Sauls sin, that he sought to a woman which had a familiar spirit, the voyce whereof he heard, *1 Sam. 28. 7.* — 18. for which transgression, the Lord killed him, *1 Chron. 10. 13.* and hath threatned to cut off all from among his people, that

doe inquire of such, *Levit. 19. 31.* wi-zard] or cunning-man, in Hebrew *Yidgouni*, so named of his knowledge or cunning: and so the Greek version in other places calleth him *Gnostes*, of knowledge; a *Prognosticator*: but here the Greek is *Tetastropos*, he that observeth wonders. The Chaldee giveth him a name, of remembrance, *Zecuru*. He is usually joyned with the former, that hath a familiar spirit, as in *Lev. 19. 31.* & *10. 6. 1 Chron. 33. 6. 1 Sam. 28. 3.* and by the Law they were both of them to dye, *Lev. 24. 17.* Such were among the Egyptians, and other heathens, *Esay 19. 3.* it is likely therefore that their practice was alike abominable. The Hebrewes describe him thus, that he put in his mouth a bone of a bird called *Iadnangh*, and burned incense, and did other works, untill he fell down as with shame (or modestie,) and spake with his mouth, things that were to come to pass. Maim. treat. of Idolatry, ch. 6. sect. 2. that seeketh unto the dead] or, as the Chaldee and Greek expound it, that inquireth of the dead: such we call of the Greek name, a *Necromancer*. Of him they say, that he made himselfe hungry, and went and lodged among the graves, that the dead might come unto him in a dreame, and make known unto him, that which he asked of him. And others there were that clad themselves with clothes for that purpose; and spake certaine words, and burned incense for the purpose, and slept by themselves; that such a dead person might come, and talke with them, in a dream. Maim. in treat. of Idolatry, ch. 11. f. 13.

Verf. 13. perfect with Iehovah] that is, in faith and love seek unto him onely; and as he doth, so abhorre thou all such wicked persons. Perfection (or Sinceritie, Integrity,) respecteth our upright conversation in body and minde, as is noted on *Gen. 6. 9.* and to be perfect with the Lord, is expounded in Greek. before the Lord, and the Chaldee saith, in the feare of the Lord: but our Saviour more fully openeth it, Bee ye perfect, even as your Father which is in heaven is perfect: *Mat. 5. 48.*

Verf. 14. not suffred thee] Hebr. not given thee:

thee: but hath taught thee better by his Law, (which the other nations want, Psal. 147.19.10.) and will more fully enforce thee by the Prophet, whom he will raise up unto thee, v. 15. So in Act. 14.16. God in times past, suffered all nations to walk in their own wayes.

15 Vers. 15. a Prophet] so named of the Greek Prophetes, which signifieth a fore-teller: in Hebrew Nabi, of uttering and interpreting the oracles of God: as Aaron was Moses Prophet, that is Interpreter, Exod. 7.1. and of seeing visions of God, such a man was called a Seer, 1 Sam. 9. 9. Vnto all the former Diviners, Wizards, Charmers, &c. raised up to the heathens of the diuill; Moses here opposeth one Prophet, to be raised up unto Israel of God: and this was Christ, raised up unto the Iewes; as Peter applyeth it saying, Moses sayd unto the fathers, A Prophet, will the Lord your God raise up unto you, &c. yee are the children of the Prophets and of the covenant, &c. Vnto you first, God having raised up his Son Iesus, sent him to blesse you; in turning away every one of you from his iniquities: Act. 3.22.-26. of thy brethren] Christ was to bee a man, and of the stock of the Iewes by promise; because the people could not endure to heare the voyce of God, v. 16. and as in respect of his Prophecie, so of his Priesthood; For every high Priest, is taken from among men, Heb. 5.1. and of his Kingdome, as in Deut. 17. 15. from among thy brethren shalt thou set a King over thee. like unto me] It is said, There arose not a Prophet in Israel like unto Moses, whom the Lord knew face to face: in all the signes and wonders which the Lord sent him to doe, &c. Deut. 34. 10. 11. 12. This therefore cannot be understood of the ordinarie Prophets, which vvere raised up in Israel, but of Christ onely, as the Apostles doe expound it, Act. 3.22.-26. And Christ was like unto Moses in respect of his office of mediation between God and the people, Deut. 5.5. 1 Tim. 2.5. but greater then Moses, as being the Mediator of a better Covenant (or Testament,) which was esta-

blished upon better promises, Heb. 8.6. Like him in excellencie; for as Moses excelled all the Prophets, in speaking with God mouth to mouth, Numb. 12. 6. 7. 8. so Christ excelled him and all men, in that being in the bosome of the Father, hee hath come down from heauen, and declared God unto us, Job. 1. 18. & 3. 13. Like him in faithfulness; but therein also excellling: for Moses vvas faithfull in all Gods house, as a servant, but Christ as the Sonne, over his own house, Heb. 3. 2. 5. 6. And like him in signes and wonders, vvhetherin hee also excelled Moses, as the history of the Gospell sheweth: for hee vvas a Prophet mighty in deed and word, before God, and all the people, Luk. 24. 19. a man approved of God among them, by miracles, wonders, and signes, which God did by him, in the midst of them, Act. 2. 22. for hee did among them, the works which none other man did, Job. 11. 24. unto him] that is, not unto the Diviners, Wizards, or any such like, but unto him, and him onely; as him thou shalt serve, Deut. 6. 13. is expounded him onely, Mat. 4. 10. And though this is principally meant of Christs person, of whom God sayd, heare him, Mat. 17. 5. yet it implyeth also his Ministers, as himselfe sayd, Hee that heareth you, heareth me, Luk. 10. 16.

16 Vers. 16. Horeb] a mountaine, called also Sinai, Exod. 19. where the law was given, Deut. 5. 2. of the assemblie] or, of the church, when all Israel were assembled to hear the Law, Exod. 19. 9. 10. &c. not hear againe] Hebr. not adde to hear: see Exod. 20. 19. where the people requested Moses to speak with them, and not God. of Iehovah] the Chaldee translateth it, of the word of the LORD. that I die not] or, and let me not dye: as the Greek translateth, neyther let us die.

17 Vers. 17. have well spoken] or, have doen well in speaking. The Greek sayth, Rightly (or Well) all that they have spoken. Although their speech proceeded from the spirit of bondage and feare, manifested in them by the work of the law in their consciences, Rom. 8. 15. and they desired

fired not Christ but Moses to speak unto them: yet as the Law was a schoolmaster to lead them unto Christ, Gal. 3. 24. so God took occasion hereby to preach and promise Christ unto them; who is here not onely in sted of all Diviners and Sooth-sayers, but in sted of Moses himself, who was the Minister of the Law, which worketh wrath, Rom. 4. 15. and was the ministrati-
on of death, 1 Cor. 3. 7. But Christ hath redeemed us from the curse thereof, Gal. 3. 13. and is here promised as a Prophet sent to blesse us, Act. 3. 26. for the Law was given by Mo-
ses, but grace and truth came by Jesus Christ, Ioh. 1. 17.

18 Vers. 18. A Prophet] meaning Christ himself, the interpreter and declarer of the word of God, as vers. 15. of whom the multitude sayd, This is Jesus the Prophet, Mat. 21. 11. raise up] this also the people confirmed saying, A great Prophet is risen up amongst us, Luke 7. 16. wil give] that is, wil put and stablish; as the word give, 1 Chro. 17. 22. is the same that establi-
shed, 2 Sam. 7. 24. The Chaldee expoundeth it, I wil give my words of prophesie. Accord-
ingly Christ sayd to his father, I have gi-
ven unto them, the words which thou gavest me, Ioh. 17. 8. his mouth] to signifie this, Christ appeared with a sharp two-edged sword, proceeding out of his mouth, Rev. 1. 16. which figured the sword of the Spirit, the word of God, Eph. 6. 17. for God had made his mouth like a sharp sword, Eesai. 49. 2. ther-
with he smote his enemies; and for the com-
forts wherewith he refresheth his peo-
ple, his lips are likened to lilies, dropping
sweet-smelling myrrh, Song. 5. 13. all that I
shall command] This Christ did, in his own
person, as he sayd, I speak not of my self, but
the Father which sent me, he gave me a com-
mandment what I should say, and what I should
speak; and I know that his commandment is life
everlasting; whatsoever I speak therefore, even as
the Father sayd unto me, so I speak, Ioh. 12. 49.
50. and, All things that I have heard of my
Father, I have made known unto you, Ioh. 15.
15. He did and doth it also by his Minis-
ters, for as he gave his Apostles the words

which the Father had given him, Ioh. 17. 8. so the things which they spake & wrote, were the commandments of the Lord, 1 Cor. 14. 37. and he requireth of all, that if any man speak, it should be as the Oracles of God, 1 Pet. 4. 11.

19 Vers. 19. my words] God here ac-
knowledgeth the words to be his own, which Christ should speak: as himself al-
so sayd, My doctrine is not mine, but his that
sent me, Ioh. 7. 16. And wheras Prophets
used to shew signes and wonders, Deut. 13. 1. 2. though Christ did many such, Act. 2. 22. yet are they not here mentioned, because the word and gospel of Christ is the
power of God unto salvation, Rom. 1. 16. and
his commandment is life everlasting, Ioh. 12. 50.
and Christs name is called The Word of
God, Rev. 19. 13. Ioh. 1. 1. And the word
(rather then wonders) was that which
the ancient Iewes expected by Christ, as
their later writers doe witness, saying:
Let it not come up into thy minde, that the King
Christ needeth to doe signes and wonders; the
thing is not so. For behold Rabbi Akibah,
was a great wise man of the wise men of the
Thalmud, and he was armour bearer to Ben
Coziba the King, who was thought to be the
king Christ. And both he and all the wise men
of his age, supposed that he had been Christ the
King, until he was killed for his iniquities: when
he was killed, they knew he was not so. And
the wise men asked not of him any signe or won-
der. Maimony in treat. of Kings, ch. 11. sect. 3.
How be it, when the true Christ was in
deed come, that wicked and adulterous gene-
ration sought after a signe, Mat. 16. 1. 4. & 12.
38. 39. and except they saw signes and
wonders, they would not beleieve, Iohn 4.
48. and though he did many miracles be-
fore them, yet they beleieved not in him,
Iohn 12. 37. He came in his Fathers name,
and they received him not; another (as
Ben Coziba) came in his own name, and
him they received: Iohn 5. 43. I wil
require it] to weet, by punishment, for so
requiring often signifieth, Gen. 9. 5. & 42.
21. and so the Greeke here translateth, I
wil take vengeance on him; and the Apostle
expoun-

expoundeth it thus, every soule which wil not hear that Prophet, shall be destroyed from among the people: Act. 3. 23. The Chaldee translateth, My Word shall require it of him. And the Hebrew doctors so explain these words, He that transgresseth against his words, is guilty of death by the hand of God: as it is written (in Deut. 18.) I wil require it of him. Maimony in Iesude hatorah, ch. 9. f. 2. This was fulfilled upon the Iewes, who would not hearken to the words of Christ, therefore he destroyed the Citie and the Sanctuary, as was prophesied Dan. 9. 26. The enemies layd it even with the ground, & the children therof within it: and they left not therin one stone upon another, because she knew not the time of her visitation, Luke 19. 44. So they died in their synns, Job. 8. 24. and wrath came upon them, to the uttermost, 1 Thes. 2. 16.

20 Vers. 20. [shall presume] The Greek & Chaldee expound it, shall doe ungodly, and wickedly. [not commanded] of this syn, the false prophets in Israel were commonly guilty, and for it reprov'd; as, They have seen vanitie, and lying divination, saying, The Lord sayth; and the Lord hath not sent them: Ezek. 13. 6. and, I have not sent them, sayth the Lord, yet they prophesie a lye in my name, Jer. 27. 15. And of this the Hebrewes say, The false prophet is to be strangled to death, although he prophesie in the name of the Lord, and neyther addeth nor diminisheth, (Deut. 18. 20.) Whether he prophesieth that which he hath not heard by prophetical vision, or who so hath heard the words of his fellow prophet, & sayth that this word was sayd unto him. and he prophesieth thereby: loe he is a false prophet, and is to be strangled to death. Maimony treat. of Idolatrie, ch. 5. sect. 7 & 8. of other gods; as they that prophesied by Baal, Jer. 2. 8. & 23. 13. The Hebrewes declare it thus: The prophet that prophesieth in the name of an idol, as he that sayth, such an idol, or such a star, sayd unto me that we are commanded to doe this or that; or not to doe it, though it be to pronounce that unclean which is unclean, or that clean which is clean &c. he is to be strangled to death &c. And it is unlawful to take of him

a signe or a wonder, and if he doe any of himself, they may not regard him; and who so supposeth of his signes, that peradventure they may be true, transgresseth this prohibition, (Deut. 13. 3.) Thou shalt not hearken unto the words of that prophet. Maimony treat. of Idolatrie, ch. 5. sect. 6. 7. shall even dye] that is, shall be put to death by the Magistrate, and his judgment is to be strangled, as before is noted: For which strangling, they afterward (as under the Romans) used Crucifying. And the Hebrewes say, They judged not either a (whole) tribe, or a false Prophet, or the high Priest, but by the mouth of the Synedrion of 71 Judges: Thalmud, Bab. in Sanhedrin chap. 1. This high Synedrion was after in Jerusalem: hereupon our Saviour said, It shall bee that a Prophet perish out of Jerusalem: and, O Jerusalem Jerusalem, which killest the Prophets, &c. Luk. 13. 33. 34.

22 Vers. 22. That which] in Greek, Whatsoever things: meaning of predictions foretelling things to come. For touching matters of faith, and of the worship of God; the people were to hold unto the written Law: against which, if any Prophet did teach, and give a signe or wonder which came to passe, yet they were not to beleave or hearken unto him. See Deut. 13. 1 - 6. the thing] or, the word be not. But Ionas prophesied the destruction of Niniveh within forty dayes, and it came not to passe: yet the Lord had spoken that word, Jon. 1. & 3. Here then conditions are implied; as, if men break not off their sinns by repentance, the evils foretold shall come upon them, &c. Ezek. 33. 13. 14. 15. Jer. 26. 12. 13. 18. 19. Especially this is meant concerning propheties of good things; which if they come not to passe, the Prophet is found false: as Jeremy said to Ananias, The Prophets that have been before me, and before thee of old, prophesied both against many countries, and against great kingdoms, of warre, and of evil, and of pestilence. The prophet which prophesieth of peace, when the word of the prophet shall come to passe, then shall the prophet be known.

known, that the Lord hath truly sent him: Jer. 23. 9. Of this matter the Hebrewes say; Every Prophet that riseth up among us, and sayth that the Lord hath sent him; it is not necessary that he doe a signe, like one of the signes of Moses our master, or like the signes of Elias and Eliseus, that there should be in them a change of the custome of the world. But his signe shall be, that he foretell things that are to come in the world, and so confirme his words, Deut. 18. 21. 22. Therefore when there cometh a man for prophesie, with the ambassage of the Lord; and he cometh not to adde unto, or to diminish from (the Law), but to serve the Lord by the commandment of the Law: they must not say to him, divide the sea for us, or raise up the dead, or the like; and afterward we will beleeve in thee. But they must say unto him, if thou be a Prophet, foretell us of things that are to come: and when he telleth, we must way to see whether the things come to pass or no; and if there faile but even a little thing, it is evident that he is a false Prophet. But if all his words doe come to passe, he is to be esteemed of us faithfull. And they try him many times: if his words be all of them found faithfull, loe this is a true Prophet; as it is said of Samuel, And all Israel, from Dan even to Beersheba, knew that Samuel was faithfull, to bee a Prophet of the Lord, 1. Sam. 3. 20. But doe not the observers of times, and the diviners, foretell things that doe come to passe? What difference then is there, between the Prophet and them? Diviners and such like persons, some of their words are confirmed, and some are not; according to that which is written (in Esay 47. 13.) Let them stand up now and save thee, which view the heavens, which gaze on the starres; which make known by the mooneth; of the things which shall come upon thee: [He sayth] of the things; and not all the things. And it may be, that nothing at all of that which they speake, is confirmed, but they erre in all; as it is written (in Esay 44. 25.) That frustrate the signes of the Lyers, and maketh Diviners fooler. But the Prophet, all his words are confirmed; as it is written (in 2. King. 10. 10.) There shall fall unto the earth, nothing of the word of the Lord. Also he sayth (in Jer. 23. 28.) The prophet that hath

a dream, let him tell the dream; and hee that hath my word, let him speak my word faithfully: what is the chaffe to the wheat, sayth the Lord? As if he should say, the words of the diviners and their dreamers, are as chaffe, wherewith a little wheat is mixed: but the word of the Lord is as wheat, wherewith there is no chaffe at all. And of this thing, the Scripture assureth us, and saith that the words which diviners make known to the heathens, they doe lye; the Prophet maketh known unto you the words of truth, that you have no need of soothsayers, diviners, and such like, Deut. 18. 10. - 19. Loe thou art taught, that a Prophet riseth not up unto us, but to make known unto us things which shall come to passe in the world, as plentie or famine, warres or peace, and such like: Yea even the needs of a particular person, doth hee make known unto him; as Saul when he had lost a loß, went to the Prophet to tell him where it was, 1. Sam. 9. Such things as these, doth the Prophet tell: but maketh no other Law, neither addeth to the commandment, or taketh ought from it. Threatnings of vengeance which a Prophet denounceth, as when he sayth, such a man shall dye, or such a yere there shall be famine, or warres, or the like; if his words stand not, we may not for this deny his prophesie; nor say, behold he spake, and it came not to pass. For the holy blessed God, is long suffering, and much in mercy, and repenteth of the evill: and it may be, that they have repented, and he spareth them like the men of Niniveh; or that he deferreth it, as he did Exekiahs (death) 2. King. 20. But if he promise them good, and say it shall be thus or thus; and the good thing come not which hee hath spoken; it is certaine that he is a false prophet: for every good thing which God decreeth, though upon condition; hee changeth not, &c. Loe thou art taught, that in words of good things onely, is a Prophet tryed. As Ieremy sayd in his answer to Ananias, when Ieremy prophesied of evill, and Ananias of good; hee sayd unto Ananias, if my words stand not, it shall not appeare by this, that I am a false prophet; but if thy words stand not, it shall be known that thou art a false prophet: as it is written, The Prophet which speaketh peace, when the word of the Prophet shall come to pass, the Pro-
phet

phet shall bee knowne, that the Lord hath sent him in truth, Jer. 23. 9. A Prophet unto whom another Prophet beareth vntesse that hee is a Prophet; loe he is a Prophet out of doubt; and needeth no further tryall. For behold Moses bare witnesse unto Ioshua, and all Israel beleaved in him, before he shewed any signe. And so throughout (all) generations, the Prophet whose prophesie is knowne, and they have found his vvords faithfull, time after time; or that a Prophet hath testified of him, and he hath vvalked in the vvayes of prophesie: it is unlawfull to make question afterward, and to suspect his prophesie, lest it be untrue. It is unlawfull also to tempt him more then is meet, &c; for it is vvritten, Yee shall not tempt the Lord your God, as ye tempted him in Massah, vvhere they sayd, Is the Lord amongst us, or not? (Deut. 6. 16. Exod. 17. 7.) But after it be knowne that hee is a Prophet, they must beleve and know that the Lord is among them; and not suspect or make further question, as it is vvritten, And they shall know that there hath been a Prophet amongst them: (Exek. 2. 5.) Maimony in Iesude hatovah, chap. 10. By this testimony of the Iewes, wee have enough to answer them concerning our Lord Iesus, that he was a true Prophet sent of God, though they did put him to death. For as hee came not to destroy the Law or the Prophets, but to fulfill; Mat. 5. 17. so had hee the witnes of Moses & of all the Prophets. Act. 3. 22. 24. Job. 1. 45. and Moses and Elias appeared talking with him, Mat. 17. 2. 3. so that if they had beleaved Moses, they would have beleaved him, Job. 5. 46. And Iohn Baptist (whom all men held to be a Prophet, Mat. 21. 26.) he bare witnesse unto the truth concerning Christ, Job. 1. 15. & 5. 33. Hee was also approved of God among them by miracles, wonders and signes, Act. 2. 22. so that the vvorks which the Father gave him to finish, which also hee did; they bare witnesse of him; and the Father himselfe bare witnesse of him, Job. 5. 36. 37. yet they, like an evill and adulterous generation, (condemned by these their own canons,) beleaved not in him, but tempted God, and sought after a signe, Mat. 12. 38. 39. and though the men which saw

his miracles, said, This is of a truth that Prophet which should come into the world, Job. 6. 14. yet that faithlesse generation beleaved not, but said, What signe shewest thou, that we may see, and beleve thee, Job. 6. 30. But though hee had doen so many miracles before them, yet they beleaved not, neither could they beleve, because that Esaias said, Hee hath blinded their eyes, and hardened their hearts, &c. Job. 12. 37. 39. 40. in presumption] that is, presumptuously: the Greek translateth in ungodlin-ss, the Chaldee in wickednesse. not bee afrayd] eyther for his threatning vvords, or for his signes: nor afrayd to put him to death. And thus the Hebrewes explaine it, saying; Whosoever withdraweth himselfe from killing a false prophet, because of his dignity, for that he vvalketh in the vvayes of Prophesie; behold he transgresseth against this prohibition, THOU SHALT NOT BE AFRAYD OF HIM. And so he that withdraweth himselfe from teaching concerning him what he is guilty of; or that dreads and feareth, for his vvords; &c. And they judge not a false prophet, but in the Iudgement hall of 71. (Magistrates). Maimony treat. of Idolatry. c. 5. f. 9.

CHAPTER XIX.

1. The cities of refuge. 4. The privilege of them for the manslayer. 11. The wilfull murderers must dye. 14. The Land-mark may not be removed. 15. Two witnesses at the least, must stablsh every matter. 16. A false witnesse must be diligently inquired into, and doon unto, as he had thought to doe unto his brother.

When Iehovah thy God, hath cut-off the nations; whose land Iehovah thy God, giveth unto thee: and thou possessest them: and dwellest in their cities, and in their houses. Thou shalt separate, three cities for thee: in the midst of thy

3 thy land; which Iehovah thy God, giveth unto thee, to possesse it. Thou shalt prepare for thee, the way; and shalt divide into three parts, the coast of thy land; which, Iehovah thy God shall give thee to inherit: and it shall be, that every man-slayer may flee thither.

4 And this is the case of the man slayer, which shall flee thither, and live: who so smiteth his neighbour unwittingly; and he hated him not in time past.

5 As when he cometh with his neighbour, into a wood, to hew trees; and his hand fetcheth a stroke with an axe, to cut down a tree; & the yron slippeth from the wood, and findeth his neighbour, and hee dye: hee, shall flee unto one of these cities, and live.

6 Lest the avenger of the blood, pursue after the man-slayer, while his heart is hot, and overtake him, because the way is long, and smite him in soule: and hee had not the judgment of death; because he hated him not, in time past.

7 Therefore, I command thee, saying: Thou shalt separate for thee, three cities.

8 And if Iehovah thy God, enlarge thy coast; as he hath sworne, unto thy fathers: and give unto thee, all the land; which he hath spoken, to give unto thy fathers.

9 If thou shalt keep all this commandement, to doe it, which I command thee this day; to love Iehovah thy God, and to walke in his wayes, all dayes: then thou shalt adde, three cities moe for thee; beside these three.

10 That innocent blood be not shed, within thy land, which Iehovah thy God, giveth unto thee for an inheritance: and so bloods be upon thee.

11 But, if a man

be a hater of his neighbour, and lye in wait for him, and rise up against him; and smite him in soule, that hee dye: and fleeth, unto one of these cities. Then the Elders of his citie shall send, and take him thence: and shall give him, into the hand of the avenger of the blood; and he shall dye. Thine eye, shall not spare him: and thou shalt put away innocent blood, from Israel, and it shall goe well with thee.

Thou shalt not remove, thy neighbours limit; which the first fathers have limited: in thine inheritance, which thou shalt inherit; in the land, which Iehovah thy God, giveth unto thee, to possesse it.

One witnesse, shall not rise up, against a man; for any iniquity, or for any sin; in any sin, that he sinneth: at the mouth, of two witnesses; or, at the mouth of three witnesses, shall a word be stablished.

When an unrighteous witnesse, shall rise up against a man: to testifie revolt against him. Then both the men, between whom the controversie is, shall stand before Iehovah: before the Priests, and the Iudges; which shall be, in those dayes. And the Iudges, shall make diligent inquisition: and behold, if the witnesse, be a false witnesse; and hath testified a fallhood, against his brother. Then shall yee doe unto him; as he had thought, to have doen unto his brother: and thou shalt put away the evil, from the midst of thee. And the residue, shall heare and feare: and shall not adde to doe any more, such an evil thing, as this, in the midst

of

21 of thee. And thine eye, shall not spare: soule for soule, eye for eye, tooth for tooth, hand for hand, foot for foot.

Annotations.

2 **T**hou shalt separate } in Ios. 20. 7. hee u-
seth the word sanctified: in Numb. 35.
11. shall appoint. Here Moses explai-
neth the sixt commandement, for some
speciall lawes concerning it. three

cities } besides those three which Moses
had separated without the river, Deut. 4.
41. 43. These three cities were Kedesb, She-
chem, and Hebron: Ios. 20. 7. They were all
cities of the Levites: see Numb. 35. 6.

in the midst } that is, within thy land: as, in
the midst of the citie, Ier. 52. 25. is the same
that within the citie, 2. King. 25. 19. See also
the notes on Gen. 2. 9. This is spoken, be-
cause there were no cities of refuge, but
in the land which Israel possessed. See
Numb. 35. 2.

3 **V**ers. 3. shalt prepare } Of this it is said,
The senate (or Magistrates in Israel) were
bound to prepare the wayes to the cities of re-
fuge; to make them fit and broad; and to re-
move out of them all stumbling blocks and offen-
ses: and they suffered not any hill or dale to bee
in the way, nor waters stream, but they made a
bridge over it: that nothing might hinder him
that fled thither. And the bredth of the way to
the cities of refuge, was not less then 32. cu-
bits. And at the partitions of wayes they set up
in writing, REFUGE, REFUGE: that
the manslayer might know and turne thither-
ward. On the 15. of the month Adar (or Fe-
bruarie) every yere the Magistrates sent out mes-
sengers to prepare the wayes, &c. Maimony
treat. of Murder. c. 8. s. 5. 6. divide into
three } because the land was much more
long then broad, therefore the cities of
refuge were in three places equally dis-
tant, and so commodious for men to flee
unto.

4 **V**ers. 4. the case } Hebr. the word; in
Greek the ordinance of the manslayer (or mur-

derer.) and live } or, that he may live.
From these words the Hebrew Doctors
teach, that a Scholer exiled to the cities of re-
fuge, his Master also goeth with him; as it is
written, **AND LIKE:** But the life of
them that love and seek after wisdom, is with-
out the doctrine of the Law, counted as death.
And so the Master that is exiled, his schoole go-
eth with him, &c. Maimony treat. of Murder.
c. 7. s. 1. smiteth } meaning to death:
as the Chaldee translateth killeth. So, he
smote, 2. King. 14. 5. is expounded he killed, in
2. Chron. 25. 3. unwittingly } or ignorant-
ly, unawares; Hebr. without knowledge, the
Greek saith, unwillingly. hated him not }
for he that was his enemy, though he kil-
led him unawares, might not have the
benefit of the citie of refuge, as is noted
on Numb. 35. 20. And who is he that hateth?
He that for enmitie sake, speaketh not unto him
for three dayes, Maim. treat. of Murder, chap.
6. sect. 10. in time past } Hebr. and
Greek, from yesterday and the third day: so
in v. 6.

Vers. 5. As when he cometh } or, And he
that shall come, and thus the Greek transla-
teth it. a wood } or forrest. This is a
similitude for all like places, and cases:
but hence the Hebrewes gather, Who so
cometh into a mans yard without his leave; if
the man of that house kill him by error, he is
free from being exiled (into the cities of refuge,) **INTO A WOOD.** What
is that wood? A place vvhich the same person
hath liberty to come into. And so all other the
like. Maim. treat. of Murder. c. 6. s. 11.
the vvhod } that is, the helve of the axe.

findeth } that is, bitteth, or lighteth upon.
and live } within his citie of refuge,
where he must abide untill the death of
the high Priest: Numb. 35. 25. See the an-
notations there.

Vers. 6. avenger } or, neere kinsman, who is
by dutie to avenge: see the notes on Num.
35. 12. his heart is hot } inflamed with
anger, griefe, and desire of revenge; in
such heat of minde, the affections of men
are overcaried to speak or doe that which
is not meet. So in Psal. 39. 4. Mine heart

was not within me. because] or, as the Greek translateth, if the way be long: Hebr. much, in soule] or, in life; that is, mortally, deadly: which the Greek translateth smite his soule: and for smite, the Chaldee sayth kill. So in v. 11. judgment] that is, guilt as the Chaldee explaines it; that is, hee was not worthy of death: Or, judgement, that is sentence of death by the Magistrate.

8 Vers. 8. all the land] from the river of Egypt, unto the great river, the river Euphrates; Gen. 15. 18.

9 Vers. 9. this commandment] in Greek, these commandments. This condition being legall, and impossible for man to fulfill; had not therefore the accomplishment outwardly for the enlarging of their coast, or for adding of three cities moe, for ought that is known either by the Scriptures, or Iewish records; and is therefore to be referred unto Christ, spiritually. The Iewes themselves referre it unto Christs daies, but carnally; as after followeth. in his wayes] the Greek addeth, in all his wayes: the Chaldee, in the wayes that are right before him. adde three cities] of this the Hebrewes say; In the dayes of the King Christ, they shall adde three other (cities) unto these six, Deut. 19. 9. And whence shall they adde them? Of the cities of the Kenizites and the Kenites and the Kadmonites; concerning whom a covenant was made with Abraham our father. (Gen. 15. 18. 19.) and hitherto they have not been subdued; and of them it is sayd in the Law, If the Lord thy God enlarge thy coast. Maim. treat. of Murder, ch. 8. f. 4. And in another place, the same man saith, (in treat. of Kings, ch. 11. f. 1.) Of the cities of refuge, he saith, If the Lord thy God shall enlarge thy coast, then thou shalt adde three cities moe, &c. But this thing hath never been done; and the holy blessed (God) hath not commanded it in vaine. But the Law is not in vaine, though it bee not literally fulfilled in all the precepts; For what the Law could not doe, in that it was weak through the flesh, God (hath doen) sending his own Son, &c. Rom. 8. 3. by him

we have strong consolation, who have fled for refuge, to lay hold upon the hope set before us: Heb. 6. 18.

10 Vers. 10. That innocent blood be not] or, as the Greek translateth, And innocent blood shall not be shed: meaning the blood of the unwilling manslayer, who is not worthy of death, v. 6. and bloods be] that is the guilt of bloodshed; as the Chaldee expoundeth it, the guilt of the judgment of murder. The Greek translateth, and there shall not bee in thee a (man) guiltie of blood.

11 Vers. 11. smite him in soule] Greek smite his soule; that is as the Chaldee saith, kill him: as v. 6.

12 Vers. 12. the Elders] in Greek the Senate. thence] from the citie of refuge: yea or from the Altar of the Lord, Exod. 21. 14 for, a man that doth violence to the blood of any person, shall flee to the pit, let no man slay him: Prov. 28. 17. See more in the annotations on Numb. 35.

13 Vers. 13. put away innocent blood] that is, as the Chaldee explaineth it, him that shed innocent blood. and it shall goe well] or, that it may be well with thee: or, and good shall be unto thee.

14 Vers. 14. limit] or, bound, border, landmark: whereby every mans inheritance in the land was limited. A sin great in all places, Job 24. 2. but greatest in the land of Israel, Gods holy limit (or border) Psal. 78. 54. which was parted by lot of the Lord, Numb. 26. 53. — 56. and figured the spirituall inheritance which the Saints have in the Church, all the limits whereof, are of pleasant stones, Esay 54. 12. and wherof Canaan was a type; as is noted on Gen. 12. 5. Therefore among the curses pronounced against the breakers of the Law, this is the third, Cursed be he that removeth his neighbours land-mark (or limit:) and all the people shall say, Amen. Deu. 27. 17. the first fathers] Eleazar the Priest, Iosua the son of Nun, and the heads of the fathers of the tribes of the sonnes of Israel; Ios. 14. 1. The word fathers I supply from Prov. 22. 28. where it is said, Remove not the ancient limits

limit, which thy fathers have set; and so the Greek translateth here, the limits which thy fathers have set; in Chaldee, the ancients.

in the land] of Israel, the holy land, Zach. 2. 12. the Lords land, Hof. 9. 3. where this sin was sacrilegious. The Hebrewes say; Hee that removeth his neighbours land-mark, and taketh of his neighbours limit into his own, though it be but an inch; if he doe it by force, it is rapine; and if he remove it in secret, it is theft. And if in the land of Israel he remove the marke, he transgresseth against two prohibitions; against stealth or rapine, and against Thou shalt not remove the limit. Maimonuy treat. of Theft. c. 7. f. 11.

15 Vers. 15. not rise-up] or, not stand, not be stablished. (as the word is Englished in the end of this verse;) and so the Greek translateth, shall not abide, (or continue.) The Hebrewes say, They determine not any sentence of matters, by the mouth of one witnesse, neither money matters, nor matters of life and death. Deut. 19. 15. In two places, the Law maketh one witnesse saithfull; for the suspected wife, that she shall not drink of the bitter waters, (Numb. 5.) and for the heiffer, that it shall not have the neck cut off. (Deut. 21.) Maimonuy treat. of Witnesses. c. 1. f. 1. 2. at the

mouth] the Chaldee expoundeth it, at the word. From hence the Jewes gather, that By-law they may not receive witnesse, either in money matters, or in matters of life and death, but from the mouth of the witnesses: (Deut. 19. 15.) from their mouth, and not from a writing of their hand. But by the words of the scribes, they determine money matters by witnesse, that is in a bill, although the witnesses be not alive, &c. Maim. treat. of Witnesses. c. 3. f. 4. a word]

or, a thing, a matter. The Greek translateth every word; and so the Apostles allege this place, Math. 18. 16. 2. Cor. 13. 1. which sheweth that this (as many other like Scriptures) are to be taken in the largest sense: See Deut. 17. 16. be stablished] or be confirmed; stand as firme and true. So our Saviour saith, It is written in your Law, that the testimony of two men is true: Job. 8. 17.

16 Vers. 16. unrighteous] so the Greek translateth the Hebrew phrase, witness of

unrighteousnesse (or of violent wrong, of injuriousnesse.) The Chaldee translateth, false witnesse: so in Exod. 23. 1. to testifie] Hebr. to answer; which is a generall word for all speaking or testifying, as the Chaldee expoundeth it to testifie: so in v. 18. See Exod. 20. 16. revolt] or apostasie, a falling or turning-away from the Lord, as Deut. 13. 5. The Greeke translateth it impietie.

17 Vers. 17. both the men] or, the two men: that is, the accuser and the accused. So that one witness may cause a matter to be inquired into; though no sentence may be given upon the testimonie of one; v. 15. & ch. 17. v. 8. before Jehovah] before his Ark, or Sanctuary: in the place which he shall choose: see Deut. 17. 8. 1 King. 8. 31. before the Priests] the Greek version addeth, and before the priests, and before the judges. See Deut. 17. 9.

18 Vers. 18. make diligent inquisition] or, inquire well: which the Greek translateth scriboos, that is, exactly, exquisitely, or perfectly, as Act. 13. 16. false] the Greek translateth this as before, unrighteous, or unjust. testified] Hebr. answered; as in vers. 16.

19 Vers. 19. thought] or presumed: presumptuously-devised, & enterprised: the Greek translateth, maliciously-thought. Of the original word Zamam, thought; the Hebrewes call the false witness Zomem, the thinker, or presumer; and say: Who so witnesseth falsely, and it be known by witnesses that he hath witnessed falsely, this man is called [igned Zomem] the false witness: and it is commanded to doe unto him, as he would have doen, by his testimony, unto his neighbour. If they have testified falsely of a transgression for which men are guilty of stoning to death, they are all to be stoned; if of burning, they are to be burnt: and so for other deaths. And if they testifie of (crimes worthy) beating, every one of them is to be beaten, &c. If they testifie of things for which money is to be payd: they pay the money among them, according to the number of witnesses; every one shall give the portion that concerneth him &c. This is meant of witnesses that are found false: but two

two companies that contradict one another, and so there is no testimonie: they doe not punish the one of them, because it is not known, which company speaketh faully. And what is the difference between contradiction and falsehood? Contradiction is in the testimonie it self, the one saying, this thing was, and the other saying this thing was not: Falsehood (or forgerie) is for the testifiers themselves; when the false witnesses can not know, whether the thing was done or not. As, witnesses that come and say, we saw this man kill a person, or he borrowed a pound of such a man, such a day, in such a place: and after they have thus witnessed, and are searched into, there come two other and say, on this day, and in this place, we were with you and with these, all the day: and there never was such a thing, this man killed him not; or, this man borrowed not of that man: loe this is contradiction: and all the like. But if they say unto them, as for us we know not, whether this man killed that man, on such a day, in Jerusalem, as you say, or no: but we testifie that you your selves were with us on the same day in Babylon: loe these are false witnesses (or forgers,) and must be killed, or make satisfaction: for as much as the witnesses which make them forgers, have no respect at all unto the testimonie it self, whether it be truth or falsehood. And if the first witnesses were an hundred persons, and there come two, and prove them forgers: saying, we testifie that you hundred all of you, were with us such a day, in such a place: loe these are punished by the mouth of those two, for two are as an hundred, and an hundred as two. And so in two companies of witnesses that contradict one another, they goe not after the greatest number: *Maimon. treat. of W. aneß, ch. 18. sect. 1. 2. 3.* As for witnesses that contradict one another, such as are after found faultie, though they be not put to death, for testifying against a mans life, yet are they chastised at the Iudges discretion: *Maim. ibidem, 6. 7. 8.* the evil] that is, as the Chaldee say, the evil doer. See before on Deut. 17. 7. & 13. 11.

20 Vers. 10. the residue] that is, all other shall hear & fear. Therefore the Hebrews say, Proclamation was made concerning

these forgers, or false witnesses, the Iudges wrote and sent into every citie, that such and such men witnessed so and so; and were found false, and we killed them, or they were beaten before us, or we set such a fine (or mulct) upon them. *Maim. treat. of W. aneß, ch. 18. sect. 7.*

21 Vers. 21. not spare] or, not pitie: of this the Hebrewes hold, that all hurts may be bought out with money, except life for life; therof ther may be no rancome, *Nam. 35. 31.* See the annotations on Exod. 21. 25. soule] or, life (to weer, shall goe) for life. See Lev. 24. 17. — 20.

CHAPTER. XX.

1. Israel must not feare the forces of their enemies.
2. The Priests exhortation to encourage the people to battell.
3. The officers proclamation who are to be dismissed from the warre.
10. How to use the cities that accept or refuse the proclamation of peace.
16. What cities must bee devoyed and destroyed.
19. Trees of mans meat, must not be destroyed in the siege.

WHen thou goest out to battell, against thine enemies; and seest horses and charrers, a people more then thou; bee not afraid of them: for Iehovah thy God, is with thee; which brought thee up, out of the land of Egypt. And it shall be, when yee are come nigh unto the battell: that the Priest shall approach, and speak unto the people. And hee shall say unto them, Hear o Israel; you approach this day, unto battell against your enemies: Let not your heart be soft, feare not, and hasten-not-away, neither be yee terrified because of them. For Iehovah your God, is hee that goeth with you: to fight for you, with your enemies,

- 5 enemies, to save you. And the Officers, shall speak unto the people, saying: What man *is there*, that hath built a new house, and hath not dedicated it? Let him goe, and returne to his house: lest hee dye in the battell, and another man dedicate it.
- 6 And what man *is there*, that hath planted a vineyard, and hath not made it common? Let him goe, and returne unto his house: lest hee die, in the battell, and another man, make it common.
- 7 And what man *is there*, that hath bethrothed a wife, and hath not taken her? Let him goe, and returne unto his house: lest he die, in the battell; and another man, take her.
- 8 And the officers, shall speake further unto the people; and say, What man *is there*, that is fearefull, and soft hearted? Let him goe, and returne unto his house: that his brethrens heart, melt not, as his heart.
- 9 And it shall bee, when the Officers have made an end, of speaking unto the people: that they shall constitute, Captaines of the armies, for an head of the people.
- 10 When thou comest nigh unto a citie, to fight against it: then thou shalt proclaime peace unto it. And
- 11 it shall be, if it answer thee peace, and open unto thee: then it shall be, ~~that~~ all the people that is found therein, shall bee tributaries unto thee, and they shall serve thee.
- 12 And if it will not make peace with thee, but will make war with thee: then thou shalt lay siege, against it. And Iehovah thy God, shall give it into thine hand: and thou shalt smite every male thereof, with the edge of the sword. But
- 14

the women, and the little ones, and the cattell, and all that is in the citie, all the spoile thereof, thou shalt make a prey unto thy selfe: and thou shalt eat, the spoile of thine enemies, which Iehovah thy God, hath given thee. Thus shalt thou doe, unto all the cities, which ~~are~~ very farre off from thee: which are not, of the cities of these nations. But, of the cities of these peoples; which Iehovah thy God, doth give thee, for an inheritance: thou shalt not save alive, any breath. But, utterly destroying thou shalt utterly destroy them; the Chethite, and the Amorite, and the Canaanite, and the Pherizzite, the Evite, and the Jebusite: as Iehovah thy God hath commanded thee. To the end, that they teach not you, to doe; after all their abominations, which they have doen unto their gods: and yee sin, against Iehovah your God.

When thou shalt lay siege unto a citie, many dayes, in making warre against it, to take it, thou shalt not destroy the trees thereof, by forcing an axe against them; for thou mayst eat of them, and thou shalt not cut them down: for ~~is~~ the tree of the field, a man; to goe in from before thee, into the bulwark? Onely the tree which thou knowest, that it ~~is~~ not a tree for meat; that thou mayst destroy, and cut downe: and build a bulwark against the citie that maketh warre with thee, untill it be subdued.

Annotations.

W *Hen thou goest out*] This is meant of all lawfull warres, offensive or

of defensive; that is, begun by Israel, or by other nations against Israel. And the Hebrewes hold, that Israel might never begin first to warre, but the warres commanded of God; and those were the warres with the seven nations in Canaan, (Deut. 2. 24. & 7. 1.) and the warre against Amalek, (Deut. 25. 17. 19.) and to help Israel out of the hand of the adversarie which u come upon them, (as Iudg. 3. 12. — 28. &c.) Warres permitted, were with other peoples, that oppugned Israel, as Iudg. 11. 4. 12. — 27. 2. Sam. 10. 2. 6. 7. &c. For warres commanded, it u not necessary to have leave of the high council (or Synedrion); but the King may goe out of himselfe at any time, and compell the people to goe out: but in warre permitted, he leadeth not the people out, but at the mouth of the Senate of 71. Magistrates. Maimony in Misneh, tom. 4. treat. of Kings, c. 5. f. 1. 2. [charrets] Hebr. horse and charret, one put for many: so the Chaldees translateth it plurally; see the notes on Gen. 3. 2. be not afraid] or, thou shalt not feare for them; that is, not be dismaied or discouraged. See the notes on Exod. 10. 20. is with thee] or, will be with thee: to weat, as a Captaine, 2. Chron. 13. 12. And with this the faithfull encouraged themselves in their battels; as Ezekias sayd, there be moe with us then with (our adversarie,) with him u an arme of flesh, but with us u the Lord our God, to help us, and to fight our battels. 2. Chron. 32. 7. 8. See also Psal. 118. 6.

2 Vers. 2. the Priest] one that was appointed and anointed for this purpose. Whether it be in warre commanded, or in warre permitted, they appoint a Priest, to speak unto the people at the time of the battell: and they anoynt him with the anoynting oile [mentioned in Exod. 30. 25. &c.] and he is called, the Anoynted for the warre. When they are set in aray, and doe come neer to the battell, he that u anoynted for the warre, standeth on an high place, and all the companies before him, and he saith unto them in the holy tongue, Heare O Israel, you approach this day, &c. (Deut. 20. 3. 4.) And another priest under him, proclaimeth it to all the people, with a loud voyce. And

afterward, the anoynted priest saith, What man u there that hath built a new house, &c. What man u there that hath planted a vineyard, &c. And what man u there that hath betrothed a wife, &c. Thus much the anoynted priest speaketh, and the Officer proclaimeth it to all the people with a loud voyce. And afterward the Officer speaketh of himselfe and saith, What man u there that is fearefull, &c. (Deut. 20. 8.) and another officer proclaimeth it unto all the people. And after that all which are to return, be returned from the armie: they order the army, and appoint Captaines, (Deut. 20. 9.) And after every company, they set officers courageous and strong, with halberds of yron in their hands; and who so would turne back from the warre, they have power in their hand to cut off his leg, &c. Maimony treat. of Kings, ch. 7. f. 1. — 4. Thus Israel had the word of God, and his Ministers to encourage them, that they might fight the battels of the Lord in faith; they had also the holy Trumpets blowne by the Priests, that they might be remembered before the Lord, and saved from their enemies, Numb. 10. 8. 9. 2. Chron. 13. 12. And touching this Priest anoynted for the warre, the Hebrewes teach it is a peculiar dignity to his own person onely, not to his posterity; and in the war, not in the Sanctuarie. Hee that is anoynted for the warre, his son u never ordeyned in his sted, but hee u as other Priests; if he be anoynted for the warre, hee is anoynted; and if hee bee not anoynted, he u not anoynted. And when the Priest anoynted for the warre, ministrereth in the Sanctuarie, he ministrereth in foure garments, as the other priests. Maimony in Cle hamikdash, ch. 4. f. 21.

3 Vers. 3. soft] tender, that is, faint and fearefull; as the Greeke translateth it dissolved (or faint,) the Chaldees moved. This softnesse or faintnesse of heart, God threatneth as a plague, Lev. 24. 36. and Iob acknowledged it so, saying, God hath softened my heart, Job. 24. 16. and Rehoboam being soft hearted could not withstand his enemies, 2. Chron. 13. 7. Although therefore a soft heart in respect of God and his word, is commendable, 2. King. 22. 19. yet in

in respect of our enemies, it is here forbidden; so in v. 8. and *Esay* 7. 4.

hasten-not-away] through feare, and troubled thoughts, and want of faith. David blameth this infirmity in himselfe, *Psal.* 31. 22. & 116. 11. *terrified*] or broken, discouraged, daunted with terrour: the Greeke translateth, decline not from their faces. See the annotations on v. 8.

5 Vers. 5. the Officers] in Greeke, the Scribes: of them, see the notes on *Deut.* 16. 18. and before on v. 2.

What man is there] that is, If any man, or whosoever hath: as, in *Psal.* 34. 13. *What man is he?* is expounded by the Apostle, *He that will:* 1. *Pet.* 3. 10.

built a new house] By the Hebrewes this Law taketh place, whether he hath built it, or received it (by purchase,) or, it be given unto him for a gift, or it fall unto him by inheritance. But, who so buildeth an house, or planteth a vineyard, out of the land (of Israel,) he returneth not home for them. *Maim.* in treat. of *Kings.* c. 7. s. 5. 14.

not dedicated] or, not initiated, that is, begun to take possession of, and to use it: which was wont to be done with solemnity, feasting, and singing praise to God; as the title of the 30. *Psalme* sheweth, concerning Davids house.

lest he dye] this manner of speech sheweth danger, (as is noted on *Gen.* 3. 3.) and teacheth men to be resolute, and to goe with their lives in their hands, ready to expend them in Gods quarrell; as *Judg.* 9. 17. *Act.* 20. 22. 23. 24. & 21. 13. For the sword devoureth one as well as an other, 2. *Sam.* 11. 25. *Act.* 12. 2.

and an other man] Three reasons there seeme to be of this, and the rest that follow. Because the thoughts and cares of their houses, lands, wives, &c. might easily trouble men, and hinder them from fighting the Lords battels with courage; as the like things hindred those that were called to the great Supper, *Luke* 14. 18. 19. and no man that warreth intangleth himselfe with the affaires of this life: that he may please him, who hath chosen him to be a souldier, 2. *Tim.* 2. 4. Againe, God hereby sheweth compassion unto the weak, whom he spareth for a time, from hard

service; till they be growen strong, and fit for to fight the good fight of faith, 1. *Tim.* 6. 12. & 1. 18. *Rom.* 14. 1. 4. Thirdly, as his mercies towards Israel were many of them externall, & concerned their comforts in this life: so he would have them in speciall manner to injoy the outward blessings bestowed on them.

6 Vers. 6. planted a vineyard] This also the Hebrewes understand not of a vineyard onely, but by proportion of an ortyard, oliveyard, or the like. Whether he have planted a vineyard, or planted five trees for meat, of any kinde; or transplanted (that is, removed it from another place,) or grafted it; so that it be bound to that law of uncircumcised fruit (in *Levit.* 19. 23.) or that he hath purchased it, or taketh it by inheritance, or by free gift: (he returneth home,) But if he hath planted but foure trees for food, or five trees (or more) that are barren, or hath gotten a vineyard by rapine, he returneth not home therefore. And so, if a vineyard belong to two partners, they returne not for it. *Maim.* treat. of *Kings.* ch. 7. s. 6. *not made it common*] or, not profaned it: that is, not used the fruit therof for common food, which hee could not doe by the Law, till the fift yere from the planting therof, *Levit.* 19. 23. 24. 25. The Greeke translateth, hath not made merry, (or rejoiced with the fruit) therof.

7 Vers. 7. betrothed a wife] whether mayd, or widow: or if his brothers wife fall to him, (according to the Law in *Deut.* 25. 5.) though they be five brethren and one of them dye, all she rest doe returne home. All these that are to returne from the battel, are to returne when they heare the words of the Priest; and to provide water and victuals for their brethren, which are in the army, and to prepare the wayes for them. *Maim.* treat. of *Kings.* c. 7. s. 7. 9.

8 Vers. 8. shall speak further] Hebr. shall adde to speak. See the notes on v. 2. *soft*] or, tender, that is, faint-hearted: see v. 3. When Gedeon warred against the Madjanites, and made this proclamation, of the two and thirty thousand men that were with him, there returned two and twenty thousand, and but ten thousand remained, *Q. 2*

mayned, Iudg. 7. 3. melt not] that is, faint not, or be discouraged : in Greek, be not made fearefull. An usuall phrase, whereof see Deu. 1. 28. By this, God taught his people to have faith in him, and every man to encourage himselfe, and one another, in Gods assistance : which they that did, prospered : as in the Reubenites warre against the Hagarites, 1. Chron. 5. 10. the Iewes warr against the Israelites, 2. Chron. 12. 12. - 18. Iehosaphats warre against the Ammonites, 2. Chron. 20. and many the like. Of this point the Hebrewes say, that after a man is entred into the warre, hee should stay himselfe upon him that is the Hope of Israel, and his Saviour in time of distresse; and know that for the name of God hee maketh warre; and should put his life in his hand, and not be afrayd or adread, nor thinke either of his wife, or of his children, but wipe the remembrance of them out of his heart, and turne from every thing, unto the battel. And whosoever beginneth to think, and cast doubts in the battel, and maketh himselfe afrayd, transgresseth against this prohibition, **LET NOT YOUR HEART BE SOFT, &c.** And not onely so, but that all the blood of Israel hangeth on his neck: and if he prevaile not, and make not warre with all his heart and with all his soule, loe he is as he that sheddeth the blood of all; as it is written, That his brethrens heart melt not, as well as his heart. And behold it is plainly sayd, (in Ier. 48. 10.) Cursed bee he that doeth the work of the Lord decentfully; and cursed be he that keepeth back his sword from blood. But who so fighteth with all his heart, without dread, and his intent is to sanctifie the name (of God) onely, trusteth in him that hee shall finde no hurt, and no evill shall come unto him. And he will build him a sure house in Israel, and honour him and his children for ever, and count him worthy of life in the world that is to come; as it is written (in 1. Sam. 25. 28.) For the LORD will certainly make my lord a sure house, because my lord fighteth the battels of the LORD, and evill hath not been found in thee from thy dayes; and the soule of lord shall be bound in the bundle of life, with the LORD thy God. Maimony treat. of

Kings, chap. 7. sect. 15.

Verf. 9. Captaines] or Princes, Rulers. That as their trust should first be in God alone; so secondly they should use the lawfull outward meanes for safety and victory; and not tempt the Lord. for an head] or, in the forefront of the people, Hebr. in the head; which may bee understood both these wayes, as here, so in 2. Chron. 13. 12. & 20. 27. The Greek translateth foreleaders of the people.

Verf. 10. shalt proclaime peace unto it] Hebr. shalt call unto it, for peace; whereby may be meant, thou shalt invite (or perswade) it unto peace. The Greek translateth, shalt call them out with peace; the Chaldee, shalt proclaime thereto words of peace. The Hebrewes say, They must make no warre with any man in the world, untill they proclaime peace unto him, whether it be warre permitted, or war commanded; Deu. 20. 10. If they make peace, and receive upon them the seven commandments which were given to the sonnes of Noe, [wherof see the notes on Gen. 9. 4.] they must kill none of them, but they shall be tributaries, (Deut. 20. 11.) Maimony treat. of Kings, ch. 6. f. 1.

Verf. 11. if it answer] that is, accept of the conditions of peace by thee proposed. The Greek translateth, And if they answer thee peaceable words. tributaries unto thee] Hebr. shall be unto thee, to tribute; which the Chaldee expoundeth for offerers of tribute, that is, tributaries, as the Greek also explaineth it. And tribute, is not onely of mens goods, but of their persons; to be paid with the labour of their bodies, as the Egyptians set over Israel taske (or tribute) Masters, to afflict them with their burdens, Exod. 1. 11. And Solomon raised a tribute (or levie) of 30. thousand men, 1. King. 5. 13. Accordingly it is here meant, of both, and the Hebrewes explaine it thus; The tribute which they must take upon them, is that they shall bee ready for the Kings service, with their bodies and with their goods; as to build the waller, to fortifie the munition, to build the Kings Palace, and the like: as it is written, (in 1. Kings 9. 15. &c.) And this is the

9

10

11

the reason of the tribute [the levie] which King Solomon raised, for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, &c. and all the cities of store that Solomon had, &c. And the king may condition with them, to take halfe their goods, or their lands, and leave them the moveables; or the moveables, and leave them the lands; as he shall make the conditions. Maimony treat. of Kings, ch. 6. f. 1. 2. shall serve] to weet, as bond servants; which it was not lawfull to put any Israelite unto, Lev. 25. 42. 44. And so Solomon laid upon the heathens, a tribute of bondservice; but of the sons of Israel, Solomon made no servants (or bondmen,) but they were men of warre, and his servants, and his princes, &c. 1. King. 9. 21. 22. The Hebrewes say, If they would take upon them the tribute, and not the servitude; or the servitude, but not the tribute: they may not hearken unto them, untill they take upon them both. And the servitude which they must take upon them, is to be contemptible and very base; that they lift not up the head in Israel, but be subdued under their hand, &c. be not reckoned with Israel, for any matter in the world. Mai. in Kings, c. 6. f. 1

12 Vers. 12. not make peace] upon the former conditions; as the Greek saith, if they will not obey thee.

13 Vers. 13. shall give it] This may be taken as a promise: or, when he shall give it, &c. then thou shalt smite.

14 Vers. 14. eat the spoile] that is, enjoy that which thou hast spoiled. And this is a blessing and comfort after victorie; which God gave unto Israel, upon their warres in Canaan, Ios. 22. 8. and figured the fruit of the labours, which Christ and his people should enjoy from their enemies, Esay 53. 12. Luke 11. 22.

16 Vers. 16. these peoples] the seven nations in the land of Canaan, Deut. 7. 1. 2. unto which the Hebrewes adde (from Deut. 25. 19.) the Amalekites; saying, The seven nations and Amalek, which make not peace; they leave not of them any soule, Deu. 20. 16. & 25. 19. And it is holden, that he speaketh not but of such as make not peace, as it is written (in Ios. 11. 19. 20.) There was not a citie that

made peace with the sons of Israel, save the Euvites, the inhabitants of Gibeon; all (other) they tooke in battell; for it was of the Lord to harden their hearts, that they should come against Israel in battell, that he might destroy them utterly: even because they sent unto them for peace, but they received it not. Iosua sent three writings before he came into the land. First he sent unto them thus, Hee that will flee, let him flee. Againe he sent, Who so will make peace, let him make peace. And againe hee sent, Who so will make warre, let him make it. If it be so, wherefore did the Gibeonites deale by craft? Ios. 9. Because he had sent unto them in the general, and they received it not, neither knew they the judgement (or manner) of Israel, &c. Maimony treat. of Kings, ch. 6. f. 4. 5. any breath] or, any soule; man, woman, or childe.

17 Vers. 17. utterly-destroy] or, destroy. accursed: See Numb. 21. 2. hath commanded thee] in Exo. 34. 11. 12. Deu. 7. 1. 2. 3.

19 Vers. 19. not destroy the trees] Hebr. not corrupt (or marre) a tree: meaning any tree that bare mans meat. The Greek translateth trees; and the singular is oft used for the plurall, as is noted on Gen. 3. 3. And under the name of trees; all other things also, needfull for mans life, seem here to bee reserved from destruction. The Hebrewes explaine it thus; They may not cut downe the Trees for meat, that are without the citie; nor with-hold from them the water courses, that they may wither; as it is written, THOU SHALT NOT CORRUPT THE TREES: and who so cutteth any down, is to be beaten. And not in the siege onely, but in any place, whosoever cutteth downe a tree that is for meat, by way of corrupting is to bee beaten. But they may cut them down, if they hurt other trees, or hurt the field, &c. the Law forbiddeth not, but by way of corruption. Every tree that beares not fruit, it is lawfull to cut it downe, although a man have no need of it: and likewise a fruit tree that doth hurt, or yeeldeth but a little, and is not worth the labour about it; it is lawfull to cut it down. And what quantity may that bee? An olive tree, if it yeeld the fourth part of a Kab of olives, [that is a Log, wherof see the notes

on Exod. 30. 24.] they may not cut it down: and a Date tree which yeeldeih a Kab of dates, they cut not downe. And not trees onely; but who so breaketh vessels, or rendeth garments, or pulleth down buildings, or stoppeth wells, or destroyeth meats, by way of corrupting, transgresseth this law, **THOU SHALT NOT CORRUPT**: yet u bee not to bee beaten therefore, but by the doctrine of the Scribes, he is to be chastised. Maimony treat. of Kings, c. 6. §. 8. 9. By this prohibition, God restreyneth the waste and spoile which souldiers usually make in warres; and teacheth mercy towards his good creatures, and that which serveth for mans life: therefore Christ would have nothing lost of the broken meats that were left: Ioh. 6. 12. And as in figure men are likened to trees; so such onely as bring forth no good fruit, are cut down, Math. 3. 10. See also Luke 13. 6. 7. &c. Rev. 9. 4. *for thou mayest*] or, as the Greek translateth, *but thou shalt eat thereof.* *for is the tree &c.*] or, *for are the trees &c?* that is, the trees of the field are not as men, either to come out against thee, or to flee from thee, into the bulwark. This interpretation agreeth with the Greek, *Is the tree that is in the wood a man, to goe in from thy face into the bulwark?* The Chaldee in like sense explaineth it by a denyal; *For the tree of the field is not as a man, to goe &c.* Otherwise it may also be translated, *Though the trees of the field are mans; that is, serve for mans use, yet spare such as beare fruit.* Or, according to that which went before, *For the tree of the field is mans, to weete, his food, or life of man: as in 2. King. 18. 31. eat ye every man his owne vine, that is, the fruit of his vine.*

into the bulwark] or, *in the siege.*

Verf. 10. *subdued*] or *come-down*: which the Greek translateth, *untill it be delivered.*

CHAPTER XXI.

1. *The expiation of murder doen by an unknown person: that the Elders of the next citie*

should kill an heiffer, and wash their hands over it, so clearing themselves, and asking mercy of God. 10. *The usage of a captive taken to wife.* 15. *The firstborne is not to be disinherited upon private affection.* 18. *A stubborn rebellious sonne, is by his parents to be brought forth unto judgment, and stoned to death.* 22. *The malefactor must not hang all night on a tree.*

IF one be found slayn, in the land, which Iehovah thy God giveth unto thee, to possesse it; fallen in the field: and it bee not known, who hath smitten him. Then thy Elders, and thy Iudges, shall come forth: and they shall measure unto the cities, which are round-about him that is slayn. And it shall be that the citie, which is next unto the slayne man: even the Elders of that citie, shall take an heiffer of the herd; which hath not been wrought with, which hath not drawn in the yoke. And the Elders of that citie, shall bring-down the Heiffer, unto a rough valley; which shall not be tilled, nor sown: and shall strike off the heiffers neck there, in the valley. And the Priests, the sonnes of Levi, shall come neer; for them, Iehovah thy God hath chosen to minister unto him, and to blesse in the name of Iehovah: and by their mouth shall bee, every controversie and every stroke. And all the Elders of that citie, that are next unto the slaine man: shall wash their hands; over the heiffer, that is beheaded in the vallie. And they shall answer, and say: our hands, have not shed this blood; and our eyes, have not seen it. Make-expiation for thy people Israel whom thou hast redeemed,

9 med, o Iehovah; and lay not innocent blood, in the middest of thy people Israel: and the blood, shall be expiated for them. And thou, shalt put-away innocent blood, from the middest of thee: when thou shalt doe that *which is* right, in the eyes of Iehovah.

§ § §

10 When thou goest forth to battel, against thine enemies: and Iehovah thy God hath delivered them into thine hands, and thou hast taken-captive a captivie of them. And
11 thou seest in the captivie, a woman of a beautifull forme: and hast a desire unto her; and wouldest take her
12 unto thee, to wife. Then thou shalt bring her, home to thy house: and she shall shave her head, and doe her
13 nailes. And, shee shall put-off the rayment of her captivity from upon her; and shall remaine in thine house; and shall weep for her father and her mother, a moneth of dayes: and after that, thou shalt goe in unto her, and be her husband; and she shall be
14 unto thee, to wife. And it shall bee, if thou have no delight in her; then thou shalt send her away, whether she will; but selling thou shalt not sell her, for money: thou shalt not make-a-gayn to thy selfe of her; because, thou hast humbled her.

15 If a man have two wives, one beloved, and another hated; and they have borne him sonnes; the beloved, and the hated: and if the first-borne son, bee hers that ~~was~~ hated. Then
16 it shall be, in the day that he maketh his sonns to inherit, that which hee

hath: he may not make the son of the beloved first-borne, before the son of the hated, *which is* the first-borne. But the first-borne, the son of the hated shall he acknowledge; by giving to him, a double portion, of all that is found his: for he, *is* the beginning of his strength; the right of the first-birthright, *is* his.

If a man have, a sonne stubborne and rebellious; which obeyeth not, the voice of his father, and the voice of his mother: and they have chastened him, and he will not hearken unto them. Then shall his father and his mother, lay-hold on him: and bring him out, unto the Elders of his citie, and unto the gate of his place. And they shall say, unto the Elders of his citie; This our son, *is* stubborne and rebellious; he obeyeth not our voice; *he is* a glutton, and a drunkard. And all the men of his citie, shall stone him with stones, and he shall die; and thou shalt put away the evill, from the midst of thee: and all Israel, shall heare and feare.

And if there be in a man, a sinne worthy of death, and he be put-to-death: and thou hang him, on a tree. His carkeffe shall not remaine all-night, upon the tree, but burying thou shalt bury him, in that day; for *he that is* hanged, *is* the curse of God: and thou shalt not defile thy land, which Iehovah thy God, giveth unto thee, for an inherirance.

Annotations.

S Layn] or, Wounded, meaning to death; as the Childee translateh killed: & this Law was to be kept, whether one or many

17

18

19

20

21

22

23

1

many were found slayn. ^{giveth]} or, is giving, to weete shortly. This be^{ing} a figurative expiation, doen by Pr^{ests}, with the death of an heiffer, &c; sheweth this Law to be peculiar to the common wealth of Israel: & so the Hebrewes say, The Law for the beheaded heiffer, is not to be used but in the land of Israel: Maimony in Mishneh, tom. 4. treat. of Murder, ch. 10. sect. 1.

[fallen] that is, lying dead: as there fell, 1 Chron. 21. 14. is expounded there died, 2. Sam. 24. 15. The Greek translateth it fallen; the Chaldee, lying. All these circumstances the Hebrewes hold unto strictly; It is sayd, Slayn (or Wounded,) not hanged, nor broken; for such an one is not called Chalal, (Slayn;) in the Land (or Ground,) not hid in an heap: Fallen, not hanging on a tree: in the Field, not swimming on the water. Maim. treat. of Murder, ch. 9. sect. 11. not known] for if it be known, they behead no heiffer for him. If but one have seen the murderer, and though it be a slave, or a woman, or one whose testimonie is not allowable; yet ther is no beheading of the heiffer: therefore, if there be many open murderers, the killing of the heiffer ceaseth. If one witnesse say, I saw the murderer; and an other witnes deny it, saying, thou didst not see him, (and these witnesses come bothe together,) then they behead the heiffer. Maim. ibidem, ch. 9. s. 12. 13.

2 Verſ. 2. thy Elders] he sayth not the Elders of that citie, as after in verſ. 3. (for it is not known as yet to what citie it belongeth;) but thy Elders (of Israel,) which were of the general States of the Land. The Hebrewes say, When a slayn man is found fallen on the earth &c they leave him in his place; and five Elders come forth, from the high Council that is in Jerusalem; and they measure from him, unto the cities that are round about the slayn man. Maim. ibidem ch. 9. sect. 1.

thy Judges] to whom criminal causes did belong, for the trial of them.

unto the cities] he sayth not, unto the townes, or villages, but cities: and by the Hebrewes, they measured not to any citie, but such as had in it a Court of three and twentie (Magistrates.) And though he be found by a

cities side &c, yet they measure. And when they have measured, and the citie next him is known, then they bury the slayn man in his place; and the Elders of Jerusalem, returne to their place; And the Senate of that city, bring an heiffer &c. When they measure, they doe it exactly. And they measure from the nose of him (that is slayn.) If his body be in one place, and his head in an other; they bring the body to the head, and bury it in the place therof. If there be many dead, one by side another; they measure from the nose of every one of them. And if one citie be neereſt to them all, it bringeth one heiffer for them all. Maim. treat. of Murder. ch. 9. sect. 4. 9. 10.

3 Verſ. 9. an heiffer] which was by the death therof to make expiation, in figure, for this murder; as ordinary sacrifices did for mens synns. And this was doen by the next citie, because of presumption of the fact, when other proof failed: and this heiffer was to be of the mens of that city, sayth Maim. ibidem. sect. 2. and an heiffer of the second yere, or under, but if it were a day older then two yeres, it was unlawfull. Maim. ibidem ch. 9. sect. 2. & ch. 10. sect. 2. in the yoke] the same caution was for the red heiffer, Numb. 19. 2. see the annotations there. But why speaketh he of the yoke, after he had sayd, not wrought with? seing to draw with the yoke, is comprehended in other work? The Hebrewes answer, Because the yoke maketh it disallowable, whether it be in the houre of work or not? When it hath drawn in the yoke, but an handbreadth, it is unlawfull, though it neyther ploughed therewith, nor did any other work. Maim. ibid. ch. 10. sect. 3.

4 Verſ. 4. a rough valley] or, a strong bourn: the Hebrew Nachal, is both a vallie, Gen. 6 17. 19. and a water-stream running in a vallie, Deut. 2. 13. 36. both which we call a bourn. Ethan signifieth strength, or strong and durable: and is applied sometime to waters, Exod. 14. 27. Psalm. 74. 15. And Nachal Ethan, in Amos 5. 24. is a mightie streame. So here, we may understand this to be not onely a vallie, but a stream also in it, as the Chaldee version confirmeth; but

but the Greek translaceth it, a rough vallye, *Maimony* in treat. of Murder, ch. 9. sect. 2. sayth they bring down the heiffer unto a bourn that floweth strongly, and that is the Ethan spoken of in the Law. [shall not be tilled] eyther at the time when the heiffer is killed, or after. The valley wherein the heiffer is beheaded, is unlawfull to be sown or tilled for ever, (Deut. 21. 4.) and who so worketh any work there, in the body of the ground, as to plough, or dig, or sow, or plant, or any thelike, he is to be beaten. But it is lawfull to dressen there, or to dig up stones, or any thing which is not as tillage or sowing &c. *Maimony* treat. of Murder, c. 10. sect. 9. [strike off the neck] or behead, (as in vers. 6.) with an axe on the hinder parts therof, sayth *Maimony* ibidem ch. 9. sect. 3. The Greek translaceth, cut the sinewes of the heiffer. After it was beheaded, and expiation made, the heiffer was buried in the place where it was killed, and it was unlawfull to have any profit (or use) therof. *Maim.* ibidem ch. 10. sect. 6.

5 Vers. 5. the sons of Levi] in Greek, the Levites. What they were to doe, is not expressed by Moses, but may be gathered by their office here described, to minister &c, and by vers. 8. where prayer is made for atonement. And so the Hebrewes explaine it, that the Elders were to wash their hands, and say, Our hands have not shed &c. (vers. 7.) and the Priests sayd, Make-expiation for thy people &c, vers. 8. *Maimony* treat. of Murder, c. 9. sect. 3. [to minister] the Greek sayth, to stand before him. See Deut. 10. 8. [their mouth] that is, as the Chaldee expoundeth it, their word; meaning the word of God which they should shew, Ezek. 44. 23. 24. [shalbe] to weete, judged, or tried, or (as this case seemeth to import) expiated. [stroke] or plague, in Chaldee, plague of leprosie: See the notes on Deut. 17. 8.

6 Vers. 6. all the Elders] both the Magistrates then bearing office, and such as had borne it before. For all such were called Elders, as appeareth by Iudg. 8. 14. where the Princes, and Elders of Succoth, were threescore and seventeen men. So in this

case, the Hebrewes say, The Judges of that citie, with all the Elders, although they be an hundred, they all wash their hands there, in the place where the heiffers neck is stricken off. *Maim.* treat. of Murder, ch. 9. sect. 3. [shal wash] in signe that they were innocent of that blood shed: as Psal. 26. 18; Mat. 27. 24.

Vers. 7. [shall answer] that is, [shal speak] for so the word answer, is often used for the beginning of a speech, Job 3. 2.

have not shed] or, bath not shed: for the Hebrew hath a double reading implying both singular and plural; to signify that they had not any hand in this murder,

not seen it] to weete, shed by any other: for else, this expiation had not been thus made, as is noted on vers. 1.

Vers. 8. Make-expiation] or Make-atonement: in Greek be mercifull. Here the Chaldee version addeth, The Priests shall say, Make-expiation &c. and so the Hebrewes explaine it, as is noted on vers. 5.

hast redeemed] the Greek addeth, out of the land of Egypt. [lay not innocent blood] Hebr. give not, that is, as the Chaldee openeth it, give not the guilt of innocent blood; in our phrase, lay it not to their charge. The Greek translaceth, that there may not be innocent blood in thy people. To give, is often used for to suffer, (as is noted on Gen. 20. 6.) in which sense it may also be taken here, suffer not innocent blood, to weete, to be unpunished, but bring the murderer to light. [expiated for them] or, mercifully forgiven them: but the murderer (if afterward he were taken,) was not here by forgiven, which the Hebrews gather from the next words, saying, Although the murderer be found after the beheading of the heiffer, yet he is to be killed, for it is written (Deut. 21. 9) And thou shalt put away innocent blood. *Maim.* treat. of Murder, ch. 10. sect. 8.

Vers. 9. innocent blood] that is, the guilt therof: but the Chaldee addeth, the shedder of innocent blood, according to the former exposition. [right in the eyes] the Greek translaceth, that which is good and pleasing before the Lord.

Here beginneth the nine
and fourtieth section, or Lec-
ture of the Law: see Gen. 6. 9.

10 Vers. 10. delivered them] Hebr. given (or delivered him). speaking of the multitude of enemies, as of one man; so alteri- captivitie of them] Hebr. captivity of him: that is, a multitude of captives or prisoners. So in Numb. 21. 1. This Law is like the Bill of divorce, Deut. 24. which our Saviour rel- lish was suffered for the hardnes of mens hearts, Math. 19. 8. And the Hebrewes themselves, (though much addicted to strange women, and plurality of wives;) understand this Law with sundry limita- tions; and to be partly for necessity, when men in the warres were absent from their wives, and tempted with concupiscence.

11 Vers. 11. in the captivitie] that is, amongst the captives, or prisoners. At any other time, the Hebrewes say, this was not lawfull.

hast a desire] or affectest, settest thy love; as Gen. 34. 3. and wouldest take her] or, and takest her, to weet, by promise. The Hebrewes say of Soldiers that come into the heathens coast, that they may in their hunger, eat swines flesh, or other unclean meats, when they can get no other: And so a man may lie with an heathen woman, if his concupiscence urge him therto; but he may not lie with her and goe his way, but must bring her home to his house; and he may not lie with her the second time, untill he have married her. Neither is it lawfull for him to take this beauti- full woman, save in the time of captivitie, as it is written, And thou seeest in the captivitie, &c. Neither is it lawfull to lye with two, for it is sayd H E R: nor lawfull to take two, and lye with the one, and leave the other for his bro- ther. Marmony tom. 4. treat. of Kings and Warres, ch. 8. s. 1. 2. 3. This lying with her, seemeth to be implied in those words, thou hast humbled her, v. 14. which phrase is not used, but of an estate out of mar- riage, as is noted on Gen. 34. 1.

12 Vers. 12. home to thy house] Hebr. into the midst of thine house, that is into it, as this phrase meaneth: See the notes on Gen. 4. 9. she shall shave] the Greek chan-

geth the person, saying, thou shalt shave: for this being a shame and dishonour unto her, (1. Cor. 11. 6. 15.) it is not likely the woman would willingly doe it; but the man (in whose power shee was) must see it doen. doer her wailes] or make them; which the Chaldee expoundeth, let them grow: though the phrase may bee taken otherwise, to pare or cut them, (as in 2. Sam. 19. 24.) and so the Greek translateth; yet the letting of them grow seemeth heere to be meant, for her more deformity, answerable to the shaving of her head. The Hebrewes open it thus, After he hath lye with her once, whiles she is in her paganism; if she take upon her to come under the wings of Gods Maiesie, she is baptised for a Proselyte out of hand: and if she will not, shee must re- maine in his house thirtie dayes (Deut. 21. 13.) and she is to let her nayles grow, and shave her head, to the end that she may be deformed in her eyes; and she must be with him in his house, that he may look upon her and loath her. And he is to perswade with her, that she may receive (the faith:) if shee receive it, she is made a Prose- lyte and baptised as all strangers. And she must tarry three moneths, one moneth weeping (for her father,) and two moneths after it, &c. he is to take her with bill of dowry, and marriage. And if he have no delight in her he is to send her a- way whither she will, and if hee sell her, hee transgresseth, &c. (Deut. 21. 14.) If she will not become a Proselyte, they perswade with her twelve moneths. If (yet) she will not, (but) re- ceiveth the seven commandments which were com- manded to the sonnes of Noe, (whereof see the annotations on Gen. 9. 4.) then he is to send her away whither she will, and loe she is as all other strangers that dwell (in the land,) but hee may not marie her: for it is unlawfull to marie a woman which is not a Proselyte. If she be with- child by his first lying with her, then the child is a stranger, and is not his son for any matter, because he is of an heathen mother, &c. If the beautiful woman will not leave her idolatry, after twelve moneths, they are to kill her: and so the cite that would make peace, they may make no covenant with them till they renounce their ido- lary, and destroy all the places thereof, and receive

receive the other commandments which were commanded to the sons of Noe: for every heathen that yeelieth not to those commandments, are to be killed, if they be under our hand: faith Maimony in treat. of Kings, ch. 8. f. 5. - 9.

13

Vers. 13. *payment* in Greek; the garments of her captivity, to wear those wherein she was taken, and shall put on mourning weeds: which was another signe of her humiliation, and meanes to withdraw the mans love from her, if she continued in her unbeliefe. *remayne* or, *su* in thine house, where thou mayst behold and observe her carriage. *within a moneth of dayes* that is, thirty dayes, an whole moneth. This was in respect of her speciall case forementioned. And whereas the Hebrewes speake of two moneths longer, (as is noted on v. 12.) the reason thereof they elsewhere shew to be in regard of his lying with her, lest she should be with childe, that so the seed of Israel might be known from the heathens; for by Exod. 21. 4. it appeareth that a heathen bondwomans children, were her masters, & not counted the Israelites who bogate them: & by Ex. 10. 3. 4. it is evident that not onely the heathens wives, but such also as were borne of them, were put away. The Hebrewes say; Every woman that is divorced, or is a widow; she may not marie againe, till she have tarried ninety dayes; besides the day of her divorce, or of her husbands death: to the end that it may be known whether shee be with child or no; and that there may be proof whether it be the seed of her first husband, or of her second. A bond woman that is made free, and an heathen woman that becommeth a Proselyte; they must tary 90. daies. And though it be a heathen man and his wife that become Proselytes, they separate them ninetie daies; to distinguish the seed which is begotten in holystate, from the seed which is not so begotten. And so the beautifull (captive,) although there is a law given her of 30. dayes for the sitting of her selfe, she must tary 90. dayes, for the sitting of her child. Maimony in treat. of Divorces, chap. 11. f. 18. 21. *goe in* to weat, into the (marriage) chamber, as Iudg. 15. 1.

and be her husband] or, marie her, and so lye with her, as Deut. 24. 1. This might not be with an Infidell, Deut. 7. 3. See the annotations there.

14

Vers. 14. *If thou have no delight in her*] This seemeth to bee meant before marriage, not after: for that God allowed no such sending her away after marriage; but if, after he had once lye with her, and had humbled her (as after he speaketh) the mans affections were with drawn from her, by beholding her in that deformity and mortuall state within his house; then God permitted this leaving her, but with the cautions following. *whether she will*] Hebr. to her soule, that is, according to her own will or desire. The Greek translateth, thou shalt send her away free.

selling thou shalt not sell] that is, not at all, or shalt in no case sell her, as other captives might be; and this recompense she had, and the man susteyned this losse, for that he had humbled her; whereby God shewed compassion to this afflicted woman, and his dislike of the mans lying with her before, though for the hardnesse of mens hearts, he suffered it so to be; as Math. 19. 8. *make a gayne to thy selfe*] or, serve thy selfe, make her thy servant. The Hebrew Hithgnammer, is found onely here, and in Deut. 24. 7. where the Greek expresseth it by Katadunasteo, which is to subdue or bring under ones power; which word is used in like sense, Act. 10. 38. and Iam. 1. 6. for such as were oppressed under the power of the devill, and of rich men. So that the man, as hee might not sell this woman; so neither make a servant of her to himselfe or others. So the Hebrewes expound it, If hee sell her, he transgresseth this prohibition. Selling thou shalt not sell her, &c. And so if he subdue her, after that she is lye with, to be a bond woman, when he hath use of her service he transgresseth the prohibition. Thou shalt not make a gayne to thy selfe by her, for he may not serve him selfe by her. Maimony treat. of Kings, ch. 8. f. 6. humbled her] or, afflicted her. This word being used for unlawfull copulations, as

in Gen. 31. 2. Deut. 22. 24. 29. Judg. 19. 24. 2. Sam. 13. 12. 16. Ezek. 22. 10. 11. Lam. 5. 11. sheweth also, that God approved not of his fact: and that this sending her away, was not to bee after marriage, but after his first lying with her onely, as is before noted.

15

Verf. 15. *two wives*] which, though it was contrary to Gods first institution, Gen. 2. 22. 23. 24. and was begun by Kains posterity, Gen. 4. 19. yet the corruption being spread over all, & even in the Church, God for a time suffered this untill the time of reformation; but approved not of it, as appeareth by Mal. 2. 15. Mat. 19. 4. 5. And here provideth by his Law, against troubles and confusion that might arise in families by such polygamic. and *an other hated*] Hebr. and one hated; but this word one in the latter branch of the sentence, is used for an other; and is so explained by the Holy Ghost: as where it is sayd in Mat. 24. 40. *the one shall be taken, and the one left*; an other Evangelist expresseth it thus, *the one shall bee taken, and the other left*, Luk. 17. 36. And by *hated*, understand lesse loved then the other: for it is spoken by way of comparison, as in Gen. 29. 31.

16

Verf. 16. *he maketh his sonnes to inherit*] or, *divideth the inheritance to his sonnes*: from which words the Hebrewes gather, that *The first-borne which is borne after his fathers death, is not to have a double portion*. Maimony treat. of Inheritances, ch. 2. f. 2. *he may not*] or, *he can not*; he shall not be able; that is, it is not lawfull for him. *make first-borne*] that is, give the first-birthright, which was, a double portion. As Ioseph had the first-birthright, when a portion was given him above his brethren, 1 Chron. 5. 1. 2. Gen. 48. 5. 22. *before the son*] which the Greek translateth, *despising the son*.

17

Verf. 17. *acknowledge*] in Chaldee, *separate*; to weat by his words and actions. *a double portion*] Hebr. *the mouth* (that is, the part) of two, which the Chaldee translateth two parts, as the like phrase sig-

nifieth in Zach. 13. 8. By which Scripture we may learne, what this double portion was, that if a man had two sonnes, his goods were divided into three parts, wherof the eldest had two parts, and the youngest the third. For the first-borne was to be reckoned as two sonnes; as Ioseph (who had the first birthright, 1 Chron. 5. 2.) was two tribes, Ephraim and Manasses. The Hebrewes explain it thus; *The first-borne is to receive a double portion of his fathers goods*, Deut. 21. 17. *As if he leave five sonnes, and one of them is the first-borne, hee is to have a third of his goods, and every of the other foure, receiveth a sixth part. If he leave nine sonnes, the first-borne hath a fifth part, and every of the other eight, a tenth part. And so according to this partition, doe they part alwaies*. Maimony treat. of Inheritances, ch. 2. f. 2. According to this phrase Eliseus desired a double portion of Elias spirit, 2. King. 2. 9. that he might have so much more as any of his other disciples. of all that is found in] the word *found*, often signifieth things present, as in Gen. 19. 15. 2. Chron. 5. 11. & 31. 1. So in this case, by the Hebrewes judgment, *The first-borne had not a double portion of the goods which might come after his fathers death; but of the goods which were assuredly his fathers, and come into his hand (or power;) as it is written. OF ALL THAT IS FOUND HIS*. As, one of the heyres of his father that dyeth after the death of his father, the first-borne and the single (brother) doe inherit his goods alike. And so if his father hath a debt owing him, or hath a ship at sea; they are heyres of it alike. Maim. treat. of Inheritances, ch. 3. f. 1. It is also sayd, *found his*, hee sayth not *found hers*, and by the Hebrewes it is holden, that *The first-borne hath not a double portion of his mothers goods: but the first-borne and an other son that are heyres to their mother, doe share alike, whether he be the first borne for inheritance, or the first that openeth the womb. The first-borne for inheritance, is he that is first borne to his father, as it is written (in v 17.) THE BEGINNING OF HIS STRENGTH; and they respect not the mother, though shee have*

have borne many sonnes, if he be his fathers first borne, he hath a double portion. He that cometh (into the world) after untimely birthes [that were before him,] is the first borne for inheritance. And so one borne at his full time, if he be borne dead; he that cometh after him, is the first borne for inheritance. If a man have sons while he is an heathen, and after becometh a p. of Iste, he hath no first borne for inheritance. But an Israelite that hath a son by a bond-woman, or by an heathen woman, first such as he is not called his son; he that cometh after him of an Israelitess, is the first borne for inheritance, and hath a double portion. *Maimonides* ibidem c. 3. s. 8. 9. 10. 12.

of his strength] or, of his valour. So Iakob sayd of Reuben his eldest, Gen. 49. 3. The Greek translateth of his children. And this is the first reason of the Law, from nature it selfe.

the right] Hebr. the judgement; which the Greek explaineth thus, the first birth-rights are due (or belong) unto him. And this may be understood in respect of the judgement or Law of the Lord; which is added unto the former reason from nature, and maketh the first-bornes right more firme unto him. Wherefore as Esau beforehand fold his birthright, and the sale was confirmed, Gen. 25. 33. so generally The first borne that selleth the portion of the birth-right before it be parted, his sale is firme, because the portion is his before it is parted: saith *Maimonides* treat. of Inherit. c. 3. s. 6. And by reason of this right of the first borne, his children after him doe inherit also; as this Hebrew canon sheweth, Who so hath two sonnes, a first born and an other, and they dye both of them while he liveth, and leave children behind them, the first borne leaveth a daughter, and the single (brother) leaveth a son; the son of the single (brother) shall inherit of the old mans goods a third part, which was his fathers portion; and the daughter of the first borne shall inherit two thirds, which was her fathers portion. And such is the right of brethrens children, and of the fathers brothers children; and of all that doe inherit; if the father of one of the heyres were a first borne, the heyr receiveth the portion of his first birthright

for him. *Maimonides* ibidem c. 2. s. 7. By this Law was fore shadowed how the elect, the Israel of God, Gal. 6. 16. which are his first borne, Exod. 4. 22. and Church of the first borne which are written in heaven, Heb. 12. 23. shall have a double portion, and inherit the good things of God, as they which have the promise of the life which now is, and of that which is to come, 1. Tim. 4. 8. and are the heyres of God, and joynt-heyres with Christ, Rom. 8. 17. and being justified by his grace, are made heyres according to the hope of eternall life, Tit. 3. 7. God having begotten them againe, to an inheritance incorruptible, and undefiled, and that fadeth not away reserved in heaven for us, 1. Pet. 1. 4.

Verf. 18. stubborn] or perverse, revolting, refractarie; that turneth away from God and his Law; and it implieth the affliction of the heart, as Jer. 5. 23. and the carriage and action, as an untamed heifer, Hos. 4. 16. Nehem. 9. 19. And so the Apostle translateth it into Greek, by two words, disobedient (or unperswaded,) and gayn saying: Rom. 10. 21. from Esay 65. 2. So here the Greek expoundeth it, disobedient, rebellious] The Hebrew *Moreh* signifieth one that changeth or turneth to the worse, both in heart and action, and in particular turneth from, and opposeth the word of God, as Deut. 1. 26. 43. & 9. 7. 23. 24. The Greek here translateth it Contentionous. The instance of this rebellion, is shewed in v. 16. obeyeth not] or, hearkneth not; the Chaldee translateth, receiveth not the word. chastened] or nurtured; which implyeth both words and acts, as by rebukes, stripes and outward punishment, Levit. 16. 23. 28. and sometime by the hand of the Magistrate, Deu. 22. 18. in which sense the Hebrewes understand this here. And having spoken before of words, this therefore is meant of blowes also.

Verf. 19. and his mother] both of them; so that one alone was not enough to cause him to be put to death. The Hebrew Doctors, as they are alwayes warie in cases that concerne the taking away

of any mans life, so in this above others, they set down many and strange limitations; as, first they restrayne it to those particular sins of gluttony and drunkenness, v. 10. and that gluttony, to bee eating of flesh onely; and drunkenness with wine onely. Also that the son is not to be put to death, unlesse he have stolen somewhat from his father, and bought therewith flesh and wine for riot; and eaten and drunk it without his fathers leave, in a company that are all vaine and vile persons. That a son onely, not a daughter, is to be put to death by this Law, and he not a little one or a child, who is not within the rule or compasse of the commandements; nor a man that is grown up, and is in his own power. So that he must bee at least above twelve yeeres of age. And if he be married three moneths and his wife be knowen to be with child, they free him also from this Law, because it is sayd a son, and not a father. Moreover, that the father and mother must bring this rebellious sonne first to the court of three Iudges, and there complaine of his disobedience: bringing with them two witnesses, of his stealth and gluttony: whereupon he is there beaten, as others are for the like crime; and this is that chastening in v. 18. If he fall againe to stealth and ryot; his father and mother bring him againe before the Magistrates, with the witnesses; and he is condemned to death. But if before sentence is passed on him, his father and mother doe relent in pitie towards him, he is let goe. If he flee away before sentence is gone out against him, and be afterward taken when he is in mans state, (which they also judge by the haire on his face) he is not put to death; but if he scape away after sentence of condemnation, he is stoned to death whensoever he is taken. If his father bee willing to bring him to the Magistrate, and the mother not; or the mother willing, and the father not; he is not to be judged as a rebellious son. If either parent have lost their hand, or bee

lame, or dumb, or blinde, or deafe: the son passeth not under this condemnation, for it is sayd, they must lay hold on him, and bring him, and must say, this our son; &c. he obeyeth not our voyce, &c. These and the like cautions, are noted by Maimony in treat. of Rebels, chap. 7. and in the Bab. Talmud. in Sanhedrin, ch. 8. but they have not all of them, found ground from the Scripture. Howbeit if any sonne, be by any of these exceptions saved that he die not as a rebellious son: yet is he under all other punishments which the Magistrates inflict on other riotours, and like malefactors. *the gate of his place* } that is, the gate of the place where he dwelt; at which gate the Magistrates used to sit, Deu. 21. 15. & 25. 7. So the Chaldee here translateth, *the gate of the judgement hall of his place.*

Verf. 10. *a glutton* } or riotour, devourer: in Hebrew *Zolel*, which hath the signification of *vilenesse*, *lev. 15. 19.* The Chaldee addeth, *a glutton (or riotous-eater) of flesh, and a riotous-drinker of wine: which words seeme also to bee understood in the Hebrew; and are so expressed in Prov. 23. 20. Be not amongst riotous-drinkers of wine, amongst riotous-eaters of flesh: for the riotous-drinker, and the riotous-eater (or glutton) shall come to povertie.* Where in the latter sentence, the words *flesh* and *wine* are omitted, as here they are in Moses. And to these two, *flesh* and *wine*, the Hebrewes doe restrayne this law, as before is noted: but oftentimes such things are named for an instance, and doe imply all other of like sort.

Verf. 21. *and he shall dye* } or, that he dye. The lynns of riot and drunkenness, were not by Moses Law, punishable by death: this therefore was in respect of his disobedience to his parents, which greatly aggravated his syn; and for which, he was to dye; when other drunkards scaped with leighter punishment. Hereupon Solomon uttered his parable, *He that keepeth the Law, is a wise son; but he that is a companion of gluttons, shameth his father, Prov. 13. 7. all Israel shall hear* } The like is sp. ken

20

21

Spoken of the death of some other notorious malefactors, as Deut. 13. 11. & 17. 13. and 19. 10. So in this case, the Hebrews say, The rebellious son must be proclaimed; and they publish by writings unto all Israel, In such a Court, we stoned such an one, because he was a stubborn and rebellious son. Maimony treat. of Rebells, ch. 7. sect. 13.

Verf. 22. Worthy of death] Hebr. of the judgment of death; which the Chaldeewill expoundeth, desert of judgment to be killed.

and thou hang him] The Hebrewes understand not this, of putting him to death by hanging; but of hanging a man up, after he was stoned to death; which was done for more detestation of some heighpous malefactors. Their words are, *We are commanded to hang the blasphemer, and the idolater: and a man is hanged, but not a woman.* After they are stoned to death, they fasten a peece of timber in the earth, and out of it there cometh a peece of wood; then they tie both his hands one to an other, and hang him neer unto the setting of the Sun, and let him down out of hand; and if he abide all night, it is a transgression. *Deut. 21. 23.* And we are commanded to bury all that are killed by the Judges, the same day that they are killed. They may not be hanged on a tree that groweth on the ground, but on that which hath been plucked up, that there may not need any cutting of it down: for the tree that he is hanged on is to be buried with him, that there be no evil memorial of him, for men to say, this is the tree whereon such a man was hanged. And so the stone wherewith he is stoned is killed, and the sword wherewith a man is put to death, and the napkin wherewith he is strangled, they all are buried. *Maimony in Sanhedrin, ch. 10. sect. 6. &c.* In the scripture we have examples of *Rechab* and *Baanah* who for murdering *Ishbosheth*, were by *David*s commandment slayn, their hands and feet cut off, and they hanged up, *2 Sam. 4. 12.* where their hanging seemeth to be after their death: and so in others, as *Ios. 10. 26.* which might also be the case of the King of *Asi*, *Ios. 8. 29.* and of those Idolaters in *Num. 25. 4.* And the scripture sheweth a double punishment for some

heinous synns, as in Achans familie,
who were burned with fyre, after they were
stoned, *Isa. 45.* Among the Romans after-
ward they hanged or fastned them to the
tree alive, and such was the death of our
Lord Christ, who bare our synns in his own
bodie, *on the tree, 1 Pet. 2. 24. Luk. 23.*
33.—39.

Veril. 23. burying] in Greek, with burial thou shalt bury him: that is, in any wise bury him. This was also fulfilled in our Saviours body, which was buried the same day that he was hanged on tree, *Ioh. 19. 31. 38. 42.* [he that is hanged]. to wit, on tree: as *Gal. 3. 13.* This speech, as many other of like sort, is generall; therefore the Greek translateth, every-one that is hanged on tree; and that interpretation the Apostle allegeth, in *Gal. 3. 13.* [the curse] that is, *curfed*, as the Apostle expoundeth it, (according to the Greek version,) *Gal. 3. 13.* And here, in the utmost rigour and severity of the Law; God forefignified the riches of his grace towards synners in Christ, who redeemed us from the curse of the Law, being made a curse for us, as appeared in that he was hanged on the tree, *Gal. 3. 13.* He was reckned among the transgressors, *Luke 22. 37.* and God made him to be syn for us, who knew no syn; that we might be made the righteousness of God in him, *2 Cor. 5. 21.* The Chaldee translateth, For because he synned before the Lord, he is hanged. [and thou shalt not defyle the land], or as the Greek translateth, and the land shall not be defiled: which might be by the monument of Gods curse remayning upon it visibly. So the burial, was to abolish the curse, from appearing in the Lords land. A figure of the fruit & effect of our Saviours burial wherby the rigour of the Law was declared to be satisfied, and all our synns defaced; and removed out of Gods sight, that they shall never be imputed unto us.

CHAPTER XXII.

1. The Law for our brethrens cattell strayed
or things lost. 2. The sexe is to bee distin.

guished by apparell. 6. The damm bird is not to bee taken with her yong ones.

8. The house must have battlements. 9. Confusion is to be avoyded. 12. Fringes to bee made upon the vesture. 13. The punishment of him that slandereth his wife. 20. 22. Of adulterie. 25. of rape. 28. fornication. 30. incest.

1 **T**Hou shalt not see, thy brothers
2 oxe, or his sheep goe astray; and
hide thy selfe from them: restoring
thou shalt restore them, unto thy
brother. And if thy brother, be not
nigh unto thee, or thou knowest him
not: then thou shalt gather it, into
thine house; and it shall be with thee,
untill thy brother seek after it; and
thou shalt restore it unto him. And
so, shalt thou doe with his asse; and
so shalt thou doe, with his rayment;
and so shalt thou doe, with every losse
of thy brother, which shall bee lost
by him, and thou hast found it: thou
mayest not hide thy selfe.

4 Thou shalt not see, thy brothers
asse, or his oxe, fallen in the way, and
hide thy selfe from them: lifting
thou shalt lift them up, with him.

5 A mans ornament, shall not be
upon a woman; neyther shall a man
put on, a womans garment: for,
every-one that doeth these things, is an
abomination to Iehovah thy God.

6 If a birds nest, chance to be be-
fore thee, in the way, in any tree, or
on the ground; yong-ones, or eggs;
and the dam sitting upon the yong,
or upon the eggs: thou shalt not take
the dam, with the yong. Sending
thou shalt send away the dam; and
the yong, thou shalt take unto thee:
that, it may bee well with thee; and
thou mayst prolong, thy dayes.

When thou buildest, a new house;
then thou shalt make a battlement,
for thy roose: that thou put not
bloods, in thine house; if any falling
fall from it.

Thou shalt not sow thy vineyard,
with divers-kindes: lest the full-ripe-
fruit the seed which thou hast sown,
and the renew of the vineyard, be
defiled.

Thou shalt not plow, with an oxe
and an asse, together. Thou shalt
not weare linsie-woolsie; wooll and
flaxe, together.

Fringes, shalt thou make unto
thee: upon the foure skirts of thy
vesture, which thou coverest thee
withall.

If a man take a wife; and goe in
unto her, and hate her. And lay a-
gainst her, occasions of speech; and
bring forth upon her, an evill name:
and say; I took, this woman; and I
came nigh unto her, and I found
her not to have virginie. Then
shall the father of the damosell, and
her mother, take: and bring forth
the virginie of the damosell, unto
the Elders of the citie, in the gate.
And the father of the damosell, shall
say, unto the Elders: I gave my
daughter, unto this man, to wife,
and he hateth her. And loe, he hath
laid against her, occasions of speech,
saying; I found not thy daughter to
have virginie; and this is my daugh-
ters virginie: and they shall spread
the cloth, before the Elders of the
citie. And the Elders of that citie
shall take the man: and shall chastise
him. And they shall amearse him,
in an hundred shekels of silver; and
give

8

9

10

11

12

13

14

15

16

17

18

19

give *them*, unto the father of the damosell; because he hath brought forth an evill name; upon a Virgin of Israel: and she shall be his, to wife; he may not send her away, all his dayes. But if this word, be trueth: *and* virginie be not found, for the damosell. Then they shall bring-out the damosell, unto the dore of her fathers house; and the men of her citie, shall stone her with stones, and she shall dye; because she hath doen folly, in Israel; to commit-whordom, in her fathers house: and thou shalt put-away evill, from the midst of thee.

If a man be found, lying, with a woman married to an husband; then they shall dye, even both of them; the man, that lyeth with the woman, and the woman: and thou shalt put-away evill, from Israel.

If there be, a damosel a virgin; bethrothed, to a man: and a man finde her in the citie, and lye with her. Then ye shal bring-out both of them, unto the gate of that citie; and yee shall stone them with stones, and they shall die: the damosel, because shee cryed not out in the citie; and the man, because hee hath humbled his neighbours wife: and thou shalt put-away evill, from the midst of thee.

And if in the field, a man doe finde a betrothed damosel; and the man take strong-hold on her, and lye with her: then the man that lay with her, shall dye, he onely. But unto the damosel, thou shalt not doe any-thing; *there is* in the damosel, no sin of death: for as when a man riseth against his neighbour, and killeth

him in soule; so, *is* this matter. For he found her, in the field: the betrothed damosell cryed-out, and there was none to save her.

If a man finde a damosel a virgin, which is not betrothed; and lay-hold on her, and lye with her: and they be found. Then the man that lyeth with her, shall give unto the damosels father, fiftie *shekels* of silver: and she shall be his, to wife; because hee hath humbled her; he may not send her away, all his dayes.

A man shall not take, his fathers wife; nor discover, his fathers skirt.

Annotations.

THy brothers *oxe*] yea though it bee thine enemies, *Exod.* 23. 4. *goe-astray*] Hebr. driven-away, or thrust-out-of-the-way, by any meanes, of themselves or others: as by a dog, hunted from the flock or fold: and the like. The Greek and Chaldee translate, *erring in way*, and *going-astray*. See the notes on *Deut* 4. 19. This duty required towards beasts, is much more towards men; as God applyeth the similitude in *Ezek.* 34. 4. 16. And as we all were like sheep going-astray, *1. Pet.* 2. 25. so are we daily subject to stray from the trueth, and have need one of anothers help; wherupon it is sayd, Brethren if any of you doe erre (or goe-astray) from the trueth, and one convert him: let him know, that he which converteth the sinner, from the error of his way; shall save a soule from death, and shall hide a multitude of sinns, *1. Sam.* 5. 19. 20. *hide thy selfe*] that is, withhold thyne help: the Greek translateth it, *wink at*, that is, neglect, or not regard: see *Lev.* 20. 4. *restoring &c.*] that is, thou shalt in any case restore, or bring-againe. So here are two precepts, a prohibition to hide, and a commandement to restore: and thus the Hebrewes observe a double

sinne in them that break this Law, and sometimes a treble. Hee that seeth a lost thing of any Israelite, and hideth himselfe from it, and letteth it alone; transgresseth this prohibition, **THOU SHALT NOT HIDE THY SELFE FROM THEM**, and breaketh this commandement, **THOU SHALT RESTORE**, &c. If he take the lost thing, and restore it not; he breaketh the commandement (**THOU SHALT RESTORE**,) and transgresseth against two prohibitions, against **THOU MAYEST NOT HIDE THY SELFE**, (Deu. 22.3.) and against, **THOU SHALT NOT ROB**, (Lev. 19.13.) Although the owner of the lost thing be a wicked man, &c; wee are commanded to restore his lost thing to him. If he have restored it, and it be stied away againe, though an hundred times, hee is bound to restore it; for it is written, **RESTORING THOU SHALT RESTORE THEM**. Maimony in Misneh, tom 4. treat. of Robbery and losse, chap. 11. f. 1.2.14, unto thy brother] either to his own hands, or to the place where it was and should be. For, if he see a beast that is stied out of the fold, and he returneth it into the place thereof: loe he hath kept this commandement, and there is no need to make it known unto the owner; saith Maimony ibidem c. 11. f. 16.

2 Vers. 2. gather it] that is, take it in. into thine house] Hebr. into the midst of thine house; whereby is meant within the same; as the phrase often signifieth: see the notes on Gen 2.9. But this teacheth a care to keep it safe. seek after it] But hee that found it, is also to use meanes that the owner may know of it; and the Hebrewes say, He is bound to cry it, and make it known, saying, Who so hath lost such a kind of thing, let him come and give the signes of it, and he shall have it. At the first, who so hath found any thing, crieth it thrice times. After the last time, within seven dayes he cryeth it the fourth time. If the owner come not, the thing found is to be left with him that found it; and if in all that time, it be stollen, or lost, hee is bound to make satisfaction; but if it be gone by violence, he is free. For he that keepeth a lost

thing, is as hee that keeps for hire, &c. [whereof see the annotations on Exod. 22. 10.] And he must have care that the thing be not marred, or perish. If it be a living thing which he must give food unto; if it bee a working (beast,) as an horse, asse, &c. he may put them to labour twelve moneths from the day that hee found them; or let them out for hire, and take their hire, and give them food; and if the hire be more worth then their food, the overplus is the owners, &c. Afterwards they are sold by the Magistrates. Maimony treat. of Robbery and losse, c. 13. f. 1. &c.

3 Ver. 3. every losse] that is, every lost thing: and by like proportion, a man is to keep his neighbours goods from losse or perishing; as He that seeth the water to overflow, and it cometh to marre his neighbours house, or his field; he is bound to stop the same, &c. Maim. treat. of Robbery and losse, c. 11. f. 20. which shall be lost] Hence the Hebrewes observe, that if a man will loose his goods weetingly, men are not bound unto him. As, if he put his beast into a stable which hath no doore, and he tieth it not, and so it goeth away. If he cast his purse into a place common for all, and goeth his way, or any the like; loe hee looseth his goods weetingly. And though it be not lawfull for him that seeth this thing, to take it for himselfe; he is not bound to bring it againe (to the owner,) for it is sayd, **WHICH SHALL BE LOST**, to put a difference from him that looseth weetingly. Maim. ibidem ch. 11. f. 11. thou mayest not] that is, it is not lawfull to hide thy selfe, or, to let it alone. Heere they put some exceptions; as they say, A priest that seeth a lost thing in a place of buriall, must not defile himselfe to returne it againe: because, when he keepeth one commandement, of restoring the lost thing, hee breaketh an other commandement which sayth **THEY SHALL BEE HOLY**, (Lev. 21.6.) and transgresseth a prohibition, **HE SHALL NOT DEFILE HIMSELFE**, &c. (Lev. 21.4.) and a commandement, doth not put away (or cause a man to transgresse) a prohibition, and a commandement. On the contrary, If one see a thing lost, and his father say unto him: Restore it

it not: he must restore it, and not obey him. For if he obey his father, he is found at the time when he keepeth this commandment **HONOUR THY FATHER**, that hee breaketh this commandment, **THOU SHALT RESTORE IT**; and transgresseth this prohibition, **THOU MAYEST NOT HIDE THY SELFE**. *Maim. ibidem c. 11. f. 18. 19.*

4

Verf. 4. thy brothers as] in Exod. 23. 5. he saith, thine haters asse: that men should not thinke these lawes binde us to doe good unto our friends onely. So our Saviour saith, Love your enemies: doe good to them that hate you, *Mat. 5. 44.* fallen] that is, lying under his burden, Exod. 23. 5. So fallen, was used before for lying, Deut. 21. 1. Though here it may be taken more generally. and hide thy selfe] that is, forbear to help him up: Exod. 23. 5. lifting &c.] or, raising thou shalt raise them up; that is, help to doe it, in any case, though it bee againe and againe. This the Hebrewes understand to be another commandment from that in Exod. 23. 5. which they open thus. Who so meeteth with his neighbour in the way, and his beast lying under a burden, &c. loe he is commanded to unloose it from upon him; and this is commanded to bee doen in Exod. 23. 5. And he he must not unloose it, and leave him presently and goe his way; but must lift it up with him, and againe lay the burden upon him, Deut. 22. 4. this is another commandment. And if he leave him presently, and doe not unloose it off him, nor lode him: he breaketh a commandment which ought to be doen; and transgresseth in that which ought not to be done; as it is sayd, **THOU SHALT NOT SEE THY BROTHERS ASSE** &c. If when he is unloosed, and laden again, he fall againe; he is bound to helpe him up another time, yea, though it be an hundred times; for it is written, **HELPING THOU SHALT HELP VP: LIFTING THOU SHALT LIFT VP.** Therefore he must goe a mile back with him, unlesse the owner say, I have no need of thee. *Maimo. y treat. of Murder, ch. 13. f. 1. &c.*

5

Verf. 5. A mans ornament] or instrument,

apparel, dresse. The Hebrew *Chli*, is a generall word for all instruments, vessels, ornaments, whatsoever; and here for all apparel and furniture whatsoever a man putteth on him, in time of peace, or of warre; and so the Chaldee translateth it *armour*, or weapons: which is also forbidden a woman to weare. And this precept concerneth naturall honestie and seemeliness, which hath perpetuall equitie, 1. Cor. 11. 4. 5. 6. 14. And it is to prevent many evils which may arise, if men and women should bee clad alike. It is probable also that this law was given, in regard of the abuse among other nations, and particularly among the Egyptians, (with whom Israel had lived:) for humane writers testifie that the Egyptian women did goe abroad and use merchandise, &c. and the men did weave within the houses. *Herodot. in Euterpe.* The Hebrewes explaine it thus; A woman may not put on a mans ornament; as to put a miter, or an helmet on her head; or to put on an habergeon, or the like; or to poll her head like a man. Neither may a man put on a womans ornament; as coloured garments, or golden jewels, in the place where men use not to weare such jewels, but women onely: all, according to the custome of the countrey (wherein they live.) A man that putteth on a womans attire, and a woman that putteth on a mans; is to be beaten, (by the Magistrate.) *Maimony treat. of Idolatry ch. 12. f. 10.* The attire of the bodie, spiritually signifieth the ornaments of the mind, *Psal. 132. 9. 16. Rev 3. 18.* so men should not change their nature, to become effeminate: as the Egyptians and Babylonians are threatned to be like women, *Es. 47. 15. Jer. 50. 37. & 51. 30.* And in the Churches, women are to be silent, and not speake as men, 1. Cor. 14. 34. I suffer not a woman to teach, nor to usurpe authority over the man; but to be in silence, 1. Tim. 2. 12. abomination to Iehovah] Hebr. the abomination of Iehovah: that is, abhorred of him; which the Chaldee expoundeth, an abomination before the LORD.

Verf. 6. chance to be] that is, if unawares

S 2

thou

6

thou meetest with it, or lightest upon it. So the Greek translateth, *If thou meetest with a birds nest before thy face.* or on the ground] or in any other place, as on the water, or the like; for these are put but for an instance, because usually birds nestle either on trees, or on the ground. So the Hebrewes expound it. He that findeth a nest upon the waters, or on the back of any living creature, is bound to let the dam goe. The yong, or the egges are not mentioned, neither the tree, or ground; but that the Scripture speaketh by an instance. *Maimony toiv. 2. in Shechitah, chap. 13. f. 17.* the dam] Hebr. the mother: for after, sonnes, for yong-ones. Which names the Scripture giveth to all living things; and the Greek and Chaldees keepeth the Hebrew phrase, mother and children. The Hebrewes understand this precisely of the dam or female only; and say, *A male that is found sitting upon a nest, is free from being sent away; (that is, a man is not bound to let it goe:)* *Maim. ibidem f. 10.* thou shalt not take] to weete, and kill; for that is chiefly here intended. Hee that taketh the dam with the yong, and killeth her; the flesh is lawfull to be eaten, but he is to be beaten for killing the dam. And so if she dye before he let her goe, he is to be beaten: but if he let her goe after he hath taken her, he is free. *Maim. in Shechitah, ch. 13. f. 1.* Compare herewith the Law in *Lev. 22. 28.* Whether it be Cow or Ewe; yee shall not kill it, and her yong, both in one day.

7. Vers. 7. Sending thou shalt send] that is, in any wise send away (or, let goe) the dam; This sheweth the strictnesse of the precept, which also must be doen willingly; upon the former penalty. For every prohibition, after which commeth a precept affirmative, a man is bound to performe the precept concerning it; and if he performe it not, he is to be beaten. If one come and snatch the dam out of his hand, and send her away; or if she escape away from under his hand, against his will, he is to be beaten; for till he send her away of himselfe, he performeth not the precept concerning her. If hee take the dam, and clip her wings that she cannot flye, and then send her

away: he is to be chastised with stripes: and he must keep her by him, till her wings be grown, and then send her away. And if she dye before, or be lost, he is to be beaten, for he hath not performed the commandement. If hee send her away and she come againe, he must send her away againe, though it be foure or five times; for it is sayd, **SENDING THOU SHALT SEND HER AWAY.** If one say, I will take the dam and send away the yong: hee is bound to send away the dam. The sending away of the dam, is not in use, save for cleane birds, &c. *Maimony in Shechitah, ch. 13. f. 2. 3. 4. 6. 8.* It is unlawfull to take the dam with the yong, though it be to cleanse a Leper with them, which is a thing commanded, (*Lev. 14. 4.*) and if he take her, he is bound to send her away. For a commandement is not of force to disanull a prohibition and a commandement; but a commandement and a prohibition, doe disanull a commandement. *Ibidem sect. 19.* God by this Law, teacheth us mercy and piety; (as it is noted for barbarous cruelty, when the mother is killed with the children, *Hos. 10. 14. Gen. 32. 11.*) therefore when the bird is hatching her egges, or cherishing her yong, she may not be killed. And as the Hebrewes say, *If she were sitting but upon one yong, or one egge, a man was bound to send her away: how be it, that if she were taken from the nest by hunting, it was lawfull: the Law forbiddeth not save to hunt (or take) her, when she cannot flye away for (affection to) her yong which she hatcheth: as it is sayd, AND THE DAM SITTING VPON THE YONG,* &c. *Maimony in Shechitah, ch. 13. sect. 16. 7.* And this law for compassion towards birds, teacheth compassion towards mankinde much more, as when he saith, *Thou shalt not mowell the ox,* *Deut. 25. 4.* the Apostle sheweth it to be written for our sakes, *1. Cor. 9. 9. 10.* So the Hebrewes here say, This is to leade us unto mercy, and to take out of our hearts cruelty and the like (affections), not that the intent of the commandement is to shew compassion unto birds, &c. but to mankinde: *R. Menachem on Deut. 25. 7. fol. 210.*

prolong thy dayes] The like blessing is promised to them that honour Father and Mother, *Deut. 5. 16.* the Hebrewes account that one of the great commandements; and this of the bird, they count the least of all in Moses law: and yet such a promise is annexed hereunto.

Verf. 8. a new house] to weete, a dwelling house; for so the Hebrewes explain it, *It is commanded to make a battlement for the rooffe, if it be a dwelling house; but a barne or a stable, or the like; a man is not bound concerning them.* *Maimon. treat. of Murder, ch. 11. sect. 1.*

a battlement] in Greek, a crowne: which was to compasse the roof of the house round-about, to keep men from falling off. For in Israel, the houses had flat roofes, on which men walked, *2. Sam. 11. 2.* and from thence they called and spake to the people, wherupon Christ speaketh of preaching, and preaching upon the house tops: *Mat. 10. 27. Luk. 12. 3.* The height of the battlement, might not be lesse then ten hand-bredthes [fix of which hand-bredthes made a cubit,] and it was to be strong, that a man might leane thereon, and not fall. *Maim. treat. of Murder, ch. 11. f. 3.*

that thou put not] or, and thou shalt not put bloods, which the Greek translateth, and thou shalt not make man-slaughter in thy house; and the Chaldee, for bloods, sayth guilt of murder: as the word bloods often signifieth: see *Gen. 4. 10.* By this it appeareth, that all other occasions of bloodshed, were to be prevented, in other places, as well as on house tops. Which the Hebrewes declare thus; Whether it be the house top, or any other thing, wherein there is danger and likelihood, that a man may fall and die; as if a man have a pit or Well in his yard, have it water in it, or not: he is bound to make a fence about it, ten hand-bredthes high, or to make a cover over it, that no man fall therein, and dye. And so any stumbling block wherby there is danger of life; a man is comanded to remove the same, and to beware thereof, and to give warning of the thing very heedfully. Otherwise if he remove them not, but leave stumbling blocks that may bring into danger, hee

breaketh a commandment, and transgresseth this prohibition, of **PUTTING BLOODS.**

Maim. treat. of Murder, ch. 11. f. 4.

Verf. 9. thy vineyard] nor any other field, *Lev. 19. 19.* *diverse kinds*] or mixtures, as wheat and barley together, or the like. See the annotations on *Lev. 19. 19.* The Hebrewes divide feeds into three sorts. The first of them is called Tebuah, (Revenue,) and it comprehendeth the five kinds of graine, Wheat, Rie, Barley, Fox-eare-barley, and Oates. The second of them, is called Ketannith (pulse,) and it comprehendeth all seeds which are eaten of men, besides the Revenue (asforesayd,) as Beanes, Pease, Lentiles, Millet, Rice, &c. and such like. The third of them are called Garden seeds; and they are all other seeds which are not meet for mans meat, but the fruit of the seed is mans meate: as the seed of Onions, and of Garlick, and of Rapes, and such like. And flax seed is comprehended under the generall of garden seeds. And all these seeds when they are growen up, and all the while the seed is not discerned, are called Herbes. *Maimon. tom. 3. in Kilajim, chap. 1. f. 8.* Now of this law concerning vineyards, they write thus: Nothing is forbidden by the name of diverse kinds in the vineyard, but the kinds of the revenue (of corne,) and the kinds of herbes onely. Other kinds of seeds, are lawfull to be sown in the vineyard; and I need not say, other trees. It is unlawfull to sow herbes, or corne, by the vines sides; or to plant a vine by the sides of herbes or corne. Whether a man plant, or let them grow, when hee seeth diverse kinds spring up in his vineyard, if he leave them so, it is defiled. *Maim. ibidem ch. 5. f. 6. 7. 8.* *the full-ripe fruit*] Hebr. the fulnesse (or plentie,) which the Greek translateth here the fruit: elsewhere the firstfruits: see *Exod. 23. 19. & Numb. 18. 17.* By the Hebrewes, a vineyard whiles the grapes were unripe, was not defiled: & unripe grapes were lawfull for use *Mai. in Kilajim c. 9. f. 14.* *the seed*] the Greek addeth, and the seed, which thou shalt sow with the fruit of thy vineyard. Others understand, the fruit of the seed. and the renew] or, income, increase. The Scripture useth this word, for the increase of the

the corn or floore, and of the vine or wine-press, Numb. 18. 30. So it may be taken here, for either or for both of them: for both were defiled. The Hebrewes apply this word to the five kinds of graine, fore-noted, and unto them also when they are eared, and before they be threshed: as in another place they say, The five kinds, namely Wheat, Barley, Rie, Fox-eay-barley, and Oates, these five, when they are eared, are called Tebua (Revenue) in every place, and after that they be threshed and winnowed, they are called Dagan (Cerne or Graine;) and when they are ground, and their meale kneaded and baked, they are called Path (Bread.) Maimony tom. 1. treat. of Blessings, chap. 3. sect. 1. be defiled] or be sanctified; as the Hebrew word properly and usually signifieth, and so the Greek translateth, that it be not sanctified. Whereby some understand that the fruit should be separated from common use, and made holy to the Lord, and be eaten by the Priests. But words oft times have contrary significations, as Barac to Blesse, is used for Cursing or Blasphe-ming, 1. King. 21. 10. 13. Chesed is Piety, and Impiety, Lev. 20. 17. So this word here is by the Chaldee paraphrast translated defiled; and by the other Hebrewes elsewhere so expounded. The diverse-kinds (or mixtures) of the vineyard, as any of the sorts of corne, or sorts of herbs that are sown with a vine, whether an Israelite sow them, or an heathen; &c. both of them are unlawfull to be eaten, or put to any use (or profit;) as it is written (in Deut. 22. 9.) **LEST IT BE DEFILED**, &c. as if he should say, Lest both of them be made abominable and unlawfull. And who so eateth ought of the mixtures of a vineyard, either of the herbs, or of the grapes, is to be beaten by the Law; Maimony tom. 2. treat. of Forbidden meats, c. 10. f. 6. 7. The same author in tom. 3. treat. Kelaim, ch. 5. layeth downe also these canons. He that soweth two kinds of corne, or two kinds of herbs, with the seed of the vineyard, he is to be twice beaten, once for this, Thou shalt not sow thy field with diverse-kinds, (Lev. 19. 19.) and againe for this, Thou shalt not sow thy vineyard with diverse-kinds,

(Deut. 22. 9.) *A man is not to be beaten for sowing diverse kinds in the vineyard, untill hee sow within the land of Israel, &c.* But our Doctors have forbidden to sow diverse kinds in the vineyard, though out of the Land: because the diverse kinds in the vineyard, are mighty, so if they be sown within the land of Israel, they are unlawfull to be used: and seeing they are unlawfull for any use within the land, they are unlawfull to be sown without the land. It is unlawfull to sow herbs or corne, by a vines side, or to plant a vine-tree by herbs or by corne: and if a man doe so, though he is not to be beaten, yet both of them are defiled, and not to be put to any use, either the herbs or the corne, or the vine, but they burne them both, as it is written, **LEST THE FULL RIPE-FRUIT, &c. BE DEFILED**: though it be the straw of the corne, or the wood of the vine-tree, they are unlawfull for any use, but they burne them; neither may they heat an Oven, or a Cauldron, or boile any thing with them when they burne them. These, and sundry like observations they have hereabouts, not altogether without probability: and heerein the mixtures of the vineyard, exceed the mixtures of the field, which they think might be used and eaten, though it was sinne to sowe them, as is noted on Levit. 19. 19. This Law, with other such like, was typicall, and pertained to the rudiments of Moses Law: whereby it seemeth unto me, God taught them the simple and sincere estate of his Church. For in mysterie, the Vineyard of the Lord of hosts, was the house of Israel, and the men of Judah, the plant of his pleasures, Esay 5. 7. and he planted them a noble vine, wholly a right (or true) seed; though they turned into degenerate-branches of a strange vine unto him, Jer. 2. 21. Now also the Church is a vineyard, Christ himselfe the vine, and we the branches, Joh. 15. 1. 5. and this Vineyard God would not have sown with diverse-kinds, or mixed with the prophane and unbelievers, lest all be defiled, 1. Cor. 6. 14. — 18. Mat. 3. 7. — 10. Rev. 21. 24. — 27.

Verf. 10. with an ox and an ass] the ox was a clean beast, the ass an unclean: the Hebrewes

Hebrewes understand this law generally, plowing, for all work; and the ox and the ass, for all clean and unclean beasts together. Whosoever doeth work with two kindes of cattel or beasts together, and the one of them is of a cleane kinde, and the other of an unclean; he is to be beaten, in every place, Deut. 22. 10. Whether he plow, or sow, or draw a wagon or a stone with them together &c, he is to be beaten. And whether it be ox and ass, or any two kindes, wherof one is unclean and the other clean, eyther of cattel, as a swine and a sheep, or of wild-beasts, as an wild-ox & an elephant; or beasts with cattel, as a dog, with a goat, or the like; for any of these, he is by the Law to be beaten. If a wagon be drawn with beasts of diverse kindes; he that sitteth on the wagon is to be beaten; and if one sit on the wagon, and another guide it, they are bothe beaten, yea though they be an hundred that guide it, they are all beaten. It is lawful to doe work with a man & a beast together: for the Law sayth, WITH AN OXE AND AN ASS, it sayth not, with a man and an ass, or with a man and an ox. A (cleane) beast that is become polluted (or unfit) for sacrifice, though it be but one body, yet the scripture maketh it as two bodies, for that it was holy, and was made as ho'y and as profane mixt together; and this beast is found as a cleane beast with an unclean beast mixed in one; as it is sayd (in Lev. 27. 11.) IF IT BE AN UNCLEAN BEAST, OF WHICH THEY DOE NOT OFFER A SACRIFICE TO THE LORD: we have been taught, that this is not spoken but of beasts disabled for sacrifice. Therefore he that ploweth with an ox disabled for sacrifice, is to be beaten as for mixed kindes; but this prohibition is come by tradition. Maimony in Kila'im, ch. 9. sect. 7. — 11. This Law was also typical, and bindeth not us now, according to the letter: but figured out the Ministers in the Church, as did the ox that treadeth out the corne, which might not be muffled, Deut. 25. 4. compared with 1 Cor. 9. 8. 9. — 11. 1 Tim. 5. 17. 18. These in the Lords plow, (that is in the ministerie of his word, Luk. 9. 62.) must not be mixed of cleane and unclean, of the servants of Christ and of An-

tichrist, 1 Cor. 6. 14. 15.

Verse. 11. *linse-wolfie* in Hebrew Shagnatex, expounded in Greek Kibdela, which signifieth things adulterate, or impurely-mixed. Moses explaineth it after, laying wooll and flax together, unto which onely the Hebrewes restreyn it; as is more largely noted on Lev. 19. 19. This Law was also figurative, the garments of the saints are principally Christ himself, as it is written, Put ye on the Lord Iesus Christ, Rom. 13. 14 he hath given unto his church, that she should be arrayed in fine-linnen, cleane and bright; which is the righteousness of the Saints, Rev. 19. 8. that we may be found in him, not having our own justice (or righteousness) which is of the Law, but that which is through the faith of Christ, the righteousness of God by faith, Phil. 3. 9. There are also other vertues and graces of the spirit, wherewith the faithfull are adorned, which are good works, 1 Tim. 2. 9. 10. 1 Pet. 3. 3. 4. but in the case of our justification before God, these may not be mixed together, for a man is justified by faith, without the deeds of the Law, Rom. 3. 28. Gal. 2. 16. And as by the letter of this Law, in the Hebrewes account, one thred of wooll in a linnen garment, or one linnen thred in a wollen garment, made it unlawfull, (as is noted on Lev. 19. 19.) though linnen or woollen garments were worne severally: so justification by faith in Christ, and by our own good works, are so opposite, as that they can not agree together in one man by any manner of mixture, in the case of justification before God; but if it be by grace, then is it no more of works; otherwise grace is no more grace; and if it be of works, then is it no more grace; otherwise work, is no more work. Rom. 11. 6. Gal. 3. 10. *wooll and flax* that is, woollen and linnen together, which the Greck translateth in the same: the Chaldee, wooll and flax joynd (or mixt) together.

Verse 12. *Friger* in Hebrew Gedilm, which elsewher is translated wreathes, in 1 King. 7. 17. and the wreathes spoken of in Exod. 28. 24. and the ropes (or cords) in Judg. 16. 11.

16. 11. 12. are by the Chaldee translated *Gedilan*: and the Greek here expoundeth it *Strepta*, that is, *wreathes*, or *cords*: for they were twisted threds or thrums, which hung upon their garments. Moses called them before *Tsisub*, Numb. 15. 38. of the *locks* of haire like which they did hang. These are the same, though called here by another name; and the Chaldee translateth both *Tsisub* and *Gedilim*, by the word *Cruspedin*, which is borrowed of the Greek *Crasseda*, which name the holy Ghost giveth to these *Fringes* in Mat. 23. 5. where Christ blameth the Pharisees hypocritie for making their *phylacteries* broad, & (*crasseda*) the *fringes* of their garments large. The making of these by the Lewes, is shewed on Numb. 15. 38. &c. Here Moses having repeated the mysteries concerning the Church, in v. 9. of the ministerie, in v. 10. and of the doctrine, in v. 11. addeth to them this law of the *Fringes*, which were signes annexed to the word, and visible tokens, for them to look upon, and remember all the commandments of the Lord, and doe them; and be holy unto their God: Numb. 15. 39. 40. See more, in the annotations on that place.

13

Verf. 13. *take a wife*] that is, *marie her*: for the taking, is after the betrothing or espowls, Mat. 1. 18. 20. And before marriage, the betrothed persons might not come together, as the equity of this Law following sheweth. So by the Hebrewes: *The spowse is to be restrained from her husband, by the doctrine of the Scribes, all the while she is in her fathers house: and hee that lyeth with his spowse, in his father in lawes house, is to be chastised with stripes.* Maimony in treat. of *Wives*, ch. 10. f. 1. After, in the same place, hee sheweth the manner of marriage among them, that it was to be with blessings (or thanksgivings) unto God; in an assembly of ten men, at the least; and with a dowrie bill which the Scribe wrote and the bridegroom payed for, whereby he endowed his spowse, if shee were a virgin, with two hundred dinars [that is fifty shekels,] and if shee had

been married before, with 100. dinars [that is 25. shekels] and this was called the root (or principall) of the dowrie: the dowrie might not be lesse, but more so much as he would, though it were to a talent of gold. After the dowrie bill was confirmed by witnesses, the bridegroom went with his spowse into the privie chamber (or closet, such as is mentioned in Joel 2. 16.) and this was the consummation of the marriage. And who so married a virgin was to rejoyce with her seven dayes, (as Gen. 29. 27. Judg. 14. 10. 12.) and with a widow three dayes, not doing any work those dayes, but eating, drinking, and rejoycing. *gor in*] into the chamber, Judg. 15. 1. and by consequence, lye with her. The Greek translateth *dwell* (or *house*) together with her: which word the Apostle useth, 1. Pet. 3. 7. *hate her*] which ought not to be towards any, least of all towards his wife, whom he ought to love as his own bodie; for no man ever yet hated his owne flesh, Ephe. 5. 28. 29.

Verf. 14. *lay against her*] or, *put upon her*. *occasions of speech*] or, *of words*; that is, of evill words: or, *pretenses of words*, that is, *pretended words*, or *pretended matters*. So the Greek translateth *pretended words*; they are such as have a colour and shew of truth, to excuse and hide his hatred: as long prayers were a *pretense* for the covetousnesse of the Pharisees, Mat. 23. 14. But *pretense* and *truth* are opposed in Phil. 1. 18. So here, and v. 20. *bring forth*] whether before the parents and friends; or unto the Magistrates, accusing her before them. Some thinke this latter to be meant, and as the Hebrewes describe it, when he cometh unto the Court and saith, *I married this damosell, and I found her not to have virginitie, and when I enquired into the matter, it was made knowne to me that she had played the whore under me, after I was betrothed to her, and these are my witnesses that she played the whore before them. And the Judges shall heare the words of the witnesses, and examine their testimonie: if the thing be found true, she is to be stoned.* Maimony tom. 2. in *Nagrarab*

14

Nagnarah bethulah, c. 3. f. 6. But by the order of the text, the former seemeth as probable. *to have virginity*] Hebr. *I found not to her, virginities.* The Greek thus, and coming unto her, *I found not her virginity.*

15 *Verf. 14. the father*] to whom the injurie extended, if she were falsely defamed, or if she had played the whore, v. 11. and to whom the defense of the daughter did most fitly appertain.

of the damosel] The word *Nagnarah* (damosel) is properly a mayd marriageable; which of the Hebrewes is reckoned after twelve yeres of age: before that age, she is called a little one or child; and after also, if shee have not signes that she is marriageable; [such as are mentioned in *Ezek. 16. 7.*] After those signes, she is called *Nagnarah* (a damosel,) till six moneths complete; and no longer: from that day and forward, she is called *Bogereth*. *Maimony* treats of *Wives, ch. 2. f. 13.* Both these, *Nagnarah* (the damosell) and *Bogereth*, are subje to the punishment heere appointed, if they be not found virgins: *Maimony* in *Nagu. bethulah, c. 3. f. 7.* *the virginity*] that is, the signes of her virginity, in the cloth, v. 17. and witnesses also, (as the Hebrewes say,) that they are so, *the Elders*] in Greek, *the Senate*: that is, the Magistrates. This was the Senate of 23. Judges, for they were to put her to death if she were guilty, v. 11. They judge not this judgment but in the Court of three and twentie; because there is in the judgment of him that bringeth forth an evill name, the judgment of life and death; for if the thing be found as he sayth, then shee is killed. But he that forceth a mayd, *Deu. 22. 18.* and he that intireth her, *Exod. 22. 16.* they judge of them at all times, in the Court of three. *Maimony* in *Nagnarah bethulah c. 3. f. 3.* *the gate*] the Chaldee addeth, *the gate of the judgement hall of the place.*

17 *Verf. 17. occasions*] or pretenses; in Greek, pretended words (or matters,) as v. 14. *and this is*] that is, these are the probles, or the signes, as v. 15. Hebr. *these are the virginities.* *the cloth*] wherein the signes were to be scene.

Verf. 18. the man] the husband of the damosell that is found to have accused his wife falsely.

to chastise him] in the Chaldee, *beate him*: which was the next punishment unto death. The Hebrewes say: *If the father bring witnesses, which doe disprove the witnesses which the husband brought, and it be found that they have witnessed a falsehood, then they are stoned* [to death, according to the law in *Deut. 19. 18. 19.*] and he [the husband] is beaten, and amercised in an hundred shekels. And of this it is sayd (in v. 17.) *THESE ARE MY DAUGHTERS VIRGINITIES*; these are the witnesses that disprove her husbands witnesses. If her husband again bring other witnesses which do disprove her fathers witnesses: the damosel and her fathers witnesses are stoned, v. 20. 11. *Maim.* in *Nagu. bethulah, c. 3. f. 6.*

Verf. 19. damosel] *brimulst.* *fine him.* *hundred shekels*] the word *shekels* is added both in the Greek and Chaldee versions; and usually is to be understood, when the Hebrew nameth silver onely: see the notes on *Gen. 24. 16.* where also it is throwed what a shekel was. An hundred shekels, was the double dowry of virgins: see after in v. 29. *unto the father*] and if she were fatherlesse, then hee gave them unto her selfe; saith *Maim.* in *Nagnarah bethulah c. 3. f. 11.* *a virgin of Israel*] in Greek, *a virgin of Israelites.* Hereupon the Hebrewes say, that if she were an heathen that was become a Proselyte, (or a bond woman that had her freedom, &c.) he that brought forth an evill name upon her; was free both from the mulct, and from beating. They have also other like exceptions, which set me not approveable; as, that if she were a gyle and tryeres, or an ancient mayde, that had passed the flower of her age; although such maids for playing the whore after they were betrothed, were to dye; yet the man that brought an evill name upon them, was free from the mulct, and from beating. *Maim.* in *Nagu. bethulah c. 3. f. 11.* *he may say*] or he cannot send her away, to wote by a bill of divorce, as other men were permitted to put away their wives; *Deut. 24. 1.* It is continued by

the Law, that the husband upon whom he hath brought an oath, should abide under him for ever; Deut. 21. 19. and if he put her away, he transgresseth against a prohibition. **H. E. B. MAY NOT PUT HER AWAY;** and he is to be compelled to take her againe. And if another doe first betroth himselfe to her, or if she dye; or if he bee a priest, who may not take a divorced woman, (Lev. 21. 7.) then he is to be beaten for putting her away, *Maim.* in *Nisnarah*, c. 3. §. 4. As it was a greater sinne for a man to defame his wife, then another person; so the punishment is greater: for they that defamed their neighbours, were but beaten; but hee that defamed his wife, was beaten and amased, and never suffered to put her away, which was permitted to other men: Deut. 24. 1. 3.

20 Vers. 10. *be truth*] so proved by certaine evidence, or by witnesses, as before is shewed; and agreeable to the Law in Deut. 17. 4. 5. 6. For the Hebrewes acknowledge, that those tokens might sometime be wanting in virgins and yet they not defiled; and therefore the Iudges were to examine whether her progenitors wanted their fluors, or she herselfe had not had some great sicknesse, or other like accident, whereby those signes might faile. *Maim. treat. of Wives*, c. 11. §. 12.

21 Vers. 11. *her fathers house*] that where the sinne was doen, there it might be punished: *folly*] in Chaldee, *ignominie*, which was not onely evill in her, but a reproach to her father; and scandall to the whole Church. See the notes on Gen. 34. 7. where this phrase is first used. *whoredome in her fathers house*] and (as the Hebrewes thinke,) under her betrothed husband: for otherwise if her fault had been doen before she was betrothed, and it were known, she was not to die: Exod. 22. 16. 17. *This which is sayd (in Deut. 22. 20.)* **IF THIS WORD BE TRUTH,** she shall be killed, (a) when she hath committed whoredom after the betrothing before witnesses: but before the betrothing, the Law hath already sayd of her, that she is free from any thing,

and he that lay with her is bound to make recompense with goods and virgins, whether hee had entused her, or forced her. *Maim.* in *Nag. bethulah*, ca. 3. §. 11. If this punishment were for her whoredome before she was betrothed; it sheweth Gods severity against such as deceive their husbands in such sort, and dishonoured their fathers house. So a priests daughter playing the whore, is sayd to prophane her father, Lev. 21. 9.

V. 22. *they shall dye*] in Greek, *ye shall kill them both*. The manner of their death was either by stoning, as may be gathered by *Ioh. 8. 4. 6.* or, as the Hebrewes say, by strangling, see the annotations on Levit. 20. 10.

22 Vers. 23. *betrothed*] or espoused, which was by mutuall promise, in the presence of witnesses before marriage, *Mat. 1. 18.* It might be doen in Israel (as the Hebrewes write) three wayes, by a peice of mony, or by a writing, or by copulation. By a peice of money, though it were but a farthing, or the worth thereof; and the man sayd, be thou betrothed unto me, or mine espoused wife by this; and he gave it her before witnesses. By Bill, and then hee wrote, be thou betrothed unto me, or the like; and hee gave it her before witnesses; and it must bee written with her name in it, and with her knowledge and consent, else it was no betrothing. By copulation; and then he sayd, loe thou shalt be betrothed unto me by this copulation, and so he was united unto her before two witnesses; and after copulation she was his betrothed wife. If he lay with her by way of fornication, and not by the name of betrothing, or if it were by themselves without witnesses, it was no betrothing. And he might not lie with her the second time, before they were married. And though the betrothing might be any of these three wayes, yet usually it was by a peice of money; and if they would, they might doe it by writing: but betrothing by copulation, was forbidden by the wise men of Israel, and who

who so did it, was chastised with rods; howbeit the betrothing stood in force. And it was required, that they should blesse God, before the contract vvas made: as is shewed at large, by Maimony treat. of *W. 14. ch. 3. & 10.* and *Ios. Kuro* in *Shulchan aruch*, treat. of *Esponsals*, c. 1. in the cite] or towne, or any place of resort of people, where she might cry out and bee reskued: The cite is named for an instance, becaule therein are store of people.

24 Vers. 14. *she cried not*] as is presumed, because she was in the cite; and so consenting to the sin, she is guilty of death. The Hebrewes say, *Whosoever is lyen with in the cite*, it is certainly presumed that shee was intised, because she cryed not out: unlesse vvitneses doe testifie that she was forced; as that (the man) drew a sword at her, and sayd, if thou cry, I will kill thee. Maimony in *Nagmarah bethulah*, cap. 1. sect. 2. *humbled*] that is, defiled, as *Gen. 34. 2.* neighbours wife] so she is called after her betrothing, as here, so in *Gen. 29. 21. Mat. 1. 20.*

25 Vers. 15. *in the field*] or any solitarie place, where if shee cry shee cannot bee heard: opposed to the cite, in v. 13. *take strong hold on her*] or, as the Greeke translateth, *force her*.

26 Vers. 16. *thou shalt not*] in Greeke, yee shall not, speaking to Israel. any thing] Hebr. a word. sin of death] that is, sin worthy of death. killeth him in soule] that is, so as that hee taketh away his soule, or life. In Greeke, *killeth his soule*. this matter] Hebr. this word.

27 Vers. 17. *tryed out*] as is presumed in charitie, unllesse the contrary be proued: as v. 14. *Whosoever is lyen with in the field*, it is certainly presumed that shee was forced; and they iudge her vwith the judgment of a woman forced, unlesse witneses doe testifie that she lay with him willingly: Maim. in *Nagmarah bethulah*, c. 1. f. 3. none to save] or no sauiour, that is, as the Greeke and Chaldees explaineth, *no halper, or deliverer*.

28 Vers. 18. *lay hold on her*] the Greeke translateth *force her*. Herein this differeth

from the law in *Exod. 21. 26. 27.* which vvas for such as consented being inticed.

Vers. 19. *to the damosels father*] or, to her selfe, if she have no father. Maim. in *Nagn. bethulah*, c. 1. f. 9. shekels] this word is added in the Chaldee and Greeke, as before in v. 19. And so, shekels, as the Hebrewes vwrite, vvas the least dourie that virgins might have: and is called in *Exod. 21. 17.* the dourie of virgins; and was the weight of fiftie shekels of fine silver, Maim. in *Nagmarah*, c. 1. f. 1. and every shekel weighed 320. graines of barley, as is noted on *Gen. 30. 16.* and these fiftie shekels vvere the mulct for lying vwith her onely; and hee that forced the mayd, was bound also (as the Hebrewes shew) to pay for her shame, and for her paine, and for her blot: and he that inticed a maid (as in *Exod. 21. 16.*) payd but three things, the forseyt of 50. shekels, and for her shame, and for her blot. The forseyt, that is alike for all; vwhether a man lye vwith the high Priest's daughter, or vwith a strangers daughter, or bastards; the forseyt (or mulct) is fiftie shekels: but the shame, and the blot, and the paine, are not alike for all, but determined by the Iudges, according to the age and dignity of the damosel. The inticer payeth not the mulct, unlesse he doe not marie her, (*Exod. 21. 17.*) hee payeth onely for the shame and blot; but he that forceth her, payeth all foure out of hand. Maim. in *Nagn. bethulah*, c. 1. f. 1. &c. See also the annotations on *Exod. 21. 19.* *humbled*] or afflicted, that is, defiled her. And hence the Hebrewes gather, that the man vvas to pay also for her paine, or smart, as is before noted. *not send her away*] not give her a bill of divorcie, as other men might, *Deut. 24. 1.* See before on v. 19. Here the Hebrewes say, *If the high Priest force a mayd, or entice her, hee may not marry her*, because he is commanded to take a virgin, (*Lev. 21. 13.*) and at that time when he taketh this woman, she is not a virgin: and if he doe take her, she is to goe out againe by bill (of divorce) *If (another man) transgresse, and send*

her away, they compell him to take her againe, and he is not beaten: but if she divorced woman dye, or be betroched to another, before hee take her againe; or if it were a Priest, that might not take a divorced woman, (Lev. 21.7.) such a one is to be beaten; because he transgresseth against a prohibition [HEE MAY NOT SEND HER AWAY] and hee cannot fulfill the commandement concerning her, SHE SHALL BEE HIS TO WIFE. *Maim. in Num. c. 1. f. 6. 7.*

30 Vers. 30. not take] to wife, much lesse abuse by vvhoredom or incest, his fathers wife: and by this one, all other incestuous marriages and copulations are forbidden; against vvhich the Law is given at large in Lev. 18. See the annotations there. *his fathers skirt] in Greek, his fathers covering: So in Deut. 27. 26. vvhich a curse is upon him that doth this. It meaneth the skirt or covering which his father onely might uncover, and not he. In Lev. 18. 7. it is called his fathers nakednesse, in like sense.*

CHAPTER XXIII.

1. Who may or may not enter into the Congregation. 9. Vndeanness to be avoided in the host. 15. Of the fugitive servant. 17. Against flibinesse. 18. abominable sacrifices. 19. and Vsurie. 20. Of Vowes. 24. What liberty a man had in his neighbours vineyard, or field.

1 **H**E that is wounded in the stones, or hath his privie-member cut-off; shall not enter, into the Church of Iehovah.

2 A bastard, shall not enter into the Church of Iehovah: even to his tenth generation, he shall not enter, into the Church of Iehovah.

3 An Ammonite, or a Moabite, shall not enter into the Church of Iehovah: even to their tenth generation,

he shall not enter, into the Church of Iehovah, for ever. Because that they met you not, with bread and with water; in the way, when yee came forth out of Egypt: and that he hired against thee, Balaam the sonne of Beor, from Pethor of Mesopotamia, to curse thee. But Iehovah thy God, would not hearken unto Balaam; and Iehovah thy God, turned for thee; the curse into a blessing: because, Iehovah thy God loved thee. Thou shalt not seek their peace, or their good: all thy dayes, for ever.

Thou shalt not abhorre an Edomite; because he, is thy brother: thou shalt not abhorre an Egyptian; because thou wast a stranger, in his land. The sonnes, which shall be borne unto them, in the third generation: any of them shall enter, into the Church of Iehovah.

When the camp goeth forth, against thine enemies: then keep thee, from every evill thing. If there bee in thee, a man; that is not cleane, by reason of an accident in the night: then shall he goe forth, out of the camp; he shall not come in, within the camp. But it shall bee at the looking-forth of the evening, he shall bathe himselfe in water: and when the Sun is gone-down, he shall come in, within the camp. And thou shalt have a place, without the camp: and shalt goe forth thither, without. And thou shalt have a paddle, upon thy weapon; and it shall be, when thou sittest down without, then thou shalt dig therewith; and shalt turne-back, and cover that which cometh from thee. For Iehovah thy God,

walketh,

walketh, in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore thy camp shall be holy: that hee see not in thee, the uncleannes of any-thing; and turne away, from after thee.

15 Thou shalt not deliver up a servant, unto his master: which is escaped unto thee, from his master. He shall dwell with thee, in the midst of thee; in the place which hee shall choose, in one of thy gates, where it is good for him: thou shalt not vex him.

17 There shalt not be a whore, of the daughters of Israel: neyther shall there be a whoremonger, of the sons of Israel. Thou shalt not bring the hire of an whore, or the price of a dog, into the house of Iehovah thy God, for any vow: for even both of them, are abomination, to Iehovah thy God.

19 Thou shalt not lend upon biting-usurie unto thy brother; usurie of money, usurie of meat; usurie of any thing, that is lent upon usurie. Unto a stranger thou mayst lend upon biting-usurie; but unto thy brother, thou shalt not lend upon biting-usurie: that Iehovah thy God may blesse thee, in all that thou lettest thine hand unto; in the land, whither thou art going in, to possesse it.

21 When thou shalt vow a vow, unto Iehovah thy God; thou shalt not delay, to pay it: for Iehovah thy God, requiring will require it of thee, and it would be sinne in thee. And if thou shalt forbear, to vow: it shall not be sinne, in thee. That which is gone out of thy lippes, thou shalt

keep and doe: according as thou hast vowed unto Iehovah thy God, a voluntary-offring; which thou hast spoken, with thy mouth.

When thou comest, into thy neighbours vineyard; then thou mayst eat grapes as thy soule (*desireth*) thy fill: but into thy vessell, thou shalt not put any.

When thou comest, into the standing-corne of thy neighbour; then thou mayst pluck the eares, with thine hand: but thou shalt not move a sickle, unto thy neighbours standing-corne.

Annotations.

Vounded in the stones] or, wounded in any of his stones; for the word is singular, and properly signifieth a bruising or crushing; applyed here to the wounding of a man in his secret parts, which might be done either with beating and bruising; or with cutting off the synewes, or whole member, or part thereof. The Greek translateth it *Thladias*, which signifieth one that hath his stones broken, or is gelded. This law, the Hebrewes understand of such onely as are wounded or gelded by the hand of man; not such as are so made of God. If the stones be cut-off, or one of them; or if one of them be wounded, &c. the man is not allowable [to enter into the Church of the Lords.] Or if the sinewes of the stones, or any of them, be cut or wounded, &c. he is not allowable. Alwayes provided that it be not by the hand of God; but be cut or wounded by man, or by dog, or by thorne, or such like things. For, if he be borne with his privy-member cut off or wounded in the stones; or be borne without stones; or through fervent sickness these members decay, or the like: hee is allowable to enter into the Church, for all these are by the hand of God. It is unlawful to tor-

type (or more) the members of generation, either in man, or in beast, or in wilde beast; or in foule, either unclean, or clean. And whosoever geldeth (or maketh an Eunuch) is to bee beaten by the Law, yet though he geldeth after another hath gelded; as if one cutteth off the privy member, and another cometh and cutteth off the stone, or pulleth them off; and another cometh, and cutteth the sinewes of the stones, &c. they are all beaten. Maimony 10m. 2. in Issure biab, c. 16. f. 6. - 10. privy-member] either, the yard, or stones; or any one, or part of them: for the Hebrew Shepheah (which hath the name of shedding the seed,) implyeth both: though by the Hebrews it is applyed to the yard, or a part thereof. And so among the Turkes at this day, they make their Eunuches by cutting off the privities: and the Greek translateth, *him that is cut, or that hath (his privie member) cut-off.* not enter] or, not come in, into the church (or in the congregation) of the Lord. That is, he shall not bee admitted into the Common-wealth of Israel, either to minister, or beare office; or to take a wife of them, or the like. As it is sayd of the Priests, to come in (or enter) into the house of the Lord, that is, to minister: 1. Chron. 14. 19. and to goe out and come in before the people 1. Chron. 1. 10. is expounded, to judge the people. 1. King. 3. 9. It is also sayd of Solomon; he loved many strange women, of the nations concerning which the LORD had sayd unto the sons of Israel, yet shall not goe in (or enter) to them, neither shall they come in (or enter) unto you, 1. King. 11. 1. 2. that is as the Chaldee there expoundeth, not be mixed. So Iesus charged Israel, that they should not goe in (or enter, in Chaldee mixe themselves) among the nations, Jos. 23. 7. and upon the reading of this Law to Israel returned from captivity, they separated from them all the mixed-multitude, Nehem. 13. 1. 2. 3. And of this heere, the Hebrewes say, He that is wounded in the stones, or hath the privy member cut off, if he marie with a daughter of Israel, and lye with her, he is to be beaten, Deut. 23. 1. and it is lawfull for them to marie women Pro-

phets, and bond-women that are made free: and though he be a Priest that is wounded in the stones, hee may take such a woman, because hee is not in his balinist. [that is, may not do the Priests office, Lev. 21. 17. 21.] but hee that is so wounded, may not marie her that is a bastard. Maimony in Issure biab, ch. 16. f. 1. 2. This is to bee understood of such, as though they were wounded in some part, yet were able enough for generation. Neither can this be meant of joyning to the faith and religion of Israel, or entring into the Church in that respect: for that was lawfull for all, Exod. 12. 48. 49. Numb. 15. 14. 15. How be it some such strangers as were joyned to the Lord, yet remayned after a sort separated from his people, as the complaint of such, and the Lords comfortable answer unto them in Esay 56. 3. 6. 7. sheweth. And so for the Eunuches in the same place, v. 3. 4. 5. The Hebrewes say, Servants which are baptized by the name of servitude, and doe take upon them the commandments which servants are bound unto, they goe out from the generalitie of heathens, but come not in to the generalitie (or common state) of Israelites. Therefore a bondwoman is unlawfull (to bee married) to one that is free borne, whether she be his own bond-woman, or his neighbours; and who so goeth in to a bond-woman, is to be scourged by the doctrine of the Scribes. Loe it is expressed in the Law, (Exod. 21. 4.) that a master may give a Canaanish bond-woman, to his Hebrew servant, and she is lawfull for him, Maimony in Issure biab, c. 12. f. 11. See after, on v. 3.

Verf. 2. A bastard] in Hebrew Mamzer, which meane is one borne of a stranger, that is not a lawfull wife: and so the Greek translateth it here, Of an whore: in Zach. 9. 6. the Greek hath *Allogenes*, an Alien, or one of another generation. The Hebrewes say, The bastard (*Mamzer*) spoken of in the Law, is he that cometh (or is borne) of any of the nakednesses, (that is, the incestuous and unlawful copulations, forbidden in Levit. 18.) except of her that is separated for uncleanness, (Lev. 18. 19.) for her that is borne of her who is blotted, but is not a bas-

ward: that who so goeth into the other ranked
wether (or unlawfull copulations,) whether by
force or willingly, presumptuously, or ignorantly,
begetteth a bastard. And whether they be
males, or females, they are forbidden (to enter
into the church) for ever: as it is written,
**EVEN TO THE TENTH GE-
NERATION,** which is as if he should
say, for ever. Whether a bastard man doe
marie an Israelite, or an Israelite marie a bas-
tard woman, when they have lyen together, they
are beaten. It is lawfull for him that is a bastard,
to marie her that is a stranger; and for her that is
a bastard, to be married to him that is a stranger:
but the children of the both are bastards for th-
which is borne, goeth after the blotted person:
for it is sayd, **INTO THE CON-
GREGATION OF THE LORD;**
and the congregation of heathens, is not called
the congregation of the LORD. A stran-
ger that marieth a daughter of Israel; or an Is-
raelite that marieth her that is a stranger, beget-
teth an Israelite in every respect, which may not
lawfully marie her that is a bastard. Maimony
in Issur biab, ch. 15. sect 1. 2. 7. 9. to his
tenth generation; or, to the tenth generation,
he himselfe shall not enter: so in v. 3. where
the tenth generation, is expounded for ever;
because ten, is a complete number.

3 Vers. 3. *An Ammonite or a Moabite* For
their speciall unkindnesse and sinne; these
peoples had a speciall punishment above
others, that these men might never bee
admitted into full communion with the
common wealth of Israel, as other nati-
ons might: but this the Hebrewes re-
strayne to the men onely, not to the wo-
men; for Ruth the Moabiteesse was married
unto Boaz, Ruth. 4. Their words are, All
heathens whosoever, when they are become
Profelytes, and have taken upon them all the
commandments which are in the Law; likewise
servants when they are made free; for they are
as Israelites in all respects, Numb. 15. 15. and it
is lawfull for them to come into the Church of
the LORD, out of hand. And the Profelyte
or free man may marie a daughter of Israel; and
the Israelite may marie her that is a Profelyte, or
made free: except of foure peoples onely, which

are, Ammon, and Moab, and Edom, and Egypt:
for these peoples, when any of the becometh a pro-
felyte, he is as an Israelite in all respects, save in the
case of entering into the congregation. The Ammo-
nite and the Moabite are forbidden for ever, the
males; but not the females, Deut. 23. 5. We have
it as a tradition of Moses from mount Sinai, that
the Ammonite is the male, & the Moabite is the
male, which is forbidden for ever, to marie a
daughter of Israel; though it be his sonnes son,
to the worlds end. But an Ammoniteesse, and a
Moabiteesse, are lawfull out of hand, as the other
peoples. Maimony in Issur biab c. 12. s. 17. 18.
But if the women of Moab and Ammon
were not converted to the religion of
God, it was unlawfull to marie with
them, as with any other peoples: Neh.
13. 23. 24. 25. Exr 9. 1. 2. for ever] the
Greek addeth, and for ever: so it is an ex-
planation of the former, that the tenth ge-
neration, is put for all generations for ever.
So it appeareth, that the Moabites & Am-
monites might never be one body with the
Common-wealth of Israel, though other
peoples might, as Iether an Ismaelite, 1. Chr.
2. 17. is called an Israelite, 2. Sam. 17. 25.

4 Vers. 4. *they met you not* this syn was
common to both nations; the next, pecu-
liar to Moab onely. So eternall damna-
tion is inflicted upon those, that give not
meat and drink to Gods people in their
hunger and thirst, Mat. 25. 43. 44. The
contrary example is in Melchisedek, who
met Abraham with bread and wine, as he
returned from the slaughter of the Kings,
Gen. 14. 18 &c. Heb. 7. 1. be hired] that
is, the Moabite hired. The historie her-
of is set down at large, in Numb. 22. &c.

6 Vers. 5. *not seek their peace* the like is
spoken of the Canaanites, Exr. 9. 11. 12.
This is not meant, of revenge in malice,
which is unlawfull Rom. 12. 7. 19. or, that
they should not procure the salvation of
their soules, 1 Tim. 2. 4. but respecteth the
matter in hand; and those peopl. s in their
infidelitie; touching whom the Hebrewes
hold, that this is an exception from the
former law, in Deut. 20. 10. about offering
peace when in lawfull warr they came to
besiege

beseige their cities. Ammon and Moab, we send not unto them (proclamation) of peace. Deut. 23. 6. Our wise men have sayd, forasmuch as it is written, PROCLAME PEACE VNTO IT, Deut. 20. 10. if any should think, the like for Ammon and Moab, he sayth Thou shalt not seek their peace. And whereas it is written, HE SHAL DWELL WITH THEE &c. WHERE IT IS GOOD FOR HIM, Deut. 23. 16. if any should suppose the like for Ammon and Moab, he sayth, Thou shalt not seek their peace, OR THEIR GOOD. But though we doe not proclaime peace unto them, if they make peace of themselves first, it is accepted. Maimony tom. 4. treat. of Kings, ch. 6. sect. 6.

7. Vers. 7. an Edomite] or Idumean, as the Greek calleth him; and as in Mark. 3. 8. Edoms land is called Idumea: the Hebrew here writeth it *Adomite*, as also in Psal. 52. 2. it meaneth the posteritie of Edom, or Esau, Israels brother: Gen. 25. 25. -- 30.

thy brother] the nerest kinn to Israel of all peoples on the earth: and therefore often called his brother, Numb. 20. 14. Obad. 10. 12. Amos 1. 11. for which alliance in nature, though they were enemies, (Numb. 20. 18. 21.) yet God would have his people, to reteyn loyng and natural affection towards them. a stranger] or sojourner: although the Egyptians turned to hate Gods people, & to oppress them, Exod. 1. &c. yet for the former good which Israel had received in their land; the Lord would have his people to shew themselves thankfull: that Edom and Egypt, should sooner be admitted into the church of the Lord, then Moab or Ammon; though not so soon as other peoples, which had not wronged Israel.

8. Vers. 8. the third generation] to weert, after they are become proselytes, & have received the faith and religion of Israel: as is before shewed. Of these the Hebrewes say: An Egyptian and Edomite, whether males or females, the first generation, and the second, are unlawfull to enter into Israel, but the third generatiō may. An Egyptian woman that is with child when she becometh a proselyte,

her son is the second (generation.) Maim. in If. sure biab. ch. 12. sect. 19. 20. As for other nations; it is before shewed, that they receiving the religion of Israel, might enter into the congregation, and be commixed with them: so now when all peoples are confounded, & it is not known who are truly Moabites, or Ammonites, or Egyptians &c, the Hebrewes profess that they can not observe this Law; and thus they write. Who so becommeth proselyte of the seven peoples (of the Canaanites,) he is not forbidden by the Law, to enter into the congregation. And it is a known thing, that none of them became proselytes save the Gibeonites, (Ios. 9.) & Josua decreed concerning them, that it should be unlawfull for them to enter into the congregation, eyther men or women. But he forbad them not, save so long as there was a Sanctuary. (Ios. 9. 23.) And they were called Nethinims, because he gave them for the service of the Sanctuary. Then came David, and decreed against them that they should not come into the congregation for ever, no not in the time when there is no sanctuary. And so it is expressed in Ezra, And of the Nethinims, whom David and the Princes had given for the service of the Levites, (Ezr. 8. 20.) Lo thou mayst see they depended not on the Sanctuary. And why did he and his Councille decree this against them? Because he saw the hardnes and cruelty that was in them, at the time when they required that seven of the sonnes of Saul the chosen of the Lord, should be hanged and killed, and they had no compassion on them: (2. Sam. 21. 6. 9.) When Senacharib king of Assyria came up, (2. King. 18. 13. 34. 35.) he confounded all the peoples, and mixed them one with another, and caryed them captives out of their places. So these Egyptians, which are now in the land of Egypt, are other men: and so the Edomites, that dwell in the field of Edom. And forasmuch as these foure Nations which be forbidden, are commixed with all nations of the world which are lawfull, all are lawfull. So that whosoever separateth from them, and becommeth a Proselyte at this time in any place, be he an Edomite, or an Egyptian, or Ammonite, or Moabite, or Ethiopian, or of any other people, whether they be

be men or women, it is lawfull for them to enter into the Church out of hand. Maimony in *Issure biab*, ch. 12. f. 22. - 25. Thus the partition wall between Jewes and Gentiles, is by the Hebrewes own grant, in part broken downe; but in deed wholly, unto us which know Christ: who were in times past, aliens from the politeie (or common-wealth) of Israel, and strangers from the covenants of promise, &c. but we are now made nigh by the blood of Christ, for he is our peace, who hath made both one, and dissolved the middle wall of partition between us, *Ephes. 2. 12. 14.*

9 Vers. 9. the camp] or the host, an army of soldiers; touching whom God giveth lawes for their purity: that as the whole Camp of Israel, was to be purged of all leprous and unclean persons, *Numb. 4. 2. 3.* so every camp or army sent forth to warr at any time; should also have care of holinesse. keep thee] or, beware, take heed.

evill thing] Hebr. evill word; that is, all uncleannesse, either morall, (as Iohn warned the soldiers, *Luke 3. 14.*) or figurative; as some specials here follow.

10 Vers. 10. an accident] to weet, of uncleannesse, by the yssue of his seed, and so the Greek translateth it an yssue; of which, and the pollution by the same, see *Levit. 15.* with the annotations.

out of the camp] or, unto (a place) without the camp; where all unclean persons were to remaine, *Num. 5. 3.*

11 Vers. 11. at the looking-forth of the evening] which the Greek translateth towards evening; the Chaldee, at the time of the evening: See this phrase, in *Gen. 24. 63.* and *Exod. 14. 27.* bath] in Greek, wash his body; as all such unclean persons were to doe, *Lev. 15.* figuring our sanctification from uncleannesse, by the death and spirit of Christ. *Heb. 10. 22.*

gone-down] Hebr. gone in: that is, when the day of his uncleannesse is at an end: for the day ended at Sun setting.

12 Vers. 12. thou shalt have] or, there shall be to thee, to weet, by publique designation. a place] Hebr. a hand; that is, as the Greek hath it; a place; in Chaldee,

a place appointed (or prepared.) So the Hebrewes say, It is unlawfull to turne aside within the camp, or in the open field in any place; but it is commanded to appoint there a way peculiar for (men) to turne aside therein. Maimony treat. of Kings, ch. 6. f. 14.

13 Vers. 13. a paddle] an instrument of yron, to dig an hole within the earth, wherein to bury their excrements. Wee derive the name, from the Greek *Pattalos* or *Passalos*, wherby the Hebrew *lath* is translated here. upon thy weapon] or,

among thine armour in Greek, upon thy girdle. that which cometh from thee] thine excrements; in Greek, thy shame (or uncleannesse.) These by the Law, are counted unclean, (as almost all the other that come out of man;) and defiled other things which they were used about, *Ezek. 4. 12. 13. 14.* and figured the corruption of nature, *Esa. 4. 4. Mark. 7. 15. 20. - 23.*

14 Vers. 14. walketh] the Chaldee addeth, his divine. presence walketh. before thee]

the Greek explaineth it, into thine hands. So in *Deut. 2. 36.* & *7. 2. 23.* also in *1. Chron. 6. 36.* the uncleannesse] or the nakednes;

the discovery of any thing, which is unclean: the Greek translateth it, shame; the Chaldee, transgression. By this, God taught his people holines of conversation, that they should keep themselves from their iniquity, as David did, *Psal. 18. 23.* from after thee] that is, from following or accompanying thee, and from keeping thee. The

Greek translateth it, from thee, the Chaldee, from doing good unto thee. In like maner, when God sayd, I will be with thee, *Gen. 31. 3.* Iakob understood it I will doe thee good, *Gen. 32. 9.* And both are expressed in *Ier. 32. 40.* I will not turne from after them, to doe them good. And of Gods leaving his people in their warres, and the evils following, there is complaint in *Psal. 44. 10. 11. &c.*

15 Vers. 15. not deliver up] Hebr. not shut up (or close) as *Deut. 32. 30.* meaning shut up into the hand, as is expressed in *Psal. 31. 9.* that is delivered, as the Greek and Chaldee here translate it. a servant] the Chaldee addeth, a servant of the peoples, that

is, of the Gentiles, who for the religion of God cometh from his master to the Church of Israel. *This servant that fleeth to the land (of Israel,) hee is a righteous stranger [that is, a profelyte come unto the faith and covenant of God,] saith Maim. tom. 4. treat. of Servants, ch. 8. f. 11. is escaped] or separated, having rid free and delivered himselfe from the bondage of sin. The Greeke translateth, & added (or adjoyned) unto thee. By this Law, God shewed his love in Christ, towards all strangers even in the basest estate, that come unto him in faith; for there is neither bond nor free; male or female, but all are one in Christ Iesus, Gal. 3. 28. It figured the grace of God to us sinners, who were the servants of sin, but obeying from the heart, the forme of doctrine wherto we were delivered, we were made free from sinne, and were made the servants of righteousness, and servants to God, to have our fruit unto holiness; and the end, everlasting life: Rom. 6. 17. 18. 22. Who after we have escaped the pollutions of the world, through the knowledge of Christ, are not againe to be intangled therein and overcome: 2. Pet. 2. 10. Gal. 4. 7. 8. 9. 10.*

from his master] who, that he might sustaine no damage by the losse of his servant, the Hebrewes say, His master was to be spoken unto, to write him a bill of manumission (or discharge from his service,) and he again was to write him a bill of debt for his price, untill he was able to pay, and then he payed him. Maimony in Servants, c. 8. f. 10.

16 *Verf. 16. in the midst of thee] the Greeke translateth, among you shall he dwell. By the Hebrewes, if a man sold his servant to the heathens, he was to be compelled to redeem him againe, and to let him goe out free. If a man sold his servant out of the land, he was to be set free. Maim. treat. of Servants, ch. 8. sect. 1. 6. in one of thy gates] that is, as the Chaldee translateth, in one (or any) of thy cities. Which figured the Churches of Christ, Psal. 69. 36. wherein they that are escaped from the servitude of sinne, should remaine, As. 2. 47. good for him] or, good unto him.*

that is, where it liketh him best; as the Greeke translateth, where it pleaseth him; and where may be most for his benefit. not vex him] or oppresse, in Greeke afflict him. This law was for all strangers, Exod. 22. 21. and forbiddeth all manner vexation in word or work. The Hebrewes say, the Scripture addeth this admonition concerning him, because he is of a more humble spirit then (another) stranger: and who so vexeth this stranger, transgresseth against three prohibitions; Yee shall not vex any man his neighbour, Lev. 19. 17. And a stranger thou shalt not vex, Exod. 22. 21. and, Thou shalt not vex him, Deut. 19. 16. hee transgresseth also against this, Neither shalt thou oppresse him, Exod. 22. 21. And he is not to be vexed no not with words. Maim. treat. of Servants, c. 8. f. 11.

Verf. 17. a whore] or common-whore, fornicatress, Sodomitess: one that married not but lived in whoredome. She is called in Hebrew Kedesah, which ordinarily signifieth Holinesse, but is used here for the contrarie, (as before in Deut. 22. 9) or it was some filthy religious order among the heathens; vvhherof see the notes on Gen. 38. 21. The Hebrewes describe her to be one that prostituted her selfe unto every man; Maimony in Issure biab, c. 18. f. 2. And so she differed from the whore called in Hebrew Zonah, vvhich had defiled her selfe, though but once: see the notes on Lev. 21. 7. Howv be it, the difference is not alwayes to be made; and the next verse here seemeth to shew it. Maimony in tom. 2. treat. of Wives, ch. 1. f. 4. vvriteth thus; Before the Law was given, a man met with a woman abroad; and if he and she pleased, he gave her hire and lay with her, at the parting of the way, and he went his way: and thus is she which is called K E D E S A H (a common-whore.) After the Law was given, such common-whores were forbidden, Deut. 23. 17. Therefore whosoever lyeth with a woman by way of fornication, without espowls, he is beaten by the Law, for that hee hath dyen with a whore. But Onkelas the Chaldee paraphrast expoundeth this lawv otherwise thus, There shall no woman of the daughters of

of Israel, be (a wife) to a man which is a servant: neither shall any man of the sons of Israel, take a woman which is a servant (or handmaid.) But that seemeth not to bee the meaning of this place. *whoremonger*] or, *fornicator*: one that so defileth his body, without marriage; a *Sodomite*. Notwithstanding this Law, Israel falling from God, had together with their idolatry, houses of whoremongers (or Sodomites) that were in (or by) the house of the Lord; till K. Iosias brake them downe, 2. King. 23. 7. They sacrificed also with whores, Hos. 4. 14. so that both carnall and spirituall vyhoredomie (vvhich is idolatry, Jer. 2. 10.) are here forbidden.

18 Ver. 18. *the hire*] or, *the reward, wages*: the Hebrew word *Eshnan*, is usually an *whores hire*, as may be seen in Ezek. 16. 31. 33. 34. Hos. 1. 12. & 9. 1. Mic. 1. 7. an *whore*] in Hebrew *Zonah*; vvhich seemeth to be the same vwith *Kedeshah* before mentioned: though it comprehendeth generally all such as are forbidden in Lev. 18. to any vvhich, or for vvhich, if a man give hire or reward, to lye vwith her, it might not be brought into the Lords house. And this, as the Hebrewes explaine, vvhether she were an *heathenish whore*, or a *bondwoman*, or an *Israelitess*. He that saith to his neighbour, *this thing thou shalt have to let thy bondwoman lye with my Hebrew servant: loe this is an (whores) hire.* If a man agree with an whore to give her a lamb, (as Gen. 38. 16. 17.) and he doth give her many; though he give a thousand, they are all an *whores hire*, and forbidden to come on the altar. If he lye with her, and give her it not; and after the time he give it her, though it be after many yeres, yet it is an *whores hire*. How be it they restrayne this (though perhaps too much,) to such things onely, as might in themselves be brought to the altar, as *clean beasts*, and *fowles*, *wine*, *oile*, and *fine flour*, &c. If he give her money, and a sacrifice be bought with it, that sacrifice (they say) was lawfull. If he give her wheat, and after it be made *floure*; *olives*, and after, *ole* is made of them; *grapes*, and they be turned in to

wine; these are lawfull, for the hire is now altered. *Maimony tom. 3. in 7. Sure misbeach, c. 4. f. 8. 10. 11. 15.* This law taught the honour & sanctitie due unto Gods house and service, vvhhen things vvhich were thus made impure and vile, might not be brought unto him: so in Esay 61. 8. hee saith, *I bare robbery, for burnt offering.*

the price of a dog] in Chaldees, the exchange of (that is, the thing exchanged for) a dog. This some do understand of the *whoremonger* or *Sodomite* forementioned; as the Scripture calleth vile persons dogs, Mat. 7. 6. Rev. 22. 15. 1. Pet. 2. 22. But the Hebrewes understand it literally; for as the dog, vvas an unclean beast, and most abominable for sacrifice, Esay 66. 3. so they vwrite, if a man sayd to his neighbour, *I will give thee this Lamb, for that Dog; or if he exchange a dog for any beasts or fowles, they were all unlawful to be brought unto the altar.* But if the price were altered, as he exchanged a dog for wheat, and turned it into *floure*; that (*floure*) was lawfull. *Maimony in 7. Sure misbeach, c. 4. f. 16. &c.* for any vow] vvhether for a sacrifice on the altar, or for the maintenance or reparation of the house, court-yard, or any thing about the Sanctuary; the thing it selfe, vvhich was either the hire or the price of these vile things, might not be brought thither. Under the name of a *vow*, (which men voluntarily took up on themselves, v. 21. 22. 23.) other sacrifices vvhich God commanded, are forbidden to be brought of either of these: that is, of any thing which was filthy or vile.

both of them] the one proceeding from the breach of the morall Law, the other (taken properly) being against the Legall ordinances of divine service, are abomination to the Lord: who requireth his Sanctuary to be revered, Lev. 19. 30. and forbidderh his name to be despised, his altar or table to be thought contemptible, Mal. 1. 8. 7. 8. or his house to be made *filthy* of the *even* Jer. 7. 11. Mat. 23. 13.

Ver. 19. *not lend upon biting-usurie*] Hebr. *nor cause to bite*; vvhich meaneth, as the Greek and Chaldees both interpret

it, not lend-upon-biting-usurie. (or increase :) for usurie is biting or devouring of a mans substance, he that borroweth on usurie is bitten thereby; and he that so lendeth, causeth to bite, or maketh his neighbour to be bitten thereby. It may also imply, thou shalt not borrow-upon-usurie, for that also is unlawfull, Jer. 15. 10. and he that so borroweth, causeth himselfe to be bitten, and thus the Hebrewes understand it, as is noted on Exod. 22. 25. usurie]

Hebr. biting of silver: that is, usurie for silver (or money) which is lent. So after, biting of meat; that is, usurie for meat which is lent.

of any thing] Hebr. of any word: which though it be often used for any thing, as the Greek here also translateth it, yet from hence the Hebrewes gather, usury of words also to be unlawfull: see the annotations on Exod. 22. 25.

that is lent-upon-usurie] Hebr. that biteth, (or may bite.) Under this prohibition, the contrary is commanded; that we should lend unto our poore brother freely, and not take againe any thing more then was lent. Deut. 15. 7. 8. 9. Luke 6. 34. 35. Levit. 25. 35. 36.

20 Vers. 20. a stranger] or alien, in the Chaldee, a son of the peoples, meaning a Gentile an infidel: for to the strangers which were brethren in the faith, they might not lend upon usurie, Lev. 25. 35. 36. 37.

mayest lend] or shalt lend-upon usurie, Hebr. shalt cause to bite, to weete, if thou wilt; so it may be taken for a permission, like the bill of divorce. But the Hebrews understand this to be a commandement, not a permission onely; (Maimony tom. 4. treat. of the Lender and borrower, ch. 5. f. 1.) As if God would by this, cut-off occasions of familiarity with Infidels, lest Israel by much dealing with them, should learne their wayes. How be it, our Saviour (by the example of God himselfe,) teacheth us to be loving and bountifull unto all, both good and bad. Mat. 5. 44. - 48. Luke 6. 35. 36. Spiritually this shewed the use of the Law, which as an hard creditour exacteth more of men then it giveth unto

them; and is to bee laid, not upon the righteous man (who by faith is freed from the rigour and curse of the same,) but on the lawlesse, disobedient and sinners, 1. Tim. 1. 9. Rom. 7.

Vers. 21. a vow] the law whereof, see in Levit. 27. and Numb. 30. And whether it were a thing promised unto God, or to be given to the poore, it was a vow.

not delay] that is, not faile, either altogether, or by deferring the time of payment: see the notes on Exod. 22. 29. Whertore if a man have absolutely vowed a thing to the Lord, (seeing no man hath assurance that his life shall continue, Jam. 4. 13. 14.) he must with all speed performe it, lest death prevent him. So the Hebrewes say; He that sayth, I will not depart out of the world, untill I be a Nazirite: loe, he is a Nazirite out of hand, lest he dye by and by. And if he deferre his Naziriteship, he transgresseth, &c. Maimony tom. 3. treat. of Nazirites, ch. 1. f. 4. The time and place of paying vowed sacrifices, was at the solemne feasts, and in the Sanctuarie, Deut. 12. 5. 6. 7. & 16. 16. 17. Hereupon the Hebrewes say: Whether they be vowed or voluntarie gifts, or other things which a man is bound to bring, as valuations, or prices, or tithes, or gifts for the poore, it is commanded by the Law, to bring them all at the feast which first cometh, &c. If there fall out a feast, and he bringeth them not, he frustrateth a commandment. If the three feasts (of the yere) pass over him, and he bring not his offerings which he hath vowed, or voluntarily promised, &c. hee transgresseth against this prohibition, Thou shalt not delay to pay it, Maim. treat. of Offring the sacrifices, ch. 14. f. 13. to pay it]

This payment must be made unto God of the best things, (as is noted on Gen. 4. 4) they might not bring any corrupt or blemished thing, Mal. 1. 14. Lev. 22. 21. nor any thing filthy or vile, Deut. 23. 18. Neither might any part bee kept back, of that which was sanctified by vow unto the Lord: Act. 5. 1. 2. 3. 4. &c. So for almes to the poore, the Hebrewes have these rules; Almes is comprehended in the generall

of vowers: therefore he that sayth, *Loe a shilling be upon me for almes, or, This shilling be an almes*; hee is bound to give it to the poore out of hand; and if he delay, he transgresseth against this precept, *Thou shalt not delay to pay it*. For loe it is in his power to give it out of hand, and there are poore present. If there bee no poore there, he is to separate it, and lay it up, till he finde some poore. Maimony treat. of Gifts to the poore, ch. 8. sect. 1. requiring, &c.] that is, will surely require it, and punish thee if thou pay it not. For so requiring implyeth; Gen. 9. 7. & 42. 22. Deut. 18. 19. *fine*] and so punishable. For God hath no pleasure in fooles; pay therefore that which thou hast vowed, Eccles. 5. 4.

22 Vers. 22. *shalt forbear*] or, cease, refuse: the Greek translateth, *If thou wilt not vow*. So before they promised, it was in their own power, as in Ananias case, Act. 5. 4. How be it, when duty bindeth us to shew thankfulnesse unto God for his mercies, we are willed to vow and to pay, Psal. 76. 12. Tho Hebrewes say, *Although sanctified things, and things devote, and valuations be commanded, and it is meet for a man to exercise himself in these things, for to suppress his concupiscence, and that hee be not niggardly, but may fulfil that which is commanded by the Prophet, HONOUR THE LORD WITH THY SUBSTANCE*, (Prov. 3. 9.) yet notwithstanding, if he doe never sanctifie or devote, there is not any thing in it; for loe the Law testifieth and saith. But if thou shalt forbear to vow, it shall not be sin in thee. Maimony treat. of Valuations and Devote things, chap. 8. sect. 12. *not be sin*] to weete, not such sin as a man is guilty of, if he vow and doe not pay, Eccles. 5. 9. For otherwise a man may sin this way also, in negligence and unthankfulnesse, Luke 17. 17. 18. In this sense Christ sayd to the Lewes, *If ye were blind, yee should have no sinne*, Ioh. 9. 41. that is, no such sin as now remaineth on you, for refusing the light. So in Ioh. 15. 22. 24. Iam. 4. 17.

23 Vers. 23. *That which is gone out*] that is, thy word, or promise: as, all that proceedeth out of the mouth of the LORD, Deut.

8. 3. is expounded, every word of God, Luk. 4. 4. *keep and doe*] with heart and hand. But this is meant of lawfull voves;

for such as are idolatrous and wicked, are not to be kept; but repented of, and broken: Jer. 44. 25. — 27. Act. 23. 12. 21.

a voluntary-offring] all voves, were voluntarie-offrings; but all voluntary-offrings were not voves: see the difference noted on Lev. 7. 16. and Deut. 12. 6.

with thy mouth] Hereupon Solomon sayth, *Suffer not thy mouth to cause thy flesh to sinne; neither say thou before the Angel, that it was an unadvised error: wherefore should God be angry at thy voice and destroy the work of thine hands*? Eccles. 5. 6. If a man had spoken it with his heart onely unto God, he was bound to pay it, as the Hebrewes teach: See the notes on Lev. 7. 16.

24 Vers. 24. *When thou comest*] the Chaldee translateth, *When thou art hired*: and of such doe the Hebrewes understand this Law, that labourers hired to work in a vineyard, are not eat of the fruit thereof. Hereunto the Apostle seemeth to have reference, when he sayth, *Who planteth a vineyard, and eateth not of the fruit thereof? Or, who feedeth a flock, and eateth not of the milke of the flock?* 1. Cor. 9. 7. Wherby not the owners onely, but the labourers also are intended. This and the like law following, seemeth to extend also to such as occasionally travell thorow vineyards or fields: who may for their refreshing in time of need gather and eat: as our Lords disciples, going through the sown fields, plucked the ears of corne, and did eat: Mat. 12. 4. *vineyard*] and, by proportion, his oliveyard, or any such like.

The Hebrewes say; *Labourers which doe work upon any thing that groweth out of the earth, &c.* the householder is commanded to let them eat of that which they are a working upon, Deut. 23. v. 23. 24. which law, we have been taught, that it is not written of any thing but concerning the hired (labourer.) And if hee did not hire him, how was it permitted him to come into his neighbours vineyard, or standing-corn, without his knowledge? But thus he saith,

When thou shalt come, by the owners leave, to labour, thou shalt eat. Maimony torn. 4. treat. of Hired things, ch. 12. f. 1. Howbeit they restreine this law to such things onely as grow out of the ground; therefore they adde, He that milkeith, or churneth butter, or maketh cheese, eateth not (thereof,) because they are things that grow not on the ground: *Ibidem* f. 4. But he that reapeth (the corne) and he that thresheith, and he that fanneith, and purgeth it; hee that cutteth down the grapes, and he that treadeth them (in the wine-press,) or doth any such like workes; they may eat; by the Law. *Ibidem* f. 8. eat grapes] and so if he labour upon the fig-tree, hee may eat figgs; and all the like: but hee may not eat (they say) save of that whereabout he laboureth: and if hee labour both in the grapes and in the wine-vine, he may both eat of the grapes, and drink of the must (or new-wine.) If he work on the fig-tree, he may not eat of grapes; if on grapes, hee may not eat of figges. And hee that is working upon one vine tree, may not eat (the fruit) of another vine. Neither may hee eat grapes with any other thing: as with bread, or the like. But if hee have agreed with the householder, for the quantity that he shall eat, hee may eat with bread, or with salt, or with any thing that he pleaseth. Maimony *Ibidem* sect. 10. 12.

[thy soule] to weete, desireth: or, according to thy soule, that is, thine appetite. The Greek joyneth it with the word following, thus, so much as thy soule (that is thine appetite,) may be fylled with. So in *Psal.* 78. 18. they asked meat for their soule, that is for their lust or appetite. From this the Hebrewes gather, that onely he himself, not any other of his familie may eat. The labourer that shal say, Give my wife and children, that which I should eat: or, Ie I wil give a litle of this which I have taken, to my wife or my child for to eat; they hearken not unto him: for the Law doth not vouchsafe it to any, but to the workman himself. Though he be a Nazirite which worketh in the grapes, [who may not by the Law, eat any of them, *Num.* 6. 3.] if he say, Give it my wife and children; they hearken not unto him. A workman that laboureth himself, and his wife, and his children,

and his servants; conditioneth with the householder, that he wil not eat of any thing that he worketh upon, neyther he, nor his: then they may not eat, to weete, the greater sort of them; for they have weetingly remitted (of their right) But the litle ones, he cannot make agreement that they shall not eat: for they eat not of that which is their fathers, or of that which is their masters, but of that which is Gods. Maim. *ibidem* sect. 13. 14. not put] Hebr. not give any: eyther to cary home for himself, or for any of his.

Verf. 25. with thine hand] to weete, for to eat; verf. 24. as did Christs disciples, *Mat.* 12. 1. upon the warrant of this Law, as is probable: how be it, the Hebrewes understand it of the labourers, as before. And the Chaldee version, here also sayth, When thou art hired into thy neighbours standing corne, then thou mayst pluck &c. Which though the meaning be good, (for even the beasts were by Gods Law, to eat of that whereon they laboured, *Deut.* 25. 4.) yet the extent herof seemeth to reach further, even to all such as came in occasionally; and had a desire or need to tast of the fruits. not moue a sickle] namely, for to cut down for thine own eating; or for to cary away with thee, as verf. 24. God, whose the earth is, and the plentie thereof, *Psal.* 24. 1. and whose the land of Canaan was in special, *Lev.* 25. 23. who reserved the first fruits, tithes, corners, gleanings &c, for himself, his priests, and the poore of his people, *Numb.* 18. *Deut.* 14. 19. -- 21. would have the fruits in some sort comon for the necessities of all men, especially to those that laboured in them, whether men or beasts; shewing his bountie to all: yet reserving the right & proprietie of the owners, which no man might infringe: that mercie and justice might meet together, and nor one man to put his sickle into another mans corne, to reap that which an other hath sown. The equitie of this Law, reacheth also unto spirituall things, and to Gods labourers in his harvest. 2 *Cor.* 10. 14. -- 16. 1 *Cor.* 9. 7. 9. 10. -- 14. *Rom.* 15. 20.

CHAPTER XXIIII.

1. Of divorce. 5. A new married man goeth not to warre. 6. 10. Of pledges. 7. Of manstealers. 8. Of leprosie. 14. The hire to be given in due time. 16. Of justice. 19. The forgotten sheaf, & for the poore. 20. And the gleanings of the fruits, to be left for them.

1 **W**hen a man hath taken a wife, and been her husband: and it shalbe, that she finde not grace in his eyes, because he hath found in her, matter of nakednes: and he shall write her, a bill of divorcement, and give it in her hand; and send her away, out of his house; And she depart, out of his house: and goe, and be an other mans; And the latter man, hate her; and write her a bill of divorcement, and give it in her hand; and send her away, out of his house: or if the latter man dye, which took her to him, to wife: Her first husband which sent her away, may not returne to take her to be unto him to wife after that she is caused to be defiled; for that is abomination, before Iehovah: and thou shalt not cause the land to syn, which Iehovah thy God, giveth unto thee, for an inheritance.

5 When a man hath taken, a new wife; he shall not goe-out, in the armie; neyther shall any thing, pass upon him: he shal be free in his house, one yere; and rejoyce, with his wife which he hath taken.

6 (*A man*) shal not take-to-pledge the nether-millstone, or the upper-millstone: for, he taketh-to-pledge, the soule.

If a man be taken stealing a soule of his brethren, of the sonns of Israel, and maketh-gayne to himself by him, and selleth him: then that thief shall dye, and thou shalt put-away evil, from the midst of thee.

Take-thou heed, in the plague of leprosie, to observe diligently, and to doe: according to all that the Priests the Levites shal teach you, as I commanded them, ye shall observe to doe. Remember, what Iehovah thy God did, unto Marie: in the way, after ye were come-forth out of Egypt.

When thou lendest thy neighbour, the loane of any-thing: thou shalt not goe-in into his house, to fetch his pawne. Thou shalt stand, without: and the man, to whom thou doest lend; shall bring-forth unto thee, the pawne, without. And if he be a poore man: thou shalt not lye-down, with his pawne. Restoring thou shalt restore the pawne unto him, when the Sun goeth downe; that he may lye-down in his rayment, and blesse thee: and unto thee, it shalbe justice; before Iehovah thy God.

Thou shalt not fraudulently-oppresse an hired servant, that is poore and needie: of thy brethren, or of thy stranger, which is in thy land, within thy gates. In his day, thou shalt give his hyre, and the Sun shall not goe-down upon it; for he, is poore; and unto it, he listeth-up his soule: that he cry not against thee, unto Iehovah; and it be in thee, a syn.

The fathers shall not be put to-death, for the children; and the children, shall not be put-to-death for the fathers: they shalbe put to death,

7.

8.

8

9.

9

10

11

12

13

14

15

16

- 17 every-man in his own syn. Thou shalt not wrest, the judgment, of the stranger nor of the fatherless: thou shalt not take-to-pledge, the garment of the widow. But thou shalt remember, that thou wast a servant, in Egypt; and Jehovah thy God, redeemed thee thence, therefore I command thee, to doe, this thing.
- 18
- 19 When thou reapest thine harvest, in thy field, and hast forgot a sheaf in the field; thou shalt not returne, to take it; it shall be for the stranger, for the fatherlesse and for the widow; that Jehovah thy God may blesse thee, in all the work of thine hands. When thou beatest, thine olive-tree; thou shalt not goe-over-the-boughes, after thee: it shall be, for the stranger, for the fatherlesse and for the widow.
- 20
- 21 When thou gatherest-the-grapes, of thy vineyard; thou shalt not gather-the-single-grapes, after thee: it shall be, for the stranger, for the fatherlesse and for the widow. And thou shalt remember, that thou wast a servant, in the land of Egypt: therefore I command thee, to doe, this thing.
- 22

Annotations.

- I **B**een her husband] that is, doen an husbands dutie, lyen with her: as the Greek translaterh, dwelt together with her. So Deut. 21. 13. For his marriage is signified by the former phrase, taken a wife, as is noted on Deut. 21. 13. grace] or, favour in his eyes; in Greek, grace before him; that is, if he like her not. matter of nakednes] or, the nakednes of any thing; that is, the discoverie of some unclean thing: or, by transplacing the words, any thing of nakednesse, that is, of shame and igno-

miny, as the Greek translaterh a shamefull (or uncomely) thing. This is thought of some not to be meant of adultery, for which she was to die, if it were proved, Deut. 22. 22, but of some evill thing in her conditions or actions, which displeased her husband. So the phrase was used in Deut. 23. 14. for that which was uncleanly and unseemly. and he shall write] understand from the former sentence, and if he shall write: for this is not a commandement, but a permission, as our Saviour saith, Moses because of the hardnesse of your hearts, suffered you to put away your wives; but from the beginning it was not so: Mat. 19. 8. So after in v. 3. And the latter man shall hate her; that is, if he shall hate her: for all is supposition, and permission, untill v. 4. where she is forbidden to her first husband. But the Hebrewes mistook this for a commandement, Mat. 19. 7. and so doe to this day, as is to be seene in their writings, wherein good and bad are mixed together thus: A man may not take a vvife, and have a purpose in him to divorce her, &c. She may not remaine under him, and minister unto him; if he be purposed to divorce her. A man may not put away his first vvife, except he hath found in her, the nakednesse of some thing: and it becomes him not to bee hasty to send avway his first vvife: but the second, if he hate her, let him send her avway. A vvoman that is of evill conditions, and is not modest, as are the honest daughters of Israel, it is commanded to put her avway. Maimony tom. 1. treat. of Divorces, c. 10. f. 21. 22. But the Lord, the God of Israel, saith, that he hateth putting-away, Mal. 2. 16. And, vvhat God hath joyned together, let no man put asunder. Mat. 19. 6. bill of divorcement] or, libell (book) of cutting off; which the Greek version (approved by the Evangelists Mat. 19. 7.) calleth a libell of divorcement, or, of departing avway: because by it, the woman was cut off from her husband, and departed from him and his house. Of this, the Hebrewes have many canons; and the forme of this Bill, is in the Talmud in Gittin, ch. 9. and by Maimony in treat. of Divorces,

verses, ch. 4. f. 12. set down in these words:

IN such a day of the week, in such or such a day of the month N. in such or such a yere from the creation (of the world,) or from the supputation (of Alexander) after the account which we are wont to count by, here in the place N, I N. the son of N. of the place N. (or if there be any other name or surname which I have, or my fathers have had, or (which) my place hath, or my fathers place have had;) have voluntarily, with the willingnesse of my soule, without constraint, both dismissed, and left, and put away thee, even thee N. the daughter of N. of the citie N. (or if thou hast any other name or surname, thou or thy fathers, or thy place, or thy fathers place;) which hast been my wife heretofore, but now I dismiss thee, and leave thee, and put thee away; that thou maist be free, and have power over thyne owne soule, to goe away, to be married to any man whom thou wilt: and that no man be refused of thine hand, for my name, from this day and for ever. And thus thou art lawfull for any man; and this is unto thee from me, a writing of divorcement, and bill of dismissal, and an epistle of putting (thee) away, according to the Law of Moses and Israel.

N. son of N. Witness.

N. son of N. Witness.

give it.] or, deliver it into her hands and this also before witnesses. The Hebrews observe ten things, which they say are requisite by the Law, and are the root (or foundation) of the divorce. 1. That a man put her not away, but of his own will; gathered from these words, If she finde not grace in his eyes; but the woman may bee put away, whether she be willing or not. 2. That he put her away by a writing, not by any other thing. 3. That the matter of the writing, bee to divorce her and put her away out of his possession.

4. That the matter of that divorcement, be between him and her. 5. That it be written by her name. 6. That there be no action wanting after the writing thereof, save the delivery of it unto her. 7. That he give it unto her. 8. That he give it her before witnesses. 9. That he give it her by the Law of Divorces. 10. And that it be the husband, or his deputy, that delivereth it unto her. Maimony treat. of Divorces ch. 1. f. 1. Unto these they add also sundry other cautions; as, Where it is sayd in the Law, **AND HE SHALL WRITE HER A BILL,** &c. Whether he write it with his own hand, or speak to another to write it for him; and whether he deliver it with his own hand, or speak to another to deliver it; (it is all one,) it is not sayd, **HE SHALL WRITE,** but to signifie that she may not be put away but by a writing; and **HEE SHALL GIVE** (to signifie) that shee may not take it of her selfe. But it is necessary, that the husband speak himselfe unto the Scrivener to write it, and to the Witness to subscribe it. Every bill that is not written by the name of the man that divorceth, and by the name of the woman divorced, is no bill. Who sa writeth (a bill) to put away his wife, and bethinketh him, and doth not put her away, but writeth himselfe with her after it is written: he may not put her away by that bill at another time when hee would put her away. Where as the Law saith, **AND GIVE IT IN HER HANDS;** the Scripture meaneth no more, but that it come unto her; and whether it be in her hand, or in her bosom, or to her deputy (or attorney) whose hand she hath made as her hand, it is all one. But it is necessarie that he be made her attorney before two witnesses; and that there be two witnesses, to testify that the bill came to the hand of her attorney. The husband can not make an attorney to receive a bill for his wife; but he may make one as a witness to his wife. If the attorney have received the bill, and be forthwith to the woman's hand, the husband strengtheneth his wife, and saith unto him the bill which I sent by thee to her of some difficulty; or if he say before unto his wife, the bill which I have sent unto thee by some messenger, or if he send another messenger to make it of none effect, or if

he say unto others, the bill which I have sent to my wife, be of none effect, loe it is of none effect, though it come (after) to his wives hand. But if (he speak it) after it be come to her hand, or to the hand of her attourney which was to receive it for her, he cannot make it of none effect. He that divorceeth upon condition: if the condition be confirmed, she is divorced; if not, she is not divorced. As, if he say, loe here is thy bill, upon condition that thou give me 100. pence within these 30. daies: if she give them with his consent within 30. dayes, she is divorced; if after 30. dayes, she is not divorced. If she give them to him by force, so that he is not willing to receive them, the bill is of none effect, till shee give them with his consent: &c. Maimony treat. of Divorces, ch. 2. f. 1. 5. & c. 3. f. 1. 5. & c. 6. f. 1. 3. 16. & c. 8. f. 1. 21.

2 Vers. 2. be another mans] or, be to another man: either by full marriage, or by espow-
sals onely: for a betrothed woman, is a mans wife, Deut. 22. 13. 24. So the Hebrewes say: He that putteth away his wife, and she is betrothed to another, although shee be not married to him; she is unlawfull for the first (husband.) And if the first doe returne and marie her, he is to be beaten; and to be compelled to put her out. Deut. 24. 4. Maimony in Divorces, ch. 11. f. 12. She might also become another mans by fornication, though she married not, Jer. 3. 1. yet the phrase often implyeth the state of marriage, Rom. 7. 3. 4. unto which sense the Hebrewes restreyn it here.

3 Vers. 3. And the latter] understand, from the last clause, And if the latter man hate, and if he write her a bill, &c. for these are but suppositions, and bare permissions; not commandements which God would have doen; as is before noted.

4 Vers. 4. may not returne] or, cannot, it is not lawfull for him to take her againe: and this is the Law which God commandeth; whereby he sheweth a dislike of the former divorce: as after he plainly confirmeth by the Prophet, Mat. 2. 16. For, Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery, [and if he marry another, he commit-

teeth adultery,] and whosoever shall marie her that is divorced, committeth adultery, Mat. 4. 32. & 19. 9.

She is caused to be defiled] or, is caused to defile herselfe: the Greek and Chaldee translate, she is defiled: but the Hebrew word *Hustamaah*, is of such a composition, as implyeth both the defiling of herselfe, and the cause thereof by her husband, who put her away first. It was therefore an error in the Iewes, to take this for a commandement of God, which hee tollerated onely for the hardnesse of their hearts, and shewed the woman to be defiled, by her second mariage, after her first unjust divorce.

not cause the land to sin] or, not suffer the land to sin: which may bee understood, that by their example, others should not be occasioned to doe the like; or, that by the Magistrates neglect of punishing this evil, others be not emboldened. Or rather, that the land be not in sin, that is punishable for this sin, which extendeth not onely to the persons that doe it, but to all the people that suffer it; as there bee examples of the like, in other cases; as Ios. 7. & 22. 17. 20. Therefore the Prophet alledging this Law, saith, that the land should be greatly polluted, Ier. 3. 1. and so the Greek version here, in sted of sin, sayth, and ye shall not defile the land. This Law is figuratively applied, in the practise of it, unto God and his Church unto whom he was an husband, Ier. 31. 32. and unto whom in time, he did give a bill of divorce-ment, but for her adultery, Jer. 3. 8. not upon displeasure, without her due merit, as the Israelites often did to their wives, (for such a bill of divorce they could not shew,) but for her transgressions she was put away, Esay 50. 1. And though by this Law, a woman put away, and becoming another mans, might not returne to her first husband againe: yet God (who is above his Law) offereth his Church after her many adulteries, to returne againe unto him by repentance and faith: Jer. 3. 1. Hos. 2. 2. 19. & 3. 1. 5. The Apostle also applyeth this Allegorie, to the Churches estate under

der the Law, and under the Gospell of Christ. Rom. 7. 1. 2. 3 &c.

5 Verſ. 5. in the armie] unto the war, as the Greek tranſlate th. In Deut. 10. a law was given for ſuch as were betrothed and not married, had planted vineyards, or built houſes, and not eaten of, or dwelt in them; the Hebrewes underſtand thoſe two alſo in this law: ſaying, He that hath builded a houſe and dedicated it, and hee that married his betrothed wife, or his brothers wife, (Deut. 25. 6.) and he that hath made his vineyard common, theſe goe not out to warre, till the yere be ended. Maimony tom. 4. treat. of Kings, c. 7. ſ. 10.

any thing] or, ought of any thing; that is, of any charge or buſineſſe concerning warres, or the like. Therefore wheras ſuch as had not married their ſpouſes, nor dedicated their houſes, nor made common their vineyards, when they were ſent back from the armie, were to provide victuals and prepare the wayes for the armie, as is noted on Deut. 10. 7. they were all, this firſt yere free from theſe, and other the like charges, as the Hebrewes ſay; Theſe goe not out to the war, neither are they charged with any thing in the world, Deut. 24. 5. By word of mouth we have beene taught, that he ſhall be free a yere, both for the houſe that he hath dedicated, and for the wife that hee hath married; and for the vineyard whoſe fruit he hath begunne to eat of. All the yere long, he neither provideth victuals, nor prepareth the way, nor watcheth on the wall, nor giveth to the tributes of the citie, neither may any thing in the world paſſe upon him. Maim. treat. of Kings, ch. 7. ſect. 10, 11.

paſſe upon him] that is, as the Greek explain th it, be laid upon him. free] it is exempted from all publick labours and charges. In the warres that King Aſa made with Baſa, none was free, 1. King. 15. 22. where may be underſtood, none ſave ſuch as Gods law did exempt: or, not they neither, becauſe of the great neceſſity of helpe.

rejoyce with his wife] By this Law, God ſhewed how much hee approved of holy wedlock, (as by the former hee ſhewed his hatred of unjuſt

divorces:) when to encourage the newly married, againſt the cumbances which that eſtate bringeth with it, and to ſettle their love each to other, hee exempted thoſe men from all warres, cares and expenſes; that they might the more comfortably provide for their own eſtate.

6 Verſ. 6. (A man) ſhall not take] Hebr. He ſhall not take: this is to be underſtood of any man: therefore the Greeke and Chaldee change the perſon, to make the ſenſe plainer, Thou ſhalt not take, ſpeaking to every man, as after Moſes alſo ſpeaketh in v. 17.

neither millſtone] ſeewhere this word Rechajim ſignifieth both millſtones, or the mill in general, Exod. 11. 5. Here, by reaſon the upper millſtone is after mentioned, the nether ſtone is ſpecially meant. And under theſe particulars, all other of like neceſſary uſe for mans life, are forbidden to bee taken to pledge. The Hebrewes ſay, He that lendeth to his neighbour, &c. may not take to pledge veſſels (or inſtruments) wherewith they make ready (meate) for the life, as millſtones, or the wooden myll, or pots which they boile meat in, or butchers knives, or the like things, Deut. 24. 6. and if he take ſuch to pledge, hee muſt be forced to reſtore; and if the pawn be loſt, or burnt before he doe reſtore it, he is to be beaten.

Maimony tom. 4. treat. of the Lender and Borrower, ch. 3. ſ. 2. the upper millſtone] called Recheb, a charret, becauſe of the running therof upon the nether ſtone: From hence they ſay, He that taketh to pledge many inſtruments which are for food, &c. is guilty for every inſtrument (or veſſell) by it ſelfe, though they be two inſtruments wherewith they doe one work, [as the nether millſtone and the upper,] he is guilty for them by the name of two inſtruments, and for them twaine he is to be twice beaten. Maim. ibidem c. 3. ſ. 3. See after, in v. 11. 12. 17.

the ſoule] ſhach is, the life of the ſoule (or body) meaning the inſtruments of his livelihood, as and as Thargum Jeruſalem expounds it, the neceſſities of the ſoule (or life.) The Chaldee paraphraſeth thus, for by them is made (ready) meat for every ſoule. Thus the millſtones

are named but for an instance, forbidding all other of like sort.

7 **Verf. 7.** *a soule* that is, any person man, woman or childe. *of Israel* This the Hebrewes take as a limitation to Israel and the proselytes thereof: and for stealing infidels, they hold he was but to make restitution. *Maimony tom. 4. treat. of Theft, ch. 2. sect. 1. & ch. 9. f. 8.* *maketh*

gayne or, *serveth himselfe*; the Greek translatheth, and bringing him under his power selleth him. See this word used in Deut. 21. 14.

and *selleth him* The Hebrewes joyne this to the former, without which they thinke the thief was not to dye. *A thief is not guilty of death, untill he steale an Israelite, and get him into his power, and serveth himselfe of him, and selleth him to others, Deut. 24. 7. If he steale him, and serve himselfe with him, and doe not sell him, or doe sell him, before he hath served himselfe by him, he is free (from death). Maim. treat. of Theft, ch. 9. sect. 2. 3.* Others think that if he either served himselfe with him, or sold him, hee was to dye: and this may well be the meaning of the Law; for *and*, often signifieth *or*, as is noted on Gen. 13. 8. & 19. 12.

shall dye as the Hebrewes say, he was to be strangled to death. *Maim. ibid. c. 9. f. 1.*

8 **Verf. 8.** *plague of leprosie* which might be on mens bodies, or on garments, or in houses. The Law of all theft, is given at large in Levit. 13. and 14. chapters.

all that the Priests the Greek translatheth, *all the Law that the Priests the Levites shall shew unto you.* This is a warning to Israel, that if any man had the Leprosie, or a sore like the Leprosie, he should not dissemble or hide it, or pluck off, or cut away the signes therof, or labour by medicines to cure it, or doe any thing thereto, but as the Priest directed him according to the Law: because this plague was usually by the hand of God, for men sinnes, and did pollute both the person himselfe, and all that touched him; so that for the discerning and curing of this plague they should seek unto God, by the meanes which hee appointed. Therefore from this

Law, the Hebrewes teach; He that plucketh off the signes of uncleanness, either all or some of them, or seareth the living (raw) flesh, all, or some of it, or cutteth all the sore out of his flesh, or out of a garment, or house; either before he come to the Priest, or whiles he is shut up, or after, &c. hee transgresseth against this prohibition.

TAKE THOU HEED, IN THE PLAGUE OF LEPROSIE &c. (Deut. 25. 8.) *Maimony tom. 3. treat. of Leprosie, ch. 10. f. 1.* See the annotations on Levit. 13.

and I commanded them If then the Priest spake or did otherwise then God prescribed, it was not to stand. A Priest that pronounceth him unclean that is clean, or him clean that is unclean, he doeth nothing at all, for it is written (in Lev. 13. v. 14. 15.) he is unclean, and the Priest shall pronounce him unclean, &c. *Maim. in Leprosie, ch. 9. f. 3.*

Verf. 9. *unto Mirie* in Hebrew *Miriam*, in Greek *Mariam*; she was the sister of Moses and Aaron, a Prophetesse in Israel; who for speaking against Moses, was smitten of God with Leprosie, Num. 12. whose example is for a warning to all, that they should not sin as shee did, lest God plague them also; and that the justice of the Law should be executed upon all Lepers, without respect of persons. So all other examples in Scripture, are examples unto us, 1 Cor. 10. 6. — 11. and so Christ saith, Remember Lots wife: Luke 17. 32.

Verf. 10. *When thou lendest* or, *when thou shalt exact of thy neighbour, the exactiō of any thing*, that is, any debt: which if it were with rigour, or of a poore man that had not to pay, was unlawfull. See the notes on Exod. 22. 25. The Greek translatheth, *If there be a debt in thy neighbour, (that is, if he be indebted to thee) what debt soever.* See the notes on Deut. 15. 2.

thou shalt not goe in This is spoken to the creditor, and (as the Hebrewes say) to the messenger of the Magistrate sent to take a pawne. He that lendeth to his neighbour poore or rich, may not take a pawne of him, but by the Synedrion, (that is, by authority

city of the Magistrate;] and though it be the messenger of the Synedrion that cometh for a pawne, he may not come into his house and take his pawne, but must stand without, and the borrower is to bring out a pawne unto him; Deut. 24. 10. If it be so, what difference is there between the creditor, and the messenger of the Synedrion? The messenger of the Court, he may take the pawne out of the hand of the borrower by force, and give it the lender: but the creditor may not take the pawne, till the borrower give it him with consent. If the creditor transgress, and go in to the borrowers house for his pawne, or snatcheth a pawne out of his hand by force, he is not to be beaten, because the act is broken off, for he must restore the pawne, Deut. 24. 13. If he keep not this commandement to restore it, as if the pawn be lost, or burnt: hee is to be beaten, and to restore the price of the pawne. Maimony torn. 4. treat. of the Lender and borrower, ch. 3. f. 4.

12 Vers. 12. not lye down] to sleep: not goe to bed. For breach of this Law, the Lord reproveth Israel; They lay themselves down upon clothes layd to pledge, by every altar, Amos 2. 8. But hereby not onely the use of the poore mans pawn, but the keeping of it is forbidden; with his pawn, that is, and his pawn by thee (or in thy custody;) Maimony in Lender and borrower, c. 3. f. 9.

13 Vers. 13. when the Sun] or, as the Greek translateth, about the going down of the Sun, in Exod. 22. 26. it is, sayd, before the Sun goeth down; see the annotations there, where is shewed that every pawne is to be restored when the poore man hath need of it, by night or by day. If the pawn must thus bee restored when he hath need, what booteth it to take the pawne? The Hebrewes answer, that by this meanes, the debt is not released in the seventh yeere, (which the Law biddeth, Deut. 15. 1. 2. 3.) and if the borrower die, his moveables are not made his childrens, but payment is made by the pawne after his death. Maimony ibidem, ch. 3. sect. 5. justice] in Greek, almes, a work of mercy, which God will reward: as on the contrary in v. 15. he sayth: it bee in thee a sin, that is an iniquity which God

will punish.

14 Vers. 14. not fraudulently oppresse] or; not defraud: the Greek translateth, Thou shalt not fraudulently keep back the hire of the poore, &c. which word the Apostle useth in like case, saying, Behold the hire of the labourers, &c. which is by you fraudulently kept back, cryeth, &c. Jam 5. 4. and among the other weighty lawes, our Saviour nameth this for one, in Mark. 10. 19. See also Lev. 19. 13. thy gates] that is, as the Greek and Chaldee translate, thy cities.

15 Vers. 15. In his day] in Greek, The same day. Day is used for all time. his hire] or, his wages: whether for his own labour, or for his beasts, or other things. So the Hebrewes explaine it, Whether it bee the hire of man, or the hire of beasts, or the hire of instruments; he is bound to give it in his time: and if he keep it after the time, he transgresseth against a prohibition. Maimony torn. 4. treat. of Hiring, ch. 11. f. 1. not goe down upon it] in Lev. 19. 13. it is said, it shall not abide all night with thee; vvhich two the Hebrewes unfold thus: What is the time (or day) of him that is hired? He that is hired for a day, (his hyre) is due all that night; and of him it is sayd, (in Lev. 19. 13.) it shall not abide all night with thee untill the morning: and hee that is hired for a night, it is due all the day, and of him it is sayd, In his day thou shalt give his hyre, (Deut. 24. 15.) And he that is hired for houres of the day, it is due all the day; if for houres of the night, it is due all the night. He that is hired for a week, or for a moneth, or for a yere, or for seven; if (the terme) goe out by day, it is due all that day; if it goe out by night, it is due all that night. Maimony ibidem. 1. 11. f. 2. listeth up his soule] that is, hopeth for and desireth it, for the maintenance of his life. So the Greek heere translateth, he hath hope; and in Jer. 22. 27. & 44. 14. the lifting up of the soule, signifieth a desire: and the soule is often put for the life. Hereupon the Hebrewes say; Whosoever withholdeth the hirtings wage, as if he took away his soule (or life) from him for it is written, Unto it he listeth up his soule: and he transgresseth against foure prohibitions, and

and one commandment; against, Thou shalt not fraudulently-oppress; and against, Thou shalt not rob; and against, The hireings work (or wage) shall not abide all night with thee; and against, The sun shall not go down upon it; and, In his day thou shalt give his hire. Maim. treat. of Hiring, ch. 11. f. 2. *for* that is, a great iniquity which God will punish: for though he cry not, yet is it a sin, but the cry of the poore, hasteth Gods judgment, as on the contrary, the blessing of the poore, procureth a good reward from the Lord, v. 13. According to this phrase it is sayd, The wicked thought of foolishness (that is of the foole) is sin, Prov. 24. 9. that is, damnable, and to be punished of God. So in Jam 4. 17. John 15. 22. 24. & 9. 41. And in 1 King 1. 21. I and my son Solomon shall be sinners; that is, punished as malefactors. Accordingly, God threatneth to come neer to them in judgment, and to be a swift witnes, against those that fraudulently-oppress the hiring in his wages, Mal. 3. 5.

16 Vers. 16 for the children] Hebr. for the sonnes. This Law concerneth the Magistrates, who should not kill the children for the parents, or parents for the children; no nor in case of treason; as K. Amaziah slew his servants, which had slayn the King his father, but the sonnes of them that slew him, he put not to death, according to this law of Moses; 2 King. 14. 5. 6. 2 Chron. 25. 4. And God himselfe professeth so to deale, saying, The son shall not beare the iniquity (that is the punishment) of the father, neither shall the father beare the iniquity of the son, &c. the wickedness of the wicked shall bee upon him; Ezek. 18. 20. The Chalde paraphrast here translateth, by the mouth of the sonnes, and so after, by the mouth of the fathers; meaning that they should not dye by their testimony. And for the Hebrewes gather from this Law, saying, Neer kinsfolke are not fit to be witnesses, by the Law; as it is written, The fathers shall not be put to death for the sonnes, &c. We have bene taught, that in this general prohibition is comprised, that the fathers be not put to death by the mouth of the sonnes, nor the sonnes by the mouth of the fa-

thers; and the same right is for other neer akin. Maimony tom. 4. treat. of Witnesses, ch. 13. f. 1. But the first interpretation is most proper, and certaine. *not be put to death* } so it is also alleged in 2 King. 4. 6. but in 2 Chron. 25. 4. it is, they shall not dye. The one openeth the other, and to dye is often used for; to be put to death; as Numb. 35. 12. 30. Deut. 17. 12. & 18. 10. & 22. 21. 25. in his sinn } and, for his sinnes for so the Hebrew in, often noteth the cause; see Deut 9. 4.

17 Vers. 17. not wrest] or, not pervert, decline or turn aside. This is forbidden in all judgment generally, Exod. 23. 2. Deut. 16. 19. specially, concerning the poore Exod. 23. 6. more specially here, concerning the stranger and fatherless; against such as thus wrest judgment, the Lord will come neer to judgment, and be a swift witness against them; Mal 3. 5. The Hebrewes say, Who-soever wresteth the judgment, of any one of Israel, transgresseth against one prohibition, viz. ye shall not doe unrighteousness in judgment, Lev. 19. 15. And if it be of a stranger, he transgresseth against two prohibitions, Deut. 24. 17. and if it be of the fatherless, he transgresseth against three prohibitions, Deut. 24. 17. Maimony in Sanhedrin, ch. 20. f. 12. *nor of the fatherless* } the word nor, or and, is supplied also by the Greek version; and so is often to be understood, as two three Eunuches, 2 King. 9. 32. for two or three: so, to morrow, the third day; for, or the third day, 1 Sam. 20. 11. Like a crane, a swallow, that is, or a swallow, Esay 38. 14. and sundry the like. The holy Ghost sometime supplyeth the defect, as is noted on Exod. 22. 30. In the Greek here is added, and of the widow: so in Deut. 27. 19. Cursed be he that wresteth the judgment of the stranger, & fatherless, and widow; and all the people shall say, Amen. *garment of the widow* } or, any other thing of hers, that she hath need of: the garment is named but for an instance: as in Job 24. 3. there is mentioned the widows eye. The Hebrewes have this generall canon; A widow, whether she be poore or rich, they may take no pawning of her, neither at the time when they

they lend unto her, nor at any other time, neither by the commandment of the Synedrion, Deut. 24. 17. and if any take her pledge, they force him to restore it. If the pawning be lost or burnt, before he restore it, he is to be beaten. Maimonny treat. of the Lender and borrower, chap. 3. sect. 1.

19 Vers. 19. *reapest thine harvest*] This is an addition to the Law, in Lev. 19. 9. there, a corner of the field, and the gleanings were commanded to be left for the poore; and here, the forgotten sheaf. These three were due to the poore out of every cornfield in Israel. And the Hebrewes say, this law of the forgotten sheaf, extended also to the vineyard, and other fruit trees; where what so ever was forgotten, might not be taken agayne by the owner: see the annotations on Lev. 19. 10. *hast forgot*] This the Hebrewes understand as spoken both to the owner, and to his labourers; that it is not a forgotten sheaf til all have forgotten it. But so, as that they all be in the field; for if the owner be in the citie, and speaketh of the sheaf in the field, which he thinketh his workmen will forget, and they doe forget it, this (notwithstanding his remembrance of it) is a forgotten sheaf. Two sheafs asunder one from another, are (counted as) forgotten: but three (or more) are not. So for other things; as two vines or other trees standing asunder one from another, are as forgotten, but not more. A tree that is forgotten among the trees, though it have many pecks of fruit upon it, yet is counted as forgotten. Finally, among many other like cautions, they say; *What is forgotten among the sheaves?* All that he cannot stretch out his hand and take it: (that is, if it be further then he can reach from the place where he standeth.) Maimonny tom. 3. in *Mattanath gnanim*, ch. 5. And as it is for the sheaves, so for the standing corne: if a man forget some of the standing corne, & reap it not, it is for the poore. Maim. *ibidem* ch. 1. sect. 6. *for the stranger*] in Greek, the proselyte, one joynd to the Church of Israel: to such these gifts peculiarly belonged, and

to other poore: see the annotations on Lev. 19. 10. And as forgetting often signifieth a neglect or passing over of a thing; so in this case: and a man might purposely pass over a sheaf and leave it as forgotten for the poore: as Boaz did for the stranger Ruth, saying to his harvest men; *Let fall some of the sheaves for her, and let it lye, that she may gather it up:* Ruth 2. 16. Or if a man did it not purposely but unawares, yet was he to consider herein the providence of God, which caused him to forget or pass over a sheaf, for the poores sake: for as the Ostrich is sayd to forget her eggs, which she leaveth in the earth, because God hath deprived her of wisdom &c, Job 39. 15. 17. so in this case of the sheaf: that the poore also might have occasion to minde the providence and love of God towards them, in this relief.

in all the work] or, in every work; the Greek sayth, *in all the works*. This promise of blessing, is to encourage them in well doing, for which they should not loose their reward. For that which is doen unto poor Christians, is doen unto Christ himself, Mat. 25. 40. and *He that is gracious unto the poore, lendeth unto the LORD*; and that which he hath given will he pay him againe: Prov. 19. 17. So Boaz for his kindnes unto Ruth, (whom afterwards he took to wife,) had a son of her (as a blessing of God,) Obed, the grandfather of David the King, Ruth 4.

20 Vers. 20. *beateth*] that is, as the Greek translateth, *gathereth the olives*. The same is to be understood of all other trees of fruit, which they gathered. *not gather over the boughes*] in Greek, *thou shalt not returne to gather the (olives) after thee: in Chaldee, thou shalt not take away after thee*. It is the same law for trees, which was before for corne; that what was forgotten or passd over at first, should not after be gathered, but left for the poore. *As that which is forgotten in the revenues of the field & the like, so that which is forgotten in all trees (is for the poore,)* as Deut. 24. 20. *When thou beateth thine olive tree &c. and the same law is for*

for other trees. So there are two gifts for the poore, from the trees: that which is forgotten, and the corner, Levit. 19. Maimony in Mattanoth gnanim, ch. 1. sect. 6.7.

21 Vers. 21. not gather the single grapes] or, not glean, & properly the grapes which grow not in clusters, as is noted on Levit. 19. 10. which law is here repeated; and by saying after thee, he seemeth to teach the same for the vine, which he taught for the corne and other trees, that all forgotten grapes, should be for the poore. So the Hebrewes observe, that there are foure gifts for the poore, in the vineyard; the grapes that are broken off, and the single-grapes, and the corner, and that which is forgotten. Maim. in Mattanoth gnanim. ch. 1. sect. 7.

CHAPTER XXV.

1. God commandeth just judgment towards all. 2. To beat such as deserved it, but not with more then fourtie stripes. 4. Not to maul the Oxe when he treadeth out the corne. 5. Of raising seed unto a brother deceased without issue. 7. What was to be done unto the man that would not so raise up seed unto his brother. 11. The immodest woman must have her hand cut-off. 12. Against unjust weights and measures. 17. The memorie of Amalek, for crueltie to Israel, is to be blotted out from under heaven.

1 IF there be a controversie, between men; and they come-neer unto judgment, and they judge them: then they shall justifie, the just; and condemne-for-wicked, the wicked. And it shall be, if the wicked be worthy to be beaten: that the Iudge shall cause him-to-lye-downe, and to be beaten before his face; according to his wickednes, by a number. Fourtie (stripes) he may smite him, he shall

not adde more: lest if he adde, to smite him above these, with many stripes; then thy brother be vile, in thine eyes.

Thou shalt not maul the oxe, when he treadeth-out the corne.

If brethren dwell together, and one of them dye, and have no son; the wife of the dead, shall not be to one without, to a man that is a stranger: her husbands-brother, shall goe in unto her; & take her to him, to wife, and doe the dutie of an husbands-brother unto her. And it shall be, that the firstborne which she beareth, shall stand up, in the name of his brother, which is dead: that his name be not blotted out of Israel. And if the man like not to take his brothers-wife: then let his brothers-wife goe-up, to the gate, unto the Elders; and say, My husbands-brother refuseth, to raise-up unto his brother a name, in Israel; he is not willing, to doe the duty of an husbands-brother unto mee. And the Elders of his citie shall call him, and speak unto him: and if he stand and say, I like not, to take her. Then shall his brothers-wife, come-neere unto him, in the eyes of the Elders; and she shall pull-off his shoe, from off his foot; and shall spit in his face: and she shall answer, and say; So shall it be doen unto the man, which will not build-up his brothers house. And his name shall be called, in Israel: the house; of him that hath his shoe pulled off.

When men strive together, a man and his brother; and the wife of the one, draweth-neer, for to deliver her hus-

12 husband, out of the hand of him that smiteth him: and putteth forth her hand; and taketh hold, by his secrets. Then thou shalt cut off her hand; thine eye shall not spare.

13 Thou shalt not have, in thy bag; a stone and a stone: a great, and a small. Thou shalt not have, in thine house, an Ephah and an Ephah: a great, and a small. A perfect stone and a just, shalt thou have; a perfect Ephah and a just, shalt thou have: that thy dayes may be lengthened; in the land, which Iehovah thy God giveth unto thee. For *he is an abomination*

16 on, to Iehovah thy God, whosoever doeth these things: whosoever doeth unrighteousnesse.

17 Remember that, which Amalek did unto thee: by the way, when ye were come forth out of Egypt. How he met thee, by the way; and smote the hindmost of thee, all that were feeble behinde thee; and thou, wast faynt and weary: and he feared not God. Therefore it shall be, when Iehovah thy God hath given rest, unto thee, from all thine enemies round about, in the land which Iehovah thy God giveth unto thee for an inheritance to possesse it, thou shalt blot out the remembrance of Amalek, from under the heavens: thou shalt not forget it.

Annotations.

I **A** Controversie] a plea, or strife: in Greek a contradiction. and they] or, that they (the Iudges) may judge them. And this Law concerneth all Courts, the highest of 71. Iudges, the Court of 23. &

the Court of three; the lowest of which, judged inferiour causes and money matters, and had authoritie to beat malefactors, but not to put to death.

justify] that is, pronounce just, and so absolve or acquit in judgment.

condemne-for-wicked] or pronounce wicked, and so condemn in judgment: as the Greek translatheth it *condemne*. This is contrary to the former; & so the Apostle opposeth them, saying, It is God that *justifieth*, who is hee that *condemneth*? Rom. 8. 33. 34. This law is perpetuall, the transgression wherof is a great sin; for, He that *justifieth* the wicked, and he that *condemneth* the just, even they both, are an abomination to the LORD. Prov. 17. 15.

Vers. 2. worthy to be beaten] Hebr. a son of beating, which the Greek translatheth, worthy of stripes; and the Chaldee, a sonne guiltie of, or worthy to be beaten. So the sonne (or child) of hell, Mat. 23. 15. is one worthy of hell fire; the sonne of death, in 1. Sam. 20. 31, is one that was worthy of death, and therefore should be killed: and in the Gospell, If the sonne of peace bee there, (in the house) Luke 10. 6. which another Evangelist explaineth thus, If the house be worthy; Mat. 10. 13. Now who they were that deserved beating, are by the Hebrewes shewed thus. He that transgresseth against a prohibition, whereby the (contrary) commandment to be done, is broken off, and they warned him of it, and sayd unto him, doe not this thing, for if thou doest it, and keepest not that which is commanded concerning it, thou shalt be beaten; and he transgresseth, and keepeth not the commandment, loe he is to be beaten. Maimony in Sanhedrin, chap. 16. sect 4. More particularly, These are to be beaten, Whosoever transgresseth against a prohibition: for which he deserveth to be cut off, but is not to be put to death by the Synedrion; as hee that eateth fat, or blood, or leaven at the Paschever. Likewise who soever transgresseth against a prohibition for which they are guilty of death by the hand of God: as, he that eateth of fruits before the firstfruits, tithes, &c. be payd, and a Priest that is unclean, and eateth of the heaving offering.

offring which is clean. Likewise who so transgresseth against a prohibition wherein there is an act (or work:) as he that boyleth a kid in his mothers milk [which the Hebrewes understand of eating flesh with milk:] or that weareth Linsy woollsey. But a prohibition wherein is no act, as to walk as a tale-bearer, to revenge, or beare grudge, or receive a false report, &c. for such he is not beaten: [nor for any other wherein there is an act, some few excepted.] Every prohibition for which they are to be put to death by the Magistrate, as adulterie, working on the Sabbath, &c. they are not beaten therefore. So every prohibition for which they are to make satisfaction, as robberie, theft, &c. they are not beaten for it. And every prohibition whereby the (contrary) commandment is broken off, as, Thou shalt not take the dam with the yong, (Deut. 22. 6.) Thou shalt not wholly-rid the corner of thy field, (Lev. 19. 9.) &c. they are not beaten for it, unlesse they keep not the commanded thing concerning them; [that is, unlesse they omit the letting of the dam goe, Deut. 22. 7. and the leaving of the corner for the poore, Lev. 19. 10.] And for a prohibition (implied) in the generals, they are not beaten: but all other prohibitions which are in the Law, they are to be beaten for doing them. What is that prohibition (comprised) in the generals? It is one prohibition which generally compriseth many things; as, yee shall not eat with the blood, (Lev. 19. 26.) And so when it is said, Doe not such a thing, and such a thing, forasmuch as there is not a particular prohibition set before every one of them, hee is not to be beaten for every one of them, unlesse they be divided in other prohibitions, or sayd by word of mouth that they are divided. As where it is sayd, Eat not of it raw or sodden, (Exod. 22. 9.) he is not beaten (for eating of it raw & sodden,) twice, but once. Of the first fruits hee saith, yee shall not eat bread, and parched-corn, and green-eares: (Lev. 23. 14.) a man for eating these three, is to be beaten thrice; by word of mouth we have been taught that these are divided (or severall.) It is said (in Deut. 18. 10.) Let there not be found in thee, any that maketh his son or his daughter to passe thorow the fire; a diviner of divinations, an observer of times:

although all these things bee comprehended generally in one prohibition, yet are they divided in other prohibitions; as (in Lev. 19. 26.) ye shall not observe-fortunes, and ye shall not observe-times: to teach, that every one of these, is a prohibition by it self severall; and so all other of like sort. Maimony in Sanhedrin, chap. 18. sect. 1. 2. 3. Finally, they say, All prohibitions for which cutting off is due, but not death by the Magistrate, for which men are to be beaten, are one and twenty. All for which death is due by the hand of God, which are prohibition wherein an act is, for which men are to be beaten; are eightene. All prohibitions in the Law, for which there is neither cutting-off due, nor death by the Magistrate, for which men are to be beaten, are an hundred sixtie and eight. So there are found in all, which are to be beaten, 207. Maimony ibidem, ch. 19. All which are there particularly related; but would be too long here to repeat. [the Iudge] that is, the Judges, as the Greek translateth: for one Iudge sate not alone to judge controversies. Neither was any man to be beaten without witnesses of his crime. No man is to be beaten but by witnesses and evidence; and they are to examine the witnesses by inquirie and diligent search, even as they doe in judgements of life and death. Maim. in Sanhedrin, ch. 16. f. 4. cause him to lie downe] or, to be laid-down, and bound fast; the manner is sayd to be thus. Both his hands are fast bound unto a post this way and that way; and the minister of the congregation [the executioner,] taketh hold on his garments, if they rend they rend, or if they seam-rend they seam-rend; untill he make bare down to his heart, for he is not to beat him upon his cloathes. And he that is beaten, neither standeth nor sitteth, but boweth downe. Maim. in Sanhed. c. 16. f. 8. 10. to be beaten] or smitten, in Greek, scourged. The Hebrews say, There was a stone layd behind him, on which the minister that did beat him, stood: who had in his hand a scourge of a bulls hyde doubled to two, and two to foure; and two scourges (or thongs) of an asses hyde, that slid up and down in it: and the bredth of the scourge was an hand bredth, and the length so as it might reach

reach to the fore-part of his belly; and the handle of the scourge was an hand-bredth long. He that did beat him, lifted up the scourge with both his hands, and smote him with one hand, with all his might, &c. *Maim. in Sanhedrin, ch. 16. f. 8.*

before his face] the Greek translateth, before them, meaning the Iudges, who were to see him beaten. And they say, that The greatest of the Iudges, read all the while that he was in beating, (that in *Deut. 28. 58. &c.*) If thou wilt not observe to doe all the words of this Law, &c. then the LORD will make thy plagues wonderfull, &c. And the second of the Iudges, counted (the number of the strokes,) and the third, sayd unto the minister, Smite: all the while that he smote, he did smite at his bidding. *Maim. ibid. ch. 16. f. 11.*

according to his wickedness] or, as the Chaldee interpreteth it, according to the sufficiency (the proportion) of his sin: but the Greek saith, according to his impietie. So that the Iudges might moderate his blowes, according to the nature of his trespass, and the mans ability to beare the stripes; but they might not exceed the number set here of God. They may not adde moe then fourtie, though he be as strong and lusty as Sampson: but they may abate from him that is weak, &c. If they have judged him to have fourtie stripes, and after that they have begun to beate him, they see him to be weak, and say he cannot beare moe then these nine or twelve stripes which he hath received, then he is free. If they adjudged him to receive twelve; and after that he is beaten, they see him strong, and able to beare moe; hee is free notwithstanding, and may not be beaten with moe then they adjudged him. Who so deserveth many beatings, for many transgressions that he hath doen; or for one that deserveth many; if they adjudge him one measure (or judgment) he is beaten, and discharged; if not, they beat him, and he healeth himselfe, and then they beate him againe. Who so is beaten by the Magistrates for a sinne which deserveth cutting-off, and is beaten the second time for the same sinne; as he that eateth fat (*Lev. 7. 25.*) and is beaten for it; and eateth fat the second time, and is beaten for it; if he eat the third time,

they beate him not, but put him into Little-casse, a narrow place as high as himselfe, wherein he cannot lye down; and they give him the bread of distress, and water of affliction, till his bowels be strunk, and he be sick: and afterward they feed him with barley, till his belly burst. *Maimony in Sanhedrin, ch. 17. sect. 1. 2. 4. & ch. 18. f. 4.* by a number] that is, by a certaine number, determined by the Iudges.

Verf. 3 Fourtie stripes] This number Fourtie, the Scripture useth sundry times, in cases of humiliation, affliction and punishment: as Moses twise humbled himselfe in fasting and prayer, 40. daies and 40. nights; *Deut. 9. 9. 18.* Elias fasted 40. dayes, *1. King. 19. 8.* and our Saviour, *Mat. 4. 2.* Fourtie yeres Israel was afflicted in the wilderness for their sinnes, *Numb. 14. 33 34.* and fourtie yeres Egypt was desolate, for treacherous dealing with Israel; *Ezek. 29. 11. 12. 13.* Fourtie dayes, every woman was in purification from her uncleanness for a man child that she bare, and twise fourty dayes for a woman-child: *Lev. 12. 4. 5.* Fourtie dayes and 40. nights it rayned at Noes flood, *Gen. 7. 12.* Fourtie dayes did Ezekiel beare the iniquity of the house of Iudah, *Ezek. 4. 6.* Ionas preached, yet 40. dayes, and Ninveh shall be overthrowen, *Jon. 3. 4.* Fourtie yeres space the Cananites had to repent, after Israel came out of Egypt, and wandred so many yeres in the wilderness, *Numb. 14. 33.* And thrice 40. yeres the old world had Noe preaching unto them repentance, *Gen. 6. 3.* It was 40. dayes, ere Christ ascended into heaven, after his resurrection, *Act. 1. 3. - 9.* And fourtie yeres space of repentance hee gave unto the Iewes, from the time that they killed him, before he destroyed their Citie and Temple, by the Romanes. By the Hebrewes, this law is expounded thus, How many stripes doe they beat (an offender) with 1 with fourtie lacking one: as it is written (*Deut. 25. 2. 3.*) by number, fourtie; that is, the number which is next to forty: *Thalmud Bab. in Maccoth ch. 3.* This their understanding, is very

ancient, for so they practised in the Apostles daies; as Paul tellieth, Of the Jewes, five times received I fourtie (stripes) save one, 2. Cor. 11. 24. But their reason which they give is not solid: as when they say, If it had bene written, **FOURTIE & NINETY**, I would say it were full fourtie: but being written, in number fourtie, it meaneth the number which reckoneth fourtie next after it; that is, 39. By this exposition they confound the verses, and take away the distinction. I thinke rather this custome was taken up, by reason of the manner of their beating fore-spoken of, which was with a scourge that had three cords, so that every stroke was counted for three stripes, and then they could not give even fourtie, but either 39. or 42. which was above the number set of God. And hercof they write thus: *When they judge (or condemne) a sinner to so many (stripes) as he can beare, they judge not but by strokes that are fit to be trebled, [that is, to give three stripes at one stroake, by reason of the three cords.] If they judge that he can beare twenty, they doe not say he shall be beaten with one and twenty, to the end that they may treble (the stripes,) but they give him eighteen. Maimony in Sanhedrin, ch. 17. f. 12. Thus he that was able to beare twenty stripes, had but eighteen; the executioner smote him but six times; for if he had smitten him the seventh, they were counted one and twenty stripes, which was above the number adjudged: so he that was adjudged to fourtie, was smitten thirteene times, which being counted one for three, make 39. And so R. Bechaias writing hereof saith, The strokes are trebled (that is, every one is three) and three times thirteene are nine and thirty. he may smite] in Greek, they may scourge (or shall scourge,) implying all the Judges with the executioner: so after, and they shall not adde.*

not adde] not exceed the number set of God: The Hebrewes say, If he that is beaten dye under the hand of the executioner, he is free: but if hee adde one stripe more to the measure, and he die, then the execu-

tioner is banished for ever. If he dye not, yet hee transgresseth against this prohibition: and so for all others that smite their neighbours. For if when the Law giveth leave to smite, the Scripture commandeth not to smite a man (more then the appointed measure) for his wickednesse: much more, any other man. Therefore who so smiteth his neighbour, though he smite a servant, with a stroke for which there is not due a farthing recompense, he is to be beaten: but if there be recompense to be made for it by money, no man payeth, and is beaten also. Maimony in Sanhedrin ch. 16. f. 12.

*with many stripes] or, with any more stripes: Hebr. with much smiting. thy brother be vile] or, be contemptible. By this God teacheth to hate and despise he sin, not the sinner, who is by this chastisement to be amended: as the power which the Lord hath given, is to edification and not to destruction. 2. Cor. 13. 10. This vilenesse or ignominie, is opposed to glorie or honour, Esay 16. 14. The Greek translateth it *Aschemonisei*, that is, be ignominious, or behave himselfe unseemly: which word Paul useth when he saith, Love doeth not behave it selfe unseemly, or is not ignominious, or contumelious, 1. Cor. 13. 4. From this, the Hebrewes teach, that whosoever hath sinned and is beaten, he returneth to his dignitie, because it is said, Then thy brother be vile in thine eyes; after hee is beaten, loe he is thy brother. And all that deserve cutting off, when they are beaten, are free from cutting off. The high Priest when he sinneth, is beaten by three, as all other of the people, and returneth to his highnesse (or dignitie:) but the Chiefe of the Session, when he sinneth, they beate him, and he returneth not to his first estate; yea he returneth not to be as one of the rest of the Synedrion; for they ascend in holiness, and descend not. Maimony in Sanhedrin ch. 17. f. 7. 8. 9.*

Verf. 4. the ox] or the asse, or any other beast: the ox is named but for an instance. And if the beast may not bee muffled, that is, have his mouth tyed up (as the Chaldees translateth) but is to eat of that wherein hee worketh; how much more men. Hereupon the Apostle saith,

Doib.

Doth God take care for oxen? or sayth he it altogether for our sakes? For our sakes no doubt this is written; that he that ploweth should plow in hope; and he that thresbeth in hope, should be partaker of his hope. 1 Cor. 9. 9. 10. See also the notes on Deut. 22. 10. when he treadeth] or, in his treading or thresbing: which the Greek (followed also by the Apostle,) translateth, treading or thresbing. They used in Israel to thresh their corne, not onely with flayl, as we doe, but with the feet of beasts they trode it out, Hos. 10. 11. and sometime with cart-wheels, as Esay 48. 27. 28. So they were wont in other nations, as the Romanes did beat out their corne with slaves, or tread it out with cattell: Columell. de re rust. l. 2. c. 21. Spiritually this signified the labour of the Ministers of the Word, preparing the bread of life for the soule; as the Apostle sheweth, saying, Let the Elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine: for the Scripture saith, Thou shalt not mousell the Oxe that treadeth out the corne, 1 Tim. 5. 17. 18. and to this, the Proverb agreeeth, Where no oxen are, the crib is clean (or empty): Prov. 14. 4. Touching this law, the Hebrewes write thus, A beast is to eat all the while that it worketh in things that grow out of the ground, whether they be yct upon the ground, or pulled up: he is also to eat of the burdens that are upon his back. &c. whosoever restraineth a beast from eating, in the time of his working, he is to be beaten: Deut. 25. 4. whether it be an oxe, or other kinde of beast, unclean or clean, and whether he tread out the corne, or doe any other work in that which groweth out of the ground; and it is not sayd, the oxe when he treadeth, but for an instance. And whether he mousell him at the time of his work, or before the time, and then doth work with him; yea though he mousell him by voice [that is, frayeth him by his voice from eating] he is to be beaten. If he hire a beast and mousell him, and treadeth out corne with him he is both beaten, and payeth to the owner thereof, foure kabs for a bullock, and three kabs for an asse. [A Kab, was a mea-

sure that held as much as 24. eggcs.] If an Israelite tread out corne, with the bullock of an heathen, (and mousell it:) he transgresseth against this Law, Thou shalt not mousell; but if an heathen tread with an Israelites bullock, he transgresseth not: [for what things soever the Law saith, it saith to them that are under the Law: Rom 3. 19.] If he mousell him not, but put a prick in his mouth, that he cannot eat, or cause a Lyon to lie thereby [to fray him from eating] or layeth the (bullocks) calfe without, [to keep her from eating,] or that the beast is a thirst, and hee giveth it no drink, or spread a skin upon the corne that he may not eat; all these, and other the like are unlawfull, though hee is not beaten [for doing them.] &c. Maimony tom. 4. treat. of Hired things, chap. 13. sect. 1. 2. 3.

Verf 5. If brethren dwell together] This law is first to be understood of naturall and next brethren (the Hebrews restryn it to Israelites, and brethren by the fathers side onely;) and secondly, if there be no brethren, the next kinsman (for all kinsmen are in the Scripture phrase brethren,) is to doe the duety here required, as the example of Booz and Ruth sheweth, Ruth 3. & 4. chap. And their dwelling together, seemeth to denote their single state of life, whiles they abode in their fathers house; as there is an example of Er, Onan and Selah in Judahs family, where before Moses time this law was practised, Gen. 38. 7. &c. one of them dye] One is often used for the first, as in Gen. 1. 5. & 8. 5. So some understand this Law to be for the firstborne of the brethren onely: others take it generally for any one of them; and thus the Hebrews take it in the largest sense. It is commanded by the law, that a man should take the wife of his brother by the fathers side, whether of such as be married, or betrothed, if he dye without seed, Deut. 25. 5. Brethren by the mothers side (onely,) are not counted for brethren, in the case of inheritance, or of taking the brothers wife, and putting off (the shoe,) but are as if they were none: for there is no brotherhood but

by the fathers side. Strangers that are become Profelytes, and servants which have their freedom, have no brotherhood at all, but are as strangers one to another, &c. Maimony tom. 2. in *Yibbum* (or treat. of taking the Brothers Wife,) chap. 1. sect. 17. 8. So in the Gospel, this case is propounded to our Saviour in generall termes, Moses sayd, if any (man) dye, Mat. 22. 24. Or, if any (mans) brother dye, Mar. 12. 19. Luk. 20. 28. that it seemeth even then, this Law was not thought to intend the firstborne onely. have no son] Hebr. no son to him, that is, no child: for son, the Greek translateth seed, which comprehendeth son or daughter: so in the Gospell it is translated, having no children, Mat. 22. 24. Or, he dye childlesse, Luk. 20. 28. and in Mat. 22. 25. it is sayd, having no seed. Thus the Hebrewes expound it, That which is sayd in the Law, **AND HAVE NO SON**; whether it be son or daughter, or seed of son or seed of daughter, &c. If he have seed by that wife, or by an other, he freeth his wife from unloosing the shoe, or marrying his brother: yea though he have a seed which is a bastard, &c. But if he have a son by a bondwoman, or by an alien; he freeth not his wife: for the seed that cometh of a bondwoman, are servants, Exod. 21. 4. and they which come of Infidels are Infidels, and are as none; for of the heathen he sayth, **HE WILL TURNE AWAY THY SON FROM AFTER MEE**, Deut. 7. 4. he turneth him away from being counted of the Church. And though his son by the bondwoman be made free, or his son by the alien be become a Profelyte; yet are they as other strangers, and freed (servants,) and doe not discharge his wife, &c. Who so dyeth, and leaveth his wife with child; if she have an untimely birth after his death, she is to marie her husbands brother: but if she bring it forth, and the child cometh out alive into the aire of the world, although it dye in the house that it is borne, for his mother is discharged from pulling off the shoe, or marrying her husbands brother, Maim. in *Yibbum*, ch. 1. f. 3. 4. 5. a stranger] that is, of an other family in Israel, as the Greek translateth it, a man not neer, that is, not neer of kin. The Hebrewes

say, If she be married to another and hee lye with her, before she be married to her husbands brother, or have pulled off his shoe: he and shee are to be beaten, and she is to goe out by (bill of divorce.) Maim. in *Yibbum* c. 2. f. 18.

her husbands brother] or next neerest kinsman, as in Ruthes case, Ruth 3. Here they say, Who so dyeth and leaveth many brethren, it is commanded that the eldest marie his brothers wife, or pull off his shoe. If the eldest will not, they turne to all the other brethren: if they will not, they turne againe to the eldest, and say, upon thee the commandement (lyeth,) either to pull-off (the shoe) or to marie thy brothers wife: and they cannot compell the husbands brother to marie her, but they may compell him to pull-off (the shoe.) If the eldest brother be gone into another country, his younger brother may not say, the commandement lyeth upon my elder brother, wayt for him till he come: but they say to this, that he now marie or pull-off (the shoe.) Maim. in *Yibbum*, ch. 2. f. 6. - 9.

goe in unto her] into the chamber, as Judg. 15. 2. that is, take her to wife. The Hebrewes thinke this might not be done till they had wayted 90. dayes after her husbands death, which was to see whether she were with child or not: and such was the custome for all other women that were widowes; they married not till after three moneths. Maim. in *Yibbum*, chap. 1. sect. 19. This seemeth necessarie in this case, for if she were with childe, and brought it forth alive, it was not lawfull for her brother in law to have her. Lev. 18. 16.

Verf. 6. stand up in the name of his brother] that is, be counted and called the seed of the dead man, not of the living: and for this cause Onan sinned in not performing this duty, because he knew that the seed should not be his: Gen. 38. 9. Thus Obed whom Boaz begate of Ruth, is sayd to be the son of Naomi, Ruth 4. 17. And as he did this, for his dead brother, so by the Hebrewes, who so married his brothers wife, he was the heire of all his brothers goods. Maim. tom. 4. treat. of Inheritances, ch. 3. f. 7. his name be not blotted out] or, not wiped out:

for

for that was an heavy judgement in Israel; *Deut. 9. 14. & 19. 20. Psalm. 109. 13.* Therefore to comfort the godly Eunuches the Lord promileth to give them a name better then of founes and of daughters; *Esay 56. 5.* And this sheweth the reason of this Law, that God would have brethren shew mercy one to another, both to the living and to the dead, as *Ruth 2. 20.* that widowes should not be left comfortlesse, and that families should not be cut-off from their inheritances in Canaan; (which were figures of a better and heavenly heritage; as is shewed on *Gen. 12. 5.*) but that the name of the dead might bee raised up, upon their inheritance; *Ruth 4. 5. 10.* And as Christ himselfe came according to the flesh after this manner of kindnes shewed by Booz his grandfather; so unto him and his Church may the trueth of this shadow and legall ordinance be applyed. For the Church of Israel was his wife, *Hos. 2.* who bare him no children by the Law, *Rom. 7. & 10. & 11.* But the Apostles (his brethren *Joh. 20. 17.*) by the immortall seed of the Gospell, begat children unto him, both of the Iewes and Gentiles; *1. Cor. 4. 15. Gal. 4. 19. 1. Pet. 1. 23.* not that they should bee called by any mans name, *1. Cor. 1. 12. 13.* but to carie the name of Christ; whose name shall be for ever, and continued as long as the Sun; in whom all nations shall blesse themselves: and blessed be the name of his glory for ever; *Psal. 72. 17. 19.*

7 *Verf. 7. like not] or be not willing, have no delight or pleasure: so in v. 8. Though God would have brethren performe the foresaid dutie, yet if their affections were contrary, he forced them not hereunto; lest worse evils should grow in families, through want of love, which is the bond of perfectnesse. But what if the woman her selfe were not willing? For this God giveth no expresse Law; but by the Hebrewes opinion, if she were fit to marie him and would not, she was judged as a woman rebellious against her husband: and was put away without a dowry; which all*

other widowes had. If her husbands brethren were many, and the eldest required her, and she were not willing thereto, but would have another brother, they hearkened not unto her, for the commandement is that the eldest should have his brothers wife. *Maim. in libbun, ch. 2. sect. 10. 11.* to the gate] where the

Judges used to sit: so the Chaldee explaineth it, to the gate of the Judgement hall (or Court,) before the Elders. See *Ruth 4. 12. &c.*

*Verf. 8. and speak unto him] The brothers wife goeth after her husbands brother, in the place where he is; and cometh to the Judges; and they call him, and give him counsel, such as is meet for him and her. If it be good to marie, they counsel him to marie her: and if it be good to put-off the shoe, as if she be very yong, and he an old man, or she an old woman, and he a yong man; they counsel him to put-off (the shoe.) And it is needfull that the Judges appoint a certaine place to sit in, and afterward she pulleth off his shoe there before them: &c. *Maim. in libbun, ch. 4. sect. 1. 2.**

*Verf. 9. pull-off his shoe] It is sayd in Ruth 4. 7. that this was the manner in former time in Israel, concerning redeming and concerning changing, for to confirme all things; a man pulled-off his shoe, and gave it to his neighbour: and this was a testimonie in Israel. So in this case, it was a signe, that the brother gave over his right in the woman, and resigned her to any other. Sometime it is a signe of ignominie, *Esay. 20. 2. 4.* that also is implied here, as the words following manifest. The manner of performing this rite, is sayd to be thus; They brought him a shoe of lether, which had an heele &c, and he put it on his right foot, & tied the latchet thereof upon his foot, and stood he and she in the Synedrion (or Court.) And he setting his foot upon the ground, and she sitting downe, stretched out her hand in the Court, and loosed the latchet of his shoe, and pulled the shoe off his foot, and cast it on the ground. After this she stood up, and spitted on the ground before his face, with spittle that might be seen of the Judge; and it was necessarie that the Judges should see the spittle that came out of her mouth. And afterwards she*

sayd,

sayd, **THVS SHAL IT BE DOEN TO THE MAN, WHICH WIL NOT BYLD VP HIS BROTHERS HOVSE, AND HIS NAME SHALBE CALLED IN ISRAEL, THE HOVSE OF HIM THAT HATH HIS SHOE PYLLD OFF;** all, in the holy tongue. And all that sate there, answered after her, **HE THAT HATH HIS SHOE PYLLD OFF,** three times. Maim. in *Libbum*, c. 4. s. 6. 7. 8. Spiritually this signified, that such as would not beget children unto Christ, it should be declared of them, that their feet are not shod with the preparation (or stabilitie) of the Gospel of peace, mentioned in *Ephes. 6, 15.* [put in his face] or in his sight, as this phrase is interpreted *Deut. 4. 37.* or before him, as *Deut. 11. 25.* The Hebrewes expound it of spitting on the ground before him, as is before noted. And this spitting was a signe of shame and ignominie, as *Num. 12. 14.* *Esa. 50. 6.* [build up his brothers house] that is, beget seed for his brother: as *Rachel & Leah* are sayd to build the house of *Israel*, by bearing children, *Ruth. 4. 11.* See the annotations on *Gen. 16. 2.* [the house of him] So there was a note of infamie not upon himself onely, but his house, his posteritie after him: wherby God shewed how much he disliked this his unkindness. And concerning that nearest kinsman, which refused to marie *Ruth*, lest he should marre his own inheritance, *Ruth. 4. 6.* we may observe, how neyther he nor his, hath any name or memorial in the book of God, though there seemed to be just occasion to have named him, *Ruth. 4. 1.* &c. whereas *Boaz* who did the dutie, hath not onely his genealogie reherfed, *Ruth. 4. 18. - 22.* but is in the roll of the kindred of our Lord *Iesus Christ*, who came of him according to the flesh: *Mat. 1. 2. - 5.* After all these rites were performed, the Hebrewes doe record, that the Iudges gave unto the woman a Bill subscribed with their names, wherin they testified to all men, that such a man and such a woman, had on such a day and yere, appeared before them; and doen all the things fore-

mentioned, according to the Law of Moses and *Israel*: which bill was a testimonial of her full discharge from this man, after which she was free to be married to any other; Maim. in *Libbum*, ch. 4. s. 29. 30.

Vers. 11. [When men strive] or fight; as it were flying one upon another.

and his brother] that is, his neighbour; brother is taken here in a large sence, as in *Exod. 2. 11.* and in many other places.

[to deliver her husband] This though it was lawfull for her to doe, and a fruit of her love; yet God forbiddeth it to be doen by any unlawfull or immodest manner: for we may not doe evil, that good may come, *Rom. 3. 8.* [putteth forth her hand] This noteth a purposed act: for if she had doen this unawares, the penaltie following was not to be inflicted upon her. So the Hebrewes conclude in the generall for all men, He that bringeth shame (on his neighbour) is not guiltie (of punishment,) for the shame, unless he doe it purposely, as it is written; **AND SHE PUTTETH FORTH HER HAND:** but he that doeth shame to his neighbour without intent, is free. Maimony tom. 4. in *Chobel* (or treat. of him that doeth hurt and dammage) ch. 1. s. 10.

[by his secrets] or privities; which in the Hebrew have their name of Shame, the *sham full parts*. From hence the Iewes have a general law, that men are to make satisfaction for all manner shame that they bring upon their neighbour; as is noted on *Exod. 21. 19.* Their saying is, He that hurteth his neighbour, is bound to make him satisfaction for five things; viz. the dammage, & the paine, and his healing, and his resting, and the shame; and these five things, are recompensed out of the best of his goods &c. He is bound to pay for the shame by it self, *Deut. 25. 11. 12.* under which law is generally comprehended, he that bringeth shame (upon his neighbour.) Maimony in *Chobel*, ch. 1. sect. 1. 8.

Vers. 12. [cut off her hand] the instrument wherewith she synned: by it teaching to cut off and absteyn from such actions. And this severe punishment God appointeth for her immodest carriage.

Vers. 13.

13

Verf. 13. *a stone and a stone*] that is, as the Greek and Chaldee translate, *a weight and a weight*; meaning divers weights, wherewith to deceive in buying and selling: called the bag of deceitfull weights Mic. 6. 11. In Israel they used to have their weights of stone or the like, see the annotations on Lev. 19. 36. So an *hart* and a *hart*, meaneth a double deceytfull hart, 1 Chr. 11. 33. This Law forbiddeth not onely all unrighteousnes in buying, selling, and exchanging, but all unjustice in judgment, Mat. 7. 1. 2. as God blaming the Iudges, sayth, *you weigh the violent wrong of your hands, in the earth*, Psal. 8. 3. The like evil is to be avoyded in handling the vword of God, that it be not deceitfully, 2 Cor. 4. 2. So for measuring the ordinances of God in his church, by the *Reed and Line* which he hath given therefore, Ezek. 40. 3. 4. & 43. 10. Revel. 11. 1. called a *golden Reed*, Revel. 21. 15.

14

Verf. 14. *in thine house*] Though a man doe not weigh or measure with such, yet it is unlawfull to have a *light weight*, or *scant measure* in his house or shop, (as the Hebrewes teach from this place,) for another may come, who knoweth not that it lacketh weights, and may weigh with it. *Maim. treat. of Theft, ch. 7. f. 3.* *Ephah*] or *Busbell*: in Greek and Chaldee, *a measure and a measure*, that is, *a double measure*. The *Ephah* is named in sted of all other: what it was see on Lev. 19. 36. and Exod. 16. 36. So in Prov. 20. 10. *A stone and a stone, an Ephah and an Ephah*, are an abomination to Iehovah, even both of them. See also Prov. 11. 1. & 20. 23.

15

Verf. 15. *A perfect stone*] in Greek, *A true weight*: so after, *a true measure*. Hence Solomon saith, *A perfect stone, is the Lords delight*, Prov. 11. 1. and a *just*] Hebr. and (a stone of) *justice*: so an *Ephah of justice*; that is, most just and exact: contrary to them that made the *Ephah* small, and the *shekel* great, Amos. 8. 5. So in Ezek. 45. 10. it is sayd, *Balances of justice, and an Ephah of justice, and a Bath of justice, shall ye have*. God here commandeth justice and equity, in all things, corporall and spiri-

tuall: as our Saviour teacheth us saying, *Iudge not, and ye shall not be judged, condemne not, and ye shall not be condemned: forgive, and ye shall be forgiven: Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, &c.* Luke 6. 37. 38. And Iob applying this to his state of life, saith, *Let him vveigh me in ballances of justice, that God may know mine integrity*, Iob 31. 6. And every man is willed to *Ponder* (or *vveigh*) *the path of his feet*; Prov. 4. 26. that is, (as the Apottle expoundeth it) *to make strait pathes for his feet*, Heb. 12. 13. may be lengthned] or, prolonged: or, that they may lengthen thy dayes; of which phrase see Exod. 20. 12. As a just vveight and ballance are the Lords, Prov. 16. 11. and his delight, Prov. 11. 1. so he rewardeth with blessing and long life, the keeping of this law; then which there is none more necessarie in humane societie.

Verf. 16. *an abomination*] that is, most abominable; yea not onely the person that doth these, but even the weights and measures themselves, are sayd to be an abomination, Prov. 11. 1. & 20. 23. and the rather for that this injury is done under a shew of justice; and doeth especially to the poorer sort, which buy by retails; whose wrong God especially regardeth. *unrighteousnesse*] or *injurious-evill*: which generall word is here added, to imply all other wrongs and deceits, which abound among men, whereby they oppresse and defraud one another: but the Lord is the avenger of all such, 1 Thess. 4. 6. and he hath sworn by the excellencie of Iakob, *Surely I will never forget any of their works*: Amos 8. 4. 7.

Verf. 17. *Remember*] Hebr. *To remember*, of which phrase see the notes on Exod. 13. 3. *Amalek*] that is, the *Amalekites*, which were the children of Esau, Iakobs brother: of whose wickednesse see Exod. 17. 8. &c.

Verf. 18. *he met thee*] by way of enmitie, not of amitie; therefore the Greeke translateth, *he resisted thee*: when it had bene his dutie to have met them with bread

16

17

18

bread and water, for their refreshing, Deut. 23. 4. In 1. Sam. 15. 2. it is sayd he layd (wayt) for Israel in the way. *[smote the hindmost]* Hebr. cut-off-the taile; a strata-
game of warre, lawfull against Gods ene-
mies, as Jos. 10. 19. but wicked against his
people. The Greek translateth Cut-off thy
hindmost-troup: in Chaldee, he killed.

[feeble] in Greek, wearied, in Chaldee,
lingring: which fact was cruelty in Ama-
lek; for the faint and feeble ought to
be comforted and refreshed, Mat. 11. 28.
1. Thess. 5. 14. and such were gathered in
the rereward, as Israel marched, Numb.
10. 25. Though this might be a just correc-
tion from God, of such as fainted in their
travels, wherein they should have been
intouraged. See the notes on Exod. 17. 8.

[feared not God] the Chaldee sayth,
he feared not the glorie of the Lord: for his
glory conducted them in a pillar of clowd
and fire, Exod. 13. 21. and God by signes
and wonders, great plagues and terrible-
nesse, had brought Israel out of Egypt,
which made all peoples afrajd, Exod. 15.
14. &c. yet Amalek feared not. As by the
fear of the Lord, men depart from evill, Prov.
16. 6. so the want of his feare, is the cause
why men rush into all evill: Psalm. 36.
1. 2. &c.

19 Vers. 19. given rest unto thee from all]
under which is implied, a subduing of all
the enemies; for so these phrases doe ex-
plaine one another, 1. Sam. 7. 11. with
1. Chron. 17. 10. And here God deferreth
vengeance till after many yeres: so shew-
ing forbearance towards the wicked,
which should lead them to repentance,
Rom. 2. 4. and compassion towards his peo-
ple, whom he would not exercise with
all warres at once, lest they should bee
discomfited. See Exod. 13. 17. *[blot-out]*
or, wipe-out the remembrance; that there
should no name or memoriall of them re-
maine: a signe of great wrath, as Deu. 9. 14.
& 49. 20. This judgment God executed
by Saul the first king of Israel, whom hee
sent to destroy utterly these Amalekites,
both man and woman, infant and suckling, ox

and sheep, cattell and asse: 1. Sam. 15. 2. 3. But
he fayled in the performance of it: there-
fore God stirred up the Simeonites (in
King Ezekias dayes) and they smote the rest
of the Amalekites, that were escaped: 1. Chron.
4. 42. 43. yet Haman of Agag the Amale-
kite remayned, who plotted the death
of all the Jewes: but he and his ten sons
were killed; and Amaleks memorie is pe-
rished; Hest. 3. 8. &c. And under this, the
like judgement on Antichrist was figu-
red: see the annotations on Exod. 17.

[shalt not forget] that is, Take heed thou
forget it not: by forgetting he implyeth
also neglect of performing this judge-
ment. Therefore Saul who performed it
not thorowly, but spared the King, and
the best of the cattell, (though for sacri-
fice unto the Lord;) was rejected of God,
as having sinned greatly, 1. Sam. 15. 9. 21.
23. and for it, he was slayne, 1. Chron. 10.
13. and an Amalekite had an hand in his
death, 1. Sam. 31. 8. 9. 10.

CHAPTER XXVI.

1. The profession of him that offereth the bas-
ket of First fruits. 12. The confession of
him that hath given his third yeres Tithes.
16. The covenant between God and the
people.

§ § §

AND it shall be, when thou art
come into the land, which Ie-
hovah thy God giveth unto thee, for
an inheritance: and thou possessest
it, and dwellest therein. That thou
shalt take of the first, of all the fruit
of the earth; which thou shalt bring
of thy land, which Iehovah thy God,
giveth unto thee, and shalt put it in
a basket: and shalt goe unto the
place, which Iehovah thy God shall
chooie,

The profelsion at bringing DEUTERONOMIE, Ch. XXVI. the first-fruits.

3 choose, to cause his name to dwell
there. And thou shalt come unto the
Priest, which shall be in those dayes :
and shalt say unto him ; I professe *this*
day unto Iehovah thy God ; that I
am come into the land , which Ieho-
vah sware unto our fathers , for to
4 give unto us. And the Priest shall
take the basket out of thine hand :
and shall set it down, before the Altar
of Iehovah thy God. And thou
5 shalt answer and say, before Iehovah
thy God ; A Syrian, ready-to-perish
was my father ; and he went down in-
to Egypt ; and sojourned there, with
a few men : and became there, a na-
6 tion great, mighty and many. And
the Egyptians evill-intreated us, and
afflicted us : and layd upon us, hard
7 servitude. And we cryed-out, unto
Iehovah the God of our fathers : and
Iehovah heard our voice, and saw our
8 affliction , and our labour , and our
oppresssion. And Iehovah brought
us forth, out of Egypt, with a strong
hand, & with an out-stretched arme;
and with great terribleneffe : and with
9 signes, and with wonders. And he
hath brought us, into this place : and
hath given unto us, this land ; a land
10 flowing with milk, and honey. And
now, behold I have brought, the first
fruit of the land ; which thou , Ieho-
vah, hast given unto me : and thou
shalt set it down , before Iehovah thy
God ; and shalt bow-down-thy-selſe,
11 before Iehovah thy God. And thou
shalt rejoyce in all the good , which
Iehovah t y God , hath given unto
thee , and unto thine house : thou ,
and the Levite , and the stranger that
is in the midst of thee.

When thou hast made-an-end, of
tithing all the tithe of thy revenue ,
12 in the third yere , the yere of tithe ;
and hast given *it* unto the Levite ; to
the stranger , to the fatherlesſe and
to the widow ; that they may eate
within thy gates , and bee filled.
Then thou shalt say , before Iehovah
thy God , I have put-away the holy-
13 thing out of *mine* house ; and also
have given it unto the Levite, and to
the stranger, to the fatherlesſe and to
widow ; according to all thy comman-
dement , which thou hast comman-
ded me : I have not transgressed thy
commandements, neither have I for-
gotten. I have not eaten therof, in
14 my mourning ; neither have I put-
away *ought* therof , for the unclean ;
neither have I given *ought* therof, for
the dead : I have hearkened to the
voice , of Iehovah my God ; I have
doen, according to all that thou hast
commanded me. Look down, from
15 the habitation of thine holines, from
the heavens ; and blesſe thy people
Israel, and the land , which thou hast
given unto us : as thou swarest, unto
our fathers ; a land, that floweth with
milk, and honey.

This day , Iehovah thy God hath
16 commanded thee, to doe these Sta-
tutes , and Iudgements : and thou
shalt keep and doe them ; with all
thine heart , and with all thy ſoule.
Thou hast avouched Iehovah , *this*
17 day : to be unto thee for a God, and
to walk in his wayes ; and to keep his
Statutes, and his Commandements,
and his Iudgements, and to hearken
unto his voice. And Iehovah hath
18 avouched thee *this* day , to bee unto

him, for a people of peculiar-treasure, as he hath spoken unto thee: & to keep, all his Commandements. And to give thee to be high, above all nations which hee hath made; in praise, and in name and in beautifull-glory: and that thou mayst be an holy people, unto Iehovah thy God, as he hath spoken.

Annotations.

Here beginneth the fiftieth Lecture of the Law: see Gen. 6. 9.

Vhen thou art come] or, When thou shalt be come. possesseth it] Hee sheweth that they were not bound to (bring) the first-fruits, till the land were subdued, and parted among them: saith Sol. Iarchi on this place.

2 Vers. 2. of the first] or, of the beginning; which the Greek translateth of the first-fruit of the fruits of thy land: meaning, of those which were first ripe; them they were to honour God with in the first place, and to shew their thankfulness for his blessings, that so they might be sanctified, and increased unto them: Prov. 3. 9. 10. These first-fruits were to be separated before all other, as is noted on Num. 18. 13. And Sol. Iarchi scanneth the words thus; Of the first, and not all the first: for all fruits were not bound to give the first fruits, but the seven sorts onely for which the land of Israel is commended (in Deut. 8. 8.) the like is said by others of them; They bring no first-fruits save of the seven kinds spoken of in commendation of the land, (Deut. 8.) and they are wheat, and barley, and grapes, and figs, and pomegranats, and olives, and dates: and if one bring any besides these seven sorts, they are not sanctified. They bring not of the Dates that grow on Mountaines, nor of the fruits that growe in Vallies, nor of Olives which are not of the choicest: but of the dates that grow in vallies, and of the fruits that grow on mountaines, be-

cause they are of the choicest (or best.) They bring no first fruits of liquors, save of olives and of grapes onely; for it is sayd, OF THE FRUIT OF THE LAND, and not of the liquour: and if one bring of the liquors, they receive them not of him. They that dwell neer to Jerusalem, bring figs and grapes that are moist; and they that dwell far off, bring them dried. Maimony tom. 3. in Biccurem, chap. 2. sect. 2. 3. 4. The first-fruits have no measure set by the Law: but by the words of our wisemen, he must separate one of sixtie. And hee that will make all his field first-fruits, may so doe. If he have separated his first-fruits, and returneth and addeth more unto them: that which he addeth, is as the first fruits. Ibidem sect. 17. 18.

giveth] or, is giving unto thee; the Greek addeth, by lot, or for inheritance: this was the land of Canaan, the seat of Gods Church, and figure of a better inheritance by Christ: the first-fruits wherof, (which are the graces, or the firstfruits of the Spirit, Rom. 8. 23.) are to be brought unto the Lord, that they may be accepted in Christ. Yea we our selves, whom he hath begotten with the word of Truth, that wee should be a kind of first-fruits of his creatures, (Jam. 1. 18.) are to present our bodies unto him, and our reasonable service, Rom. 12. 1. The Hebrewes say, If one bring first-fruits from without the land, they are no first-fruits. Maim. in Biccurem, ch. 2. sect. 1.

in a basket] so the Greek and Chaldee translate the word Tene, used onely here, and in Deut. 28. 3. 17. The Hebrewes understand it generally of any vessell; and hold it necessarie, (from this place,) that the first-fruits be brought in a vessell; also they teach that every sort of fruit should be brought in a vessell by it selfe: but if he brought them in one vessell, it would serve. And they might not bring them mixed all together, but the barley underneath, and the wheat above it, and the olives above that, and the dates above them, and the pomegranats above them, and the figgs uppermost in the vessell. And there should be some thing put between every severall kind, as clothes, or ruffes, or leaves, or the like; and they laid about the figgs, clusters of grapes outward.

If he brought them in a vessell of metall, the Priest took the first-fruits, and restored the vessell to the owner: but if he brought them in a vessell of osiers, or of rushes, or the like; then both the first-fruits and baskets, were the Priests. *Maim. tom. 3. in Bicurim (or treat. of first-fruits,) chap. 3. sect. 7. 8.* and shalt goe] namely, at the feast of Harvest, or Pentecost, which was seven weeks after the Pascheover; as may be gathered by *Exod. 34. 22. & Deut. 16. 9. 10.* then the people went up together, and caried of their first-fruits with them. The Hebrewes say, They brought no first-fruits before the Pentecost, as it is written, *And the feast of harvest, of the first-fruits of thy labours, (Exod. 23. 16.)* and if any brought them (before,) they received them not of him, but he left them there untill the solemne-feast came. *Maim. in Bicurim, ch. 2. sect. 6.* his name to dwell] the Chaldee saith, his divine-presence to dwell; the Greek his name to be called upon there: meaning the Tabernacle or Temple, called elsewhere the house of Iehovah, *Exod. 23. 19.* This in ages following, was at Shilo, and then at Ierusalem, whither the people used to repayre with great solemnity; and at the performance of this service, they are sayd to doe thus: *When they caried up the first fruits, all the cities that were in a Station (or Countie,) gathered together to the (chiefe) citie of the Station, to the end they might not goe up alone; for it is sayd, In the multitude of people, is the Kings honour, (Prov. 14. 28.)* And they came and lodged all night in the streets of the citie; and went not into the houses, for feare of pollution. And in the morning the governour sayd, *Arise and let us goe up to Syon the citie of the LORD our God.* And before them went a Bull which had his hornes covered with gold, and an Olive garland on his head; to signifie the first fruits of the seven kinds (of fruits) And a Pipe stroke up before them, untill they came neer to Ierusalem; and all the way as they went, they sang. *Irejoyced in them that sayd unto me. Wee will goe into the house of the LORD, &c. (Psal. 122.)* When they were come nigh to Ierusalem, they sent messengers before them, to signifie it to the

men of Ierusalem, &c. Then the Captaines and Governours went out of Ierusalem to meet them: if many men came, there went out many; and if but few, few. And when they all were come within Ierusalem gates, they began to sing, *Our feet have been standing in thy gates o Ierusalem (Psal. 122.)* All the cheife Artificers that were in Ierusalem, stood before them, and saluted them, *Welcome brethren the men of such a place.* And they went in the midst of Ierusalem, and the Pipe striking up before them, till they came neer to the mount of the house (of God:) when they were come thither, they took every man his basket on his shoulder, and sayd, *Hallelujah, Praise God in his sanctuarie, &c. (Psal. 150.)* and they went thus and sung till they came to the Court-yard, when they were come thither, the Levites sang (the 30. Psalme) *I will exalt thee, o LORD, for thou hast drawne up me, &c. Talmud Bab. in Bicurim, ch. 3. f. 2. 3. 4.* & *Maim. in Bicurim, ch. 4. sect. 16.* Unto this, and other like manner of solemne assembling, the Prophet hath reference when he saith, *Yee shall have a song as in the night when an holy solemnity is kept; and gladnesse of heart, as when one goeth with a Pipe, to come into the mountaine of Iehovah, to the Rock of Irael: Esay 30. 29.*

Verf. 3. unto the Priest] Gods publike minister, and the figure of Christ, of whom it is writren, *By him let us offer the sacrifice of praise to God continually; that is, the fruits of the lips, confessing to his name. Heb. 13. 15.* which shall be] that is, which shal minister in his course in those dayes; for the priests ministered by turnes, see *1. Chron. 24.* I professe] or, I declare, I shew openly, before the Lord. And because of this presenting themselves & their first fruits to him, the Hebrewes say, that when they brought their first-fruits, they brought in their hand, Turtle doves and young Pigeons; some they hung upon the baskets, and they were for burnt-offrings; and some in their hand, which they gave unto the Priests. *Maim. in Bicurim, c. 3. f. 9.*

Verf. 4. before the Altar] that there it might be sacrific'd by Christ, figured by the Altar; *Mat. 23. 19. Heb. 13. 10. &c.* and

and so made acceptable to God.
 5 Ver. 5. shalt answer] that is, shalt speak, or pronounce: These words were to bee spoken by every man that brought the first fruits, except he were not a man, or not the owner of the land, or the like: for such exceptions they doe put. He that brought the first fruits, might if he would give them to his servant, or to his neighbour, all the way, till he came at the mount of the house (of God.) When he came to the mount of the house, he himselfe was to take the basket on his owne shoulder, yea though he were the King, the greatest in Israel: and when he came at the Courtyard he professed, whiles the basket was upon his shoulder, I PROFESSE THIS DAY VNTO THE LORD THY GOD, &c. Then he let down the basket from his shoulder, and the Priest put his hand under it, and waved it; and he sayd, A SYRIAN READY TO PERISH WAS MY FATHER, &c. and he left it by the Altars side, at the south-west horn (of the Altar) on the south-side of the horne, and bowed himselfe down and went out. But the confession is not alike for all: some are bound to bring First-fruits, and yet make no confession over them; as the woman, and he that is of neyther sex, and he that is of both sexes, male and female; because they cannot say WHICH THE LORD HATH GIVEN VNTO ME. Likewise Tutors (or Guardians,) and Servants and Messengers; for they cannot say, which the Lord hath given unto me. The Proselyte bringeth and professeth; as it is sayd to Abraham, A father of a multitude of nations, have I given thee to bee, (Gen. 17.5.) Behold he is the Father of all the whole world, which are gathered under the wings of the divine-majestie. And to Abraham was the oath at first, that his sonnes should inherite the land. Likewise the Priests and Levites do bring (first-fruits) and professe: because they have cities and suburbs. He that separateth his first-fruits, and selleth his field; bringeth them, but professeth not; for he cannot say, WHICH THE LORD HATH GIVEN ME, because the land is not his. And he that bought it, is not bound to separate other first-fruits of that sort, because he that sold it, hath

separated them already; and if he doe separate any, he may bring them, but not make profession; but of another sort he may separate, bring, and profess. He that separateth first-fruits, and they are lost, before they come at the mount of (Gods) house; and he separateth other for them: hee bringeth the second, but professeth not, because he cannot say, THE FIRST OF THE FRUIT OF THE LAND (Deut. 26.10.) for they are not the first, &c. He that bringeth first fruits of one kinde, and maketh profession; and cometh againe and bringeth first fruits of another kinde; hee maketh no profession over them: for it is sayd, I PROFESSE THIS DAY; one time in the yeere doth hee make profession, and not twice. Hee that bringeth first fruits after the feast, untill the Dedication, although he separated them before the Feast, bringeth them but maketh no profession, because it is sayd, (in v. 11.) AND THOU SHALT REIOYCE IN ALL THE GOOD: so there is no professing, but at the time of rejoycing, from the (beginning of the) Feast of Weeks, untill the end of the Feast. Maim. in Biccuvim, ch. 3. sect. 12. &c. and ch. 4. sect. 1. &c. In that which is sayd of the Proselyte (or Stranger,) Maimony differeth from his fellowes; for in Thaimud Bab. in Biccuvim, ch. 1. sect. 4. it is sayd, The Proselyte bringeth, but professeth not, because he cannot say, which thou hast sworne to our fathers to give unto us, but if his mother were an Israelitess, he bringeth and professeth. But the former well agreeth with the mysterie of the Gospell; for as it is prophesied in Ezek. 47.22. Yee shall divide (the Land) by lot, for an inheritance to you, and to the strangers that sojourn among you, which shall beget children among you, and they shall bee unto you, as borne in the country, &c. So when Christ came, Zacheus the chiefe Publican, became the sonne of Abraham, Luke 19.9. and in Christ, there is neither Jew nor Greek, but all are one, in him, and Abrahams seed, and heires according to the promise, Gal. 3.28.29. And in him is this service in the mysterie of it fulfilled; when we at our Pentecost, that is, when we receive the first-fruits of Gods spirit,

(*Mat. 23. Rom. 8. 23.*) doe honour him with out persons, our substance, and with the first-fruits of all our increase, *Prov. 3. 9.* offering the sacrifice of praise unto God continually, the fruit of our lips, confessing to his name, *Heb. 13. 15.* For as the first of all fruits were holy, so the Church is holy unto the Lord, of all peoples in the earth, *Rev. 14. 4. Iam. 1. 18.* as it is written, *Israel is holynesse, unto Iehovah; the first-fruits of his revenue: Ier. 2. 3.* And as these first fruits were brought into the Sanctuarie in a Basket; so the good Israelites whom God would accept for his, are likened to a basket of good figs, set before the Temple of the Lord: even like the figges that are first ripe: and them God promisseth to acknowledge, and to set his eyes upon them for good, and that they shall bee his people, and hee will be their God, &c. *Ier. 14. 1. 2. 5. 6. 7.* *A Syrian ready to perish* Hebr. *An Aramite perishing.* Or, of perdition: that is ready to perish through poverty, affliction and miserie. As in *Prov. 31. 6. 7.* Give strong drink unto him that is ready to perish, &c. Let him drink and forget his poverty, and remember his misery no more. An *Aramite* is after the Greeke called a Syrian, as is noted on *Gen. 10. 22.* and this Syrian here spoken of was *Iakob*, who dwelled in Syria with *Laban the Syrian*, twenty yeres in hard service, *Gen. 28. 5. & 31. 38. 40. 41. 42. Hof. 12. 12.* and therefore though he was naturally an Hebrew, yet for his miserie is called a Syrian; as contrariwise *Iether*, who by nature was an *Ismaelite*, *1. Chron. 2. 17.* is for his faith, and state of grace, called an *Israelite*, *2. Sam. 17. 25.* And thus God said to the Iewes that dwelt in Canaan, *thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother a Chethite, Ezek. 16. 3.* Others understand it heere of *Laban*, translating, *A Syrian was destroying my father,* (or working his perdition;) and to this the Chaldee agreeth, saying, *Laban the Syrian sought to destroy (or undoe) my father:* and the vulgar Latine, *A Syrian persecuted my father.* The Greeke differeth from both,

translating, *My father left Syria.* By this speech they were taught to acknowledge their first estate and originall to have beene most miserable; and so wee ought all to confesse, *Eph. 2. 2. 3.*

a few men] in Chaldee, *a small people:* they went down but with *seventie soules:* *Gen. 46. 27.*

Verf. 6. *evill-intreated*] did evill, or vexed: and this is a commemoration of their second mayne affliction, whereof see *Exod. 1. &c.* and it was a figure of our bondage under sin and Satan, which we being delivered from, are to mention with thankfulness, *Rom. 6. 17. 18. Tit. 3. 3.*

hard servitude] in Greeke *hard worker:* they made them serve with rigour, that their lives were bitter unto them, *Exod. 1. 14.* God would not have us forget our former miseries, though we be come out of them: hee sundry times commandeth this; *Thou shalt remember that thou wast a servant in Egypt: Deut. 16. 12.* Remember that ye having been in times passed heathens, &c. were without Christ, being aliens from the Common-wealth of Israel, &c. *Eph. 2. 11. 12.*

Verf. 7. *we cryed-out*] in Chaldee, *wee prayed:* see *Exod. 2. 23. 24. 25.* *heard our voyce*] in Chaldee, *accepted our prayer.*

saw] in Chaldee, *it was revealed (or manifest)* before him: see *Exod. 3. 7.* *our labour*] or, *our molestation.*

Verf. 8. *out-stretched*] in Greeke and Chaldee, *an high arme:* see *Exod. 7. &c.* *terribleness*] or *terrors:* this the Greeke and Chaldee translate *Visions:* and so in *Deut. 4. 34.*

Verf. 9. *milk and honey*] under which two, all other earthly blessings, and heavenly also, in figure, are implied: and hereby they acknowledged the truth of Gods promises made unto their fathers; whereof see the notes on *Exod. 3. 8.* So after, in v. 15.

Verf. 10. *the first-fruit*] in Greeke, *the first-fruits of the fruits.* As wee our selves are the Lords first-fruits, *Rev. 14. 4.* and have received the first-fruits of his Spirit, *Rom. 8. 23.* so we then doe give the first-fruits

6

7

8

9

10

fruits unto him, when in Christ (the true Sanctuary) we acknowledge that we and ours are his, and have this grace not of our selves, or for our own merits, but of his goodnesse and liberalitie; 2. Cor. 3. 4. Ephes. 2. 8. 9. 10. Tit. 3. 3. 4. 5. 6. *set it down* or *leave it*, for the Priests, which did after eat it. The first-fruits were given to the men of the charge [the Priests that ministered,] and they divided them among them, as the [other] holy things of the Sanctuary. Maim. in Biccuring ch. 3. f. 1. It figured, that we should consecrate our selves and ours, for ever unto the Lord: Rom. 12. 1. & 6. 19. 22.

II Verſ. 11. *ſhalt rejoyce*] as they were bound to doe at all other feasts: Deut. 16. 11. 15. So that after this homage, the people abode in the holy City all that night, feasting, and the next day they might depart, and not before. Hereupon the Hebrewes note seven things, which they that brought first fruits were bound unto: the coming to the place; and the vessel (or basket;) the Profession to be made; and the Oblation (or Sacrifice,) and the Song, and the Waving of it by the Priest, and the tarrying all night. When he hath brought his first fruits to the Sanctuary, and made profession, & offered his peace-offrings, he may not goe out of Jerusalem that day, to returne to his own place, but must tarry there all night, and returne on the morrow to his citie; as it is written, (in Deut. 16. 7.) and thou shalt turne in the morning, and goe unto thy tent. All the tarnings which thou shalt turn out of the Sanctuary after thou art come thither, shall not be but in the morning. Maim. in Biccuring, ch. 3. sect. 14. in all the good] or, as the Greek translateth, for all the good things: the chiefest wherof, are the firstfruits of the spirit, wherewith God sanctifieth, his people: as when Christ teacheth that Our Father which is in heaven, wil give good things to them that aske him, Mat. 7. 11. an other Evangelist expoundeth it, he wil give the holy Spirit to them that aske him: Luke 11. 13. For this Spirit and graces of God which we have received, we ought to rejoyce before him continually; Psalm.

100. Luke 10. 20, Phil. 3. 1. 1 Pet. 1. 8. 1 Thes. 5. 16.

Verſ. 12. *of thy revenue*] which the Greek expoundeth, *of the fruits of thy land*. See the notes on Deut. 14. 22. the yere of tithes] that is, the yere when the second tithe was to be given to the poore, which was the third and the sixth yere, of every seven yeres; wherof the Law was given before in Deut. 14. 28. The Greek translateth, the second tithe thou shalt give to the Levite &c. Of this, the Hebrewes say, We are commanded to confesse before the LORD; after that we have brought forth all the gifts which be of the seed of the land, and this is called the Confession of the tithe. And we make not this Confession, but after the yere wherein we have separated the Tithes of the poore, Deut. 26. 12. Maimony tom. 3. in Maaser sheni, (or treat. of the Second tithe) ch. 11. f. 1. 2.

within thy gates] that is, as the Greek and Chaldeo expound it, *thy cities*: see Deut. 14. 28. 29.

Verſ. 13. *Then*] Hebr. *And thou shalt say*. The time is recorded by the Hebrewes to be, at the Minchah [the Oblation] in the last good day of the Passover of the fourth (yere) and of the seventh: as it is sayd, WHEN THOU HAST MADE AN END OF TITHING: at the Feast, wherein all the tithes are ended. And the Passover of the fourth yere cometh not, but all the fruits of the third (yere) are tithed, whether they be the fruits of the trees, or fruits of the land: Maim. in Maaser sheni, ch. 11. f. 3. The reason hereof was, the Passover was kept in Abib (or March) Deut. 16. 1. and the first of Tisri (that is September) was the beginning of the yere for the tithes of corne, seeds and herbs: and the fifteen of Shebet (which we call Ianuarie,) was the beginning of the yere for the tithes of the fruits of trees; as Maimony sheweth in Maaser sheni, ch. 11. f. 2. so by March following, the tithes of the third yere, (which they had layd up within their gates, Deut. 14. 28.) might all be bestowed; and the Passover was the next feast that ensued, when all men were bound to appeare before the Lord, Deut. 16. 16. *say before Jehovah*

12

13

[*shovab*] that by this solemne confession, they might testify their voluntary obedience to his lawes, with a clear conscience; and so crave and expect his further blessing. The Hebrewes say, This confession might be uttered in any language that a man spake; and every one spake for himself; and if many would confess jointly in one, they might. And it is commanded to be doen in the Sanctuary BEFORE THE LORD; and if they confessed in any place, they were discharged. Maim. in Maaser sheni, ch. 11. sect. 5. 6.

put away the holy thing] in Chaldee, the holy thing of the tithe: Hebr. the holiness; meaning, things of holiness; as the Greek translateth, I have purged the holy things out of my house: so that this confession, respected not the tithe of the poore onely, but all other holy things, which they were bound to give unto God, or his Ministers, or the poore. And putting-away signifieth the removing and utter taking away, so that nothing remaineth. So the Hebrewes say, A man confesseth not, untill there be not any of the gifts remaining with him; as it is said, I have put-away the holy thing out of (mine) house: And in the evening of the last good day (of the Paschever,) was the putting-away; and on the morrow was the confession. Thus he did: if there remained with him any heave-offring of the Tithe, he gave it to the Priest: if any of the first tithe, he gave it to the Levites: if any of the poore's tithe, he gave it to the poore. If there remained with him any of the fruits of the second tithe of confession, or of that which was of the fourth yeres plantation, (Lev. 19. 24.) or any money of their redemption, loe he put them away, and cast them into the Sea, or burnt them. If any first-fruits remained with him, he put them away in every place, whereby is meant, that he burned and put away that which remained with him of the fruits which he could not eat all of them before the good day came, &c. He cannot confesse, till he have brought out all his gifts; as it is said, I HAVE PUT AWAY THE HOLY THING, that is, the second tithe, and the fourth yeres plantation, called HOLY, Lev. 19. 24. OUT OF my HOUSE,

that is the Cake (Num. 15. 20.) which is the Priest's gift, in the house. I HAVE GIVEN IT TO THE LEVITE, this is the first tithe, (Numb. 18. 21.) AND ALSO I HAVE GIVEN IT, which implyeth generally, that the other gift was before, namely, the great Heave-offring (of first fruits) and the heave-offring of the tithe: TO THE STRANGER TO THE FATHERLESSE, &c. this is the tithe of the poore, and the gleanings, and the forgotten (sheaf) and the corner, (Deut. 24. 19. Lev. 19. 9. 10.) although the gleanings, the forgotten, and the corner, doe not hinder the making of confession. And he must separate the gifts in order, and afterward make confession, as it is written, ACCORDING TO ALL THY COMMANDEMENT, &c. Loe if the second tithe were given before the first, hee might not make confession. If his untithed fruits were burnt, he might not make confession, because he hath not separated the gifts, nor given them to whom they were due. He that had nothing but the second tithe onely, made confession, for the ground of the Confession is in the tithe. And so if he had nothing but first fruits onely, hee made confession; as it is said, I HAVE PUT AWAY THE HOLY THING, &c. Maim in Maaser sheni, ch. 11. sect. 7. &c. thy commandement]

in Greek, commandements: and the word according, implyeth the order of doing all things, as before is noted. not transgressed] by doing any thing amisse; as giving bad for good, and as the Hebrewes expound it, one kind for another, or old for new, or new for old, or the like. Of transgression, see the notes on Deut. 17. 2.

forgotten] this the Hebrewes apply, to forgetting to blesse God for it, and to mention his name upon it; Maim. ibid. c. 11. sect. 15. But it is more generall, implying the neglect of any precept, concerning the things here spoken of: for in spirituall duties unto God, all men are faulty; Psal. 19. 12. Eccles. 7. 20.

Vers. 14. in my mourning] or, in my sorrow: By this it appeareth, that this Law and confession extended further then to the

third yerer tithe, which was all given to the poore, Deut. 14. 28. 29. and might not be eaten by the owner of the land: and reached to the first and second yerer rithes, which the owners were to cate before the Lord, Deut. 14. 22. 23. but might not cate of it in their mourning, upon paine of being beaten by the Magistrate, as Maimony sheweth in Maaser Shen, ch. 3. sect. 5. where hee further saith (in s. 6. 7.) *Who is this mourner? He that bewayleth any of his kinned, whom he is bound by the Law to mourne for. And in the day of death, hee is bound to mourne by the Law, (Lev. 10. 19.) If hee bee kept unburied many daies; hee is a mourner all those daies, till he be buried, by the doctrine of the Scribes. And not the second tithe onely, but all the holy things, every one, if he cate of them in mourning, by the Law, he is to be beaten; if in his mourning, by the Scribes doctrine, he is to be scourged. Compare herewith the saying of the Prophet, Their sacrifices shall bee unto them as the bread of mourners; all that eat thereof shall be polluted: Hos. 9. 4. put-away] the word before used in v. 13. but otherwise turned here in the Greek, I have not taken fruit thereof; which Greek word is used in Hos. 5. 12. for eating fruit: and so the Hebrewes expound this here of eating; He that eateth the second tithe in uncleanness, is to be beaten; for it is said, I have not put-away thereof for the unclean: whether the tithe be unclean, and the eater clean; or the tithe clean, and the eater unclean: and he that eateth it in Jerusalem, before it be redeemed. The uncircumcised is as the unclean; and if he eat that second tithe, he is to be beaten by the Law, &c. Maim. in Maaser Shen, ch. 3. s. 1. 4. for the unclean] so the Greek translateth it; meaning for any unclean person to eat of it; or for any unclean use. Hebr. in unclean, whereby may be meant, in uncleanness. for the dead] or, to the dead: whereby may be understood, to any idoll, or for any idolatrous use; as Idolaters are sayd to eat the sacrifices of the dead, Psal. 106. 28. or to bee eaten at any dead mans funerall, whereby the holy thing might be pollu-*

ted; as Hos. 9. 4. for at funeralls they used to eat, and drink, Ezek. 24. 17. Jer. 16. 7. The Hebrewes expound it thus, that hee hath not received (or bought) therewith, coffin or shrouds (for the buriall of the dead) nor given thereof to other mourners: Maim. in Maaser Shen, ch. 11. sect. 15. Further they say, The second tithe is given to eat and to drink, Deut. 14. 23. and anoynting is as drinking. And it is unlawfull for a man to bring it out for his other needs; as to receive therewith vessels, or garments, or servants; as it is written, I have not given thereof for the dead; as if he should say, I have not brought it out for any thing which keepeth not alive the bodie, &c. Ibid. ch. 3. sect. 10.

Verf. 15. the habitation of thy holinesse] that is, thy holy habitation; as the Greek translateth it thine holy house. By this prayer they submitted themselves unto the triall and judgement of God, for their upright keeping of these his lawes, (as Psal. 26. 1. 2. 3.) and having cleare consciences, they had boldnesse before God, to crave and expect his blessing: for hee that is a doer of the work (of God) this man shall be blessed in his deed, Lam. 1. 25.

Verf. 16. This day] Moses concluding his exposition of the Lawes, with a warning of obedience; teacheth the children that they are alike interested in Gods covenant, as were their fathers; and so their posterity: for what was spoken and doen unto them, concerneth us also; Hos. 12. 4. Psal. 66. 6. 7. thy God] the first argument of obedience, from the person of God, and his grace towards them; who hath soveraigne authority thereby to command.

Verf. 17. hast avouched] or, hast made to say, that is, to promise; in Greek, hast chosen. A second reason of obedience because of the mutuall covenant, between God and his people: see Exod. 19. 3. 4. 8. which covenant was not with the fathers onely (Deut. 5. 2. 3) but being now renewed with their children, and in them with all their posterity, served both to confirme their faith, and to increase their obedience

15

16

17

DEUTERONOMIE, Ch. XXVII.

bedience and sanctification. unto thee for a God] or, as the Greek translateth thy God : what this meaneth is shewed on Exod. 10. 2. 3. *hu wayes*] which he commandeth to walk in; and they imply both doctrines of faith, and precepts of manners, (as is noted on Gen. 6. 12. & 18. 19.) and an imitation of him, as beloved children, Ephes. 5. 1. 2. Mat. 5. 48. *statutes*] the ordinances of worship and service which he taught : see the notes on Deut. 4. 1. *Commandements*] the morall law given in Exod. 20. *Judgements*] the Iudiciall lawes, whereof see Exod. 21. 1. &c. So all whatsoever are in Gods law, are comprehended under these heads. *hearken unto*] or, obey *hu* voice, if any speciall thing be commanded unto any, as when God sent Saul to root out Amalek. 1. Sam. 15. 1. 2. 19. 20. 22.

18 Verſ. 18. *hath avouched thee*] or, made thee to say, that is, to promise, or give thy word : in Greek, *hath chosen thee*. *peculiar-treasure*] in the Greek, a peculiar people; in Chaldee, a beloved people: see the notes on Exod. 19. 5. *to keep*] that is, that thou shouldest keep; which as it is a part of the covenant on Gods behalfe, so is it the work of his grace in all his people; as hee hath said, I will put my Law in their inward parts, and write it in their harts, Jer. 31. 33.

19 Verſ. 19. *give thee to be high*] or make thee (set thee) high: of which see the notes on Deut. 28. 1. And this is the third argument to perswade obedience, in respect of the high excellencie which Gods people begin to obtain by him in this life, & shall fully possesse in the end. See Col. 3. 1. 2. 3. 4. 1. Tim. 1. 9. *in praise*] or for praise; to be praised even of the enemy, for my mercies upon thee, as Zeph. 3. 19. 20. So he is sayd to make Jerusalem (his Church) a praise in the earth, Esay 62. 7. for hee exalteth the horne of his people, the praise of all his Saints, Psal. 148. 14. *in name*] or for name, that is fame or renowne; this is a continuance and increase of the former praise, called therefore an everlasting name: that shall

not be cut off, Esay 55. 5. and a name that shall remaine, Esay 66. 22. And it was by a settled continuance of the state of his Church, as on the contrary by scattering them, hee is sayd to blot out the name of Israel from under heaven, 2. Kings 14. 27.

beautifull-glorie] which consisteth in outward blessings, wherewith God adorneth his Church as with garments of beautifull-glorie, Esay 61. 1. opposed unto ashes, Esay 61. 3. and is the continuance of his heavenly ordinances, and Kingdom among them, Esay 64. 11. Ezek. 16. 12. And all these three degrees of grace, the Church enjoyeth by being united unto God; as it is written, As the girdle cleaveth to the loines of a man, so have I caused to cleave unto me, the whole house of Israel, and the whole house of Iudah, saith Iehovah: that they might be unto me for a people, and for a name, and for a praise, and for a beautifull-glorie, Jer. 13. 11. See also Jer. 33. 9. *an holy people*] This is the chiefest end of all our obedience, the glorie of God, and our own salvation: which is accomplished by our sanctification: as the Apostle saith, Being now made free from sinne, and become servants to God, ye have your fruit unto holinesse, and the end, everlasting life, Rom. 6. 22.

CHAPTER XXVII.

1. The people are commanded to write the Law upon the stones, when they are come into the land of Canaan; 5. and to build an altar of whole stones. 11. The Tribes divided on Gerizzim and Ebal. 14. The curses pronounced on mount Ebal.

1 **A**ND Moses, and the Elders of Israel, commanded the people, saying: Keep all the Commandement, which I, command you, this day. And it shall be: in the day, 2 when you shall have passed over Jordan, unto the land, which Iehovah

3	thy God giveth unto thee: that thou shalt set thee up, great stones, and plaister them, with plaister. And thou shalt write upon them, all the words, of this Law, when thou art passed over: that thou mayest goe in, unto the land, which Iehovah thy God, giveth unto thee; a land that floweth with milk, and honey; as Iehovah the God of thy fathers, hath spoken. And it shall be, when yee are passed over Iordan; ye shall set up these stones, which I command you <i>this day</i> , in mount Ebal: and thou shalt plaister them, with plaister. And thou shalt build there, an Altar, unto Iehovah, thy God: an Altar of stones, thou shalt not lift-up, <i>any</i> yron upon them. Of whole stones, shalt thou build, the Altar of Iehovah thy God: and thou shalt offer thereon, Burnt-offrings; unto Iehovah, thy God. And thou shalt sacrifice Peace-offrings, and shalt eat there: and rejoyce, before Iehovah thy God. And thou shalt write upon the stones, all the words of this Law, very plainly.	Benjamin. And these, shall stand for the curse, on mount Ebal: Reuben, Gad, and Aser; and Zabulon, Dan and Naphtali. And the Levites shall answer, and say, unto all the men of Israel, <i>with an high voyce</i> .	13
4		Curfed, <i>be</i> the man, that maketh a graven or a molten <i>image</i> , an abomination unto Iehovah; the work, of the hand of the craftsman, and putteth it in a secret- <i>place</i> : and all the people shall answer, and say, Amen.	14
5		Curfed, <i>be</i> he that setteth-leight by his father, or his mother: and all the people shall say, Amen.	15
6		Curfed, <i>be</i> he that removeth his neighbours limit: and all the people shall say, Amen.	16
7		Curfed, <i>be</i> he that maketh the blind to erre, in way: and all the people shall say, Amen.	17
8		Curfed, <i>be</i> he that wrestleth the judgement of the stranger, fatherless, and widow: and all the people shall say, Amen.	18
9	And Moses, and the Priests the Levites, spake unto all Israel, saying: Take-heed, and heare, o Israel; this day thou art become the people, of Iehovah thy God. Therefore thou shalt obey, the voice of Iehovah thy God: and doe his Commandements, and his Statutes; which I command thee, <i>this day</i> .	Curfed, <i>be</i> he that lyeth with his fathers wife; because he uncovereth, his fathers skirt: and all the people shall say, Amen.	19
10		Curfed, <i>be</i> he that lyeth, with any beast: and all the people shall say, Amen.	20
11	And Moses commanded the people, in that day, saying. These, shall stand to blesse the people, upon mount Gerizzim; when ye are passed-over Iordan: Simeon, and Levi, and Iudah; and Issachar, and Ioseph, and	Curfed, <i>be</i> he that lyeth with his sister; the daughter of his father, or the daughter of his mother: and all the people shall say, Amen.	21
12		Curfed, <i>be</i> he that lyeth with his mother-in-law: and all the people shall say, Amen.	22
		Curfed, <i>be</i> he that smiteth his neighbour, in secret: and all the people shall say, Amen.	23
		Curfed,	24

15 Cursed, be he that taketh a reward, to smite a soule, the blood of an innocent: and all the people shall say, Amen.

16 Cursed, be he that confirmeth not, the words of this Law to doe them: and all the people shall say, Amen.

Annotations.

1 **T**He Elders of Israel] in Greek, the Senate of the sons of Israel: compare v. 9. Here Moses giveth order for the confirmation of all the Lawes before repeated; by outward signes, once to be performed, by Israel when they should be come into Canaan. The end whereof was, to teach them salvation by Christ, and that they should not expect it by the works of the Law, for that leaveth them under the curse, v. 16. Gal. 3. 10. all the commandment] that is, commandments, as the Greek translateth it; or, every commandment. See v. 10.

2 **V**ers. 2. the day] that is, the time, the first opportunity. For this rite was fulfilled, not the first day that Israel went into Canaan, but after, as Ios. 8. 30. &c. So day is used for time, Luke 19. 42. set up] or erect, to weet stones for pillars, as in Exod. 24. 4. to signifie the tribes of Israel; who being brought of God into his good land, were by this extraordinary rite, to professe their homage and obedience unto him, otherwise to undergoe the curses of his Law. Which their consciences accusing them of, they might be led unto Christ, for redemption from the curse. with plaister] or with lime, whitening, that the words of the Law might be written thereon; a memoriall of Gods benefits unto them. This word plaister, is used to signifie hypocrisie, as Paul called Ananias a plaistered (or whited) wall, Act. 23. 3. and the Pharisees are likened to whited (or plaistered) sepulchres, which appeare beautifull outward, &c. Mat. 23. 27.

And that seemeth also to bee intended here, that all such as seek life by the works of the Law (which Israel after did, Rom. 9. 31. 32.) have their hearts within hard and stony, (Ezek. 36. 26.) though outwardly they appeare of an other nature and colour, and have the profession of the Law upon them, wherein they glorie, Rom. 2. 17. 23. Therefore afterward blessings and cursings are mentioned, v. 12. 13. but Moses rehearseth none but curses, as being the due of all such hypocrites. And from the last verse of this chapter, Paul proveth that as many as are of the works of the Law, are under the curse: Gal. 3. 10.

Vers. 3. all the words] either the ten commandments, called the ten words, Exod. 34. 28. which are the summe of all Law: or, all the words following in this chapter. See the notes on v. 8.

that thou mayest goe in] and consequently possesse and enjoy the land, which figured heaven: for the Law promisseth life to them that doe it, Rom. 10. 5. though unto man it is impossible. Or, it may be read, for that thou art come in: as being a reason of this service, and of their duty to keep the Law. And so the Greek translateth, When as thou art come in.

Vers. 4. Ebal] or, Gebal; as the Greek writeth it Garbal. And here the other mount Gerizim (v. 12.) is also understood; but because the Curses onely, are after expressed, and they were on mount Ebal, therefore it is named. Of this mount, see v. 12. 13. with plaister] or with lime, as v. 2.

Vers. 5. An Altar] to signifie God, the other party in the covenant, as was at mount Sinai, Exod. 24. 4. and to teach by it, and the sacrifices offered thereon, that there could bee no salvation, but by Christ, and his sacrifice for remission of finnes. yron] that is, any yron tooles, to hew or polish them, but they should be as they were naturall; to signifie the perfection that should be in Christs humane Nature, whereby he was acceptable to God, though before men he seemed altogether

gether deformed, *Esa. 42. 14. & 43. 2.* hee was the stone cut-out, without hands, *Dan. 2. 34. 35.* And no man might lift up an yron tooke upon these stones, to teach that mans wisdom is foolishnesse with God; see the notes on *Exod. 20. 25.* where the axe of man, polluteith the Altar of God.

6 Vers. 6. of whole stones] and not of hewen, *Exod. 20. 25.* Of such whole or entyre stones, did Iosua build it, *Ios. 8. 31.* Burnt-offerings] to obteyn of God by Christ, forgiveness of sinnes; and sanctification of life: see the annotations on *Lev. 1.*

7 Vers. 7. Peace-offerings] to shew their hope of peace and prosperity by Christ; and their thankfulness for his graces: see *Lev. 3.* eat there] keeping a holy banquet: for the flesh of the peace-offerings, were eaten by the owners and priests; *Levit. 7. 15. &c.* This taught them the spirituall joy, which they should have in Christ, for his deliverance of them from the curse of the Law: and his flesh wee doe eat unto life eternall; *Gal. 3. 13. Iohn 6. 51.*

8 Vers. 8. very plainly] or, plainly and well (or fairly.) Hebr. making them plaine, doing them well. Hereby is meant a large and fayr writing, easie to be read of all, as in *Habak. 2. 2.* That all sorts of people might have the knowledge of Gods Law, and learne to doe the same. And by this it appeareth, that all the words commanded to be written, (or the Copie of the Law, which Iesus wrote, *Ios. 8. 31.*) were not the whole book of Deuteronomie, much lesse all Moses bookes, as some have thought; for what stones would suffice for such a work? With these whited stones, on whose out-side the Law was written, wee may compare that white stone (in *Rev. 2. 17.*) which Christ giveth to all his; and in the stone, a new name written, which no man knoweth, saving he that receiveth it: those being to shew the work of the Law outwardly; this, the work of Christs grace and Spirit inwardly. Compare also *2. Cor. 3. 2. 3.*

9 Vers. 9. Take heed and heare] or, Attend

(hearken) and heare; as the Chaldee expoundeth it; but the Greek saith, Be silent, and heare. art become the people] or, art made for a people to Iehovah; by renewing of the covenant, declared so to be; and therefore bound to obey his commandements: as it is sayd, For all peoples will walk, every one in the name of his God; and we will walk in the name of Iehovah our God, for ever and ever: *Mic. 4. 5.*

10 Vers. 10. Therefore thou shalt] Hebr. And thou shalt obey; the Chaldee saith, shalt receive the Word of the Lord. By obeying (or hearkening unto,) is meant the due observing or keeping of the things spoken: as, our fathers have not hearkned unto the words of this book, *2. King. 22. 13.* is explained, our fathers have not kept: *2. Chron. 34. 21.* Commandements] or, Commandement, meaning every one in particular, and all in generall: for the offending in one point, maketh us guiltie of all: *Iam. 2. 10.* See the like in *Deut. 5. 10.*

11 Vers. 11. Gerizzim] called in Greek Garizin; of it, and the other mount Ebal, Moses sayd before, they were over against Gilgal, beside the Oakes of Moreh, *Deut. 11. 30.* and Benjamin] these six here named, were the worthiest tribes, all borne of Iakobs wives the free women, and none of the handmaids children: God shewing hereby the strength and noblenesse of the Blessings (above the Curses;) and that they belong to such children of the free-woman, as Paul teacheth us in an allegorie, *Gal. 4. 22. - 31.* How be it, though Moses appointeth these to blesse, yet hee expresth not the blessings: by such silence leading his prudent reader to look for them by another, which is Christ, *Ioh. 1. 17. 1st. 3. 26.* For silence in the holy storie, often implyeth great mysteries as the Apostle (in *Heb. 7.*) teacheth from the narration of Melchisedek, in *Gen. 14.*

12 Vers. 13. for the curse] that is, to pronounce it. In speaking of the blessings, he nameth the people; *v. 12.* but now for the curse, he mentioneth not the people; but implyeth them onely; as if he were loth

loth to name them for such miserie: *Ebal*] in Greek, *Gabal*: this is reported to be neere to mount *Gerizzim*, but northward; and *Gerizzim* towards the South, (which is the right side of the world; *Psal. 89. 13.* if so they were, it fore-shewed the blessings which should bee pronounced to those which at the last day shall stand on the right hand, and the curses upon those on the left, *Mat. 25. 33. 34. 41.* The manner of performing this Law, is recorded by the Hebrewes thus; Six tribes went up towards the top of mount *Gerizzim*, and six tribes went up towards the top of mount *Ebal*; and the Priests and Levites and the Ark, stood beneath in the middest. The Priests were round about the Ark, and the Levites about the Priests, and all Israel on this side and on that: as it is written. And all Israel, and their Elders and Officers, and their Judges, stood on this side the Ark, and on that side, before the Priests the Levites, which bare the Ark of the Covenant of the Lord: as well the stranger, as he that was borne among them; halfe of them over against mount *Gerizzim*, and halfe of them over against mount *Ebal*; (*Ios. 8. 33.*) They turned their faces towards mount *Gerizzim*, and pronounced the blessing; Blessed be the man that maketh no graven or molten (image); and those (on the one side) and those (on the other) answered, Amen. They turned their faces towards mount *Ebal*, and pronounced the curse, Cursed be the man that maketh a graven or a molten (Image) &c. and those (on the one side) and those (on the other) answered, Amen. till they had finished the blessings and the curses. And afterwards, they brought stones, and built an Altar, &c. *Talmud Bab. in Sothah, chap. 7.* *Reuben*] he was the eldest of all *Iakobs* sonnes, by *Lea* the free woman; *Gen. 29. 32.* yet as for defiling his fathers bed, he lost his dignity, *Gen. 49. 3. 4.* so here he is taken from his brethren, to be among the handmaids sonnes; and set on the mount for the curses, one of which was this, **CURSED BE HE THAT LYETH WITH HIS FATHERS WIFE**, &c. v. 20. so the memorie of his sin, remained to his posterity in speciall

manner. *Gad and Jaser*] the sonnes of *Zilpah*, *Leahs* handmayd, *Gen. 30. 10. 11. 12. 13.* *Zabulon*] the sixth and yongest of all *Leahs* sonnes *Gen. 30. 10.* and because there were to be six Tribes on this mount, two must be taken of the free-womans sonnes: and God took none of *Rachels*; but the eldest and yongest of *Leahs*. *Dan and Naphtali*] the two sonnes of *Bilhah*, *Rachels* handmayd, *Gen. 30. 4. 5. 6. 7. 8.*

Verf. 14. the Levites] that is, some of the Priests the Levites, *Ios. 8. 33.* their office was to teach *Iakob* Gods Judgements, and *Israel* his Law, *Deut. 33. 10.* and as the solemne blessing was by the Levites usually, *Deut. 10. 8.* so here, the curses were by them pronounced to the people.

shall answer] that is, speak, or pronounce. Answering is often used, for the beginning of a speech; as in *Iob 3. 2.* to all the men] or to every man: the Greek saith; to all *Israel*.

Verf. 15. Cursed] It was commanded, that the blessing should be put upon mount *Gerizzim*, *Deut. 11. 29.* and so in the fulfilling of this precept, *Iosua* read as well the blessings as the curses, *Ios. 8. 34.* But the chief end of this ordinance, was to teach, that so many as are of the works of the Law, are under the curse, as is opened in *Gal. 3. 10.* The manner is rehearsed before out of the *Talmud*; and the like is in the *Ierusalem Thargum* upon this place, saying, They turned their faces towards mount *Gerizzim*, and opened their mouth with blessing; Blessed be the man that maketh not any image, or figure, or any similitude which is hatefull and abominable before the Lord, the work of the hands of the son of man; and putteth it not in a secret place. They turned their faces towards mount *Ebal*, and sayd, Cursed be the man which maketh an image or a figure, or any similitude; which is hatefull and abominable before the Lord, the work of the hands of the son of man, and putteth it in a secret place: and all the people, these (on the one side) and these (on the other) answered and sayd, Amen. Cursing, is both in words and deeds, and implieth both the withholding

14

15

withholding of all good things, and the inflicting of all evil; especially of eternal damnation and torment, *Mat. 25. 41.* See the annotations on *Gen. 3. 14.* & *4. 11.*

the man] that is, every one; as Paul expoundeth the last of these curses, *Gal. 3. 10.* teaching us to understand the like of all. *graven*] the Chaldee, and Thargum Ierusalemie, interpret it *Tselem*, an image: under graven and molten images, all other like humane inventions are implied, as is noted on *Exod. 20. 4.* And the like is to be understood for the transgression of any other commandment of the first table.

an abomination to] or *the abomination of Jehovah*, that is, which he greatly abhorreth, Hereupon Images and Idols, are often called *Abominations*, *2 King. 23. 13.* *Esaï. 44. 19.* *Ezek. 7. 20.* *the craftsman*] or *artificer*: implying all devises of the most wise and prudent, which make idols according to their own understanding, *Hos. 13. 2.* For Artificers were employed in the work of Gods Sanctuarie, *1 Chron. 29. 5.* but when they leave the word of God, and follow their own inventions, their work is cursed and condemned; *Ier. 10. 3. 9.* *Esaï. 40. 18. 20.* *Hos. 8. 6.* *a secret place*] so that not open idolatrie onely, but the most secret is execrable, though it be even in the hart: see *Ezek. 8. 12.* *Psal. 44. 20. 21.* *Amen*] or, So be it, as the Greek translateth it. A confirmation of the curse with their own mouthes, desiring that it might be, and believing that it should be: see *Num. 5. 22.* The Hebrues say of Blessing, *whoever answereth Amen, after him that blesteth: he is as he that blesteth: Aiam.* in *Misneh treat. of Blessings. ch. 1. f. 11.* The same is to be thought of saying *Amen*, after all these curses.

16 Vers. 16. *setteth-right by*] or, as the Greek hath, *disbonoureth*: see the annotations on *Exod. 20. 12.*

17 Vers. 17. *limit*] or, land-mark, border: against which the Law was before given, in *Deut. 19. 14.*

18 Vers. 18. *blinde to err*] or, to goe astray. They that see, ought to be eyes to the blinde,

Iob. 29. 15. and are forbidden to put a stumbling-block before them, *Lev. 19. 14.* much more, to seduce them from the right way: for they that are proud, and erre from Gods commandments are cursed, *Psal. 119. 11.* how much more, if they cause others to erre? He that causeth the righteous to goe astray in an evil way, shall fall himself into his own pit: *Prov. 28. 10.*

Vers. 19. *wresteth*] or, perverteth, turneth aside: See the Law concerning this, in *Deut. 24. 17.*

Vers. 20. *father's wife*] of this, and the rest that follow, see *Levit. 18.* Because men give themselves over to diverse noysome lusts of the flesh; God causeth diverse curses to be pronounced against this syn, the more to deterre men from following the same in any sort.

Vers. 24. *smite*] this word is used sometime for slaying or killing, as *Deut. 1. 4.* & *13. 15.* sometime for wounding onely, *Zach. 13. 6.* or casting *Deut. 28. 27. 28.* sometime for smiting with the fist of wickednes, *Esaï. 58. 4.* or, with the tongue, *Ier. 12. 18.* *in secret*] the Greek expoundeth it, by guile.

Vers. 25. *a reward*] a bribe, or gift: as the Greek translateth it *gifts*: and this is the magistrates sin, *Deut. 16. 19.* and was found in Israel, as *Mic. 3. 11.* The heads thereof judge for bribes. *to smite*] in Chaldee, to kill a soule, that is, a person. *the blood of an innocent*] or, as the Greek expoundeth it, *of innocent blood*: which is an effect of briberie, as in *Ezek. 22. 12.* *In that have they taken bribes, to shed blood.*

Vers. 26. *Cursed be he*] the Greek translateth, *Cursed be every man*: and so the Apostle allegeth it, *Gal. 3. 10.* where hee giveth this doctrine, *So many as are of the works of the Law, are under the curse*: that whiles men doe the Law outwardly, yet are they cursed by the Law, as being privie transgressors: for the Law is spirituall, but men are carnall, sold under sinne, *Rom. 7. 9. 14.* *confirmeth not*] or, stablisheth not: which the Greek, and our Apostle in *Gal. 3. 10.* expound, *confirmeth not.* For, when

when the just man turneth away from his justices, and committeth iniquity, &c. all his justice that he hath doen, shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die: Ezek. 18. 24. See the annotations on Lev. 26. 15. the words] in Greek, all the words: see the like in Lev. 25. 18. Exod. 25. 40. Deut. 19. 15. And so the Apostle citeth this place in Gal. 3. 10. continueth not in all things written in the booke of the Law.

to doe them] this is an exposition of the former word confirmeth: and sometime the one is put for the other; as to confirme the words of this covenant, 2. King. 23. 3. for which an other Prophet saith, to doe the words, 2. Chron. 34. 31. For not the hearers of the Law, are just before God; but the doers of the Law, shall be justified: Rom. 2. 13. And forasmuch as there is not a just man upon earth, that doeth good and sinneth not, Eccles. 7. 20. therefore by the deeds of the Law, there shall no flesh be justified in his sight, Rom. 3. 20. that the Apostle rightly gathereth, as many as are of the works of the Law, are under the curse, Gal. 3. 10. Therefore the use of the Law was to be a Schoolemaster unto Christ, who hath redeemed us from the curse of the Law, being made a curse for us, Gal. 3. 24. 13.

CHAPTER. XXVIII.

1. Upon condition of observing and doing all Gods commandments hee promiseth many blessings earthly, and heavenly. 15. But for disobedience, hee threatneth manifold curses, plagues, and miseries.

1 **A**ND it shall be, if hearkening thou shalt hearken, unto the voice of Iehovah thy God; to observe to doe, all his commandments, which I, command thee, this day: that Iehovah thy God will give thee, to be high; above all the nations of the earth. And all these blessings,

shall come upon thee, and overtake thee: if thou shalt hearken, unto the voice, of Iehovah thy God. Blessed shalt thou be, in the citie: and blessed shalt thou be, in the field. Blessed shall be the fruit of thy womb, and the fruit of thy ground, and the fruit of thy cattell: the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket, and thy dough-trough. Blessed shalt thou be, when thou comest in: and blessed shalt thou be, when thou goest out. Iehovah will give thyne enemies, that rise up against thee; to be smitten, before thy face: they shall come out against thee, one way; and flee before thee, seven wayes. Iehovah will command, the blessing to be with thee; in thy store-houses, and in all, that thou settest thine hand unto: and hee will blesse thee, in the land, which Iehovah thy God giveth unto thee. Iehovah will stablish thee unto him selfe, for an holy people; as hee hath sworne unto thee: if thou shalt keep, the commandments of Iehovah thy God; and walk, in his wayes. And all peoples of the earth shall see, that the name of Iehovah is called upon thee: and they shall be afraid of thee. And Iehovah will make thee plenteous, in good things; in the fruit of thy womb, and in the fruit of thy cattell, and in the fruit of thy ground: in the land, which Iehovah sware unto thy fathers, to give unto thee. Iehovah will open, unto thee his good treasure, the heavens, to give the rayne of thy land, in his season; and to blesse, all the work of thine hands: and thou

- 13 shalt lend, unto many nations; and thou shalt not borrow. And Iehovah will give thee, *to be* the head, and not the taile; and thou shalt be above onely; and shalt not be, beneath: if thou hearken unto the commandements, of Iehovah thy God; which I, command thee *this* day, to observe and to doe. And thou shalt not goe-aſide, from any of the words, which I, command you *this* day, *to* the right *hand* or *to* the left: to goe, after other gods, to ſerve them.
- 14 And it ſhall be, if thou wilt not hearken, unto the voice of Iehovah thy God; to observe to doe, all his commandements, and his ſtatutes; which I command thee, *this* day: that all theſe curſes ſhall come upon thee, and overtake thee. Curſed *ſhalt* thou be, in the citie: and curſed *ſhalt* thou be, in the field. Curſed *ſhall be* thy basket, and thy dough-trough.
- 15 Curſed *ſhall be* the fruit of thy womb, and the fruit of thy ground: the increaſe of thy kine, and the flocks of thy ſheep. Curſed *ſhalt* thou be, when thou comest-in: and curſed *ſhalt* thou be, when thou goest-out.
- 16 Iehovah will ſend upon thee, a curſe, vexation, and rebuke; in all that thou ſetteſt thine hand unto, which thou wouldeſt doe: untill thou be deſtroyed and untill thou periſh quickly; becauſe of the evill of thy doings, for that thou haſt forſaken mee.
- 17 Iehovah, will make the peſtilence cleave unto thee: untill hee have conſumed thee, from off the Land, whither thou goeſt, to poſſeſſe it.
- 18 Iehovah will ſmite thee, with the conſumption, and with the burning-
ague, and with an inflammation, and with an extreme-burning, and with the ſword; and with blaſting, and with meldeu: and they ſhall purſue thee, untill thou periſh. And thy heavens, which *are* over thine head, ſhall be braſſe: and the earth which *is* under thee, *ſhall be* yron. Iehovah will give, the rayne of thy land, *to be* powder and duſt: from the heavens ſhall it come down-upon thee; untill thou be deſtroyed. Iehovah will give thee, *to be* ſmitten, before thine enemies: thou ſhalt goe-out againſt him, one way; and flee before him, ſeven wayes: and thou ſhalt be for a removing, to all the kingdomes of the earth. And thy carkeſſe ſhall be, for meat; to all the foules of the heavens, and to the beaſts of the earth; and none *ſhall* fray *them* away. Iehovah will ſmite thee, with the boyle of Egypt, and with the emrods; and with the ſcab, and with the itch: wherof thou canſt not be healed. Iehovah will ſmite thee, with madneſſe, and with blindneſſe: and with aſtoniſhment of hart. And thou ſhalt be groping at noone-day, as the blinde gropeth, in thick-darkneſſe; and thou ſhalt not proſper, *in* thy wayes: and thou ſhalt be onely fraudulently-oppreſſed and robbed, all dayes, and none *ſhall* ſave thee. Thou ſhalt betroth a wife, and another man ſhall lie with her; thou ſhalt build an houſe, and thou ſhalt not dwell therein: thou ſhalt plant a vineyard, and ſhalt not make it common. Thine ox, *ſhall be* ſlaine before thine eyes; and thou ſhalt not eate therof: thine aſſe, *ſhall be* violently.

32	lently-taken away from before thy face; and shalt not returne unto thee: thy sheep, <i>shall be</i> giuen unto thine enemies; and thou shalt have none, to save. Thy sonns and thy daughters, <i>shall be</i> giuen to an other people, and thine eyes <i>shall see</i> ; and <i>shall</i> fayle- <i>with longing</i> for them, all the day: and <i>there shall be</i> no power, in thine hand. The fruit of thy land, and all thy labour, shall a people eat-up, which thou knowest not: and thou shalt be onely, fraudulently-oppressed and cruised, all dayes. And thou shalt be, madd: for the sight of thine eyes, which thou shalt see. Iehovah will smite thee with an euill boyle, on the knees, and on the leggs; wherof thou canst not be healed: from the sole of thy foot, even unto the top- 36 of-thine-head. Iehovah will bring thee; and thy king, which thou shalt set over thee, unto a nation, which thou hast not knowen, thou or thy fathers: and there thou shalt serve other gods, wood and stone. And thou shalt be for an astonishment; for a proverb, and for a by-word among all peoples, whither Iehovah shall leade thee. Much seed, shalt thou carry-out into the field: and little shalt thou gather-in; for the Locust, shall consume it. Thou shalt plant vineyards and dresse them: but thou shalt not drink the wine, nor gather 39 <i>(the grapes)</i> ; for the worme shall eate it. Thou shalt haue, Olive-trees, in all thy coast: but thou shalt not anoynt <i>thy selfe, with</i> the oile; for thine Olive, shall cast <i>(his fruit.)</i> Thou shalt beget, sonnes and daughters: but they shall not be thine; for they 41 shall goe, into captivity. All thy trees, and the fruit of thy land; shall the grasshopper possesse. The stranger that <i>is</i> within thee, shall get-up above thee, on high on high: and thou shalt come-down, below below. He shall lend to thee; and thou, shalt not lend to him: He, shall bee the head; and thou, shalt be the tayle. And all these curses, shall come upon thee; and shall pursue thee, and overtake thee; until, thou be destroyed: because thou hearknedst not, unto the voice of Iehovah thy God; to keep, his Commandements and his Statutes, which he hath commanded thee. And they shall be upon thee; for a signe, and for a wonder: and upon thy seed, for ever. Because, thou servedst not Iehovah thy God; with joyfulness, and with goodnesse of heart: for the abundance of all things. Therefore thou shalt serve thine enemies, whom Iehovah will send against thee; in hunger, and in thirst, and in nakednesse, and in want of all things: and hee will put a yoke of yron, upon thy neck, untill hee have destroyed thee. Iehovah will bring against thee, a nation from farre, from the end of the earth; as the Eagle flyeth: a nation, whose tongue thou shalt not heare. A nation, of a strong face: which will not regard the face, of the old; nor shew grace, to the yong. And he shall eat, the fruit of thy cattell, and the fruit of thy land, untill thou be destroyed: which shall not leave unto thee, corne, new-wine or new-oile; the increase of thy kine, or flocks of thy sheep: untill hee have destroy-	42 43 44 45 46 47 48 49 50 51
----	--	--

52	ed thee. And he shall besiege thee, in all thy gates; untill thine high and fenced walles, come down; wherein thou trustedst, throughout all thy land: and he shall besiege thee, in all thy gates; throughout all thy land, which Iehovah thy God hath given unto thee. And thou shalt eat the fruit of thy womb, the flesh of thy sonnes, and of thy daughters; which Iehovah thy God, hath given unto thee: in the siege, and in the straitnesse, wherewith thine enemies shall distresse thee. The man, <i>that is</i> tender among you, and very delicate: his eye shall be evil towards his brother, and towards the wife of his bosome; and towards the remnant of his sonnes, which hee shall leave. So that <i>he will</i> not give, to <i>any</i> one of them, of the flesh of his sonnes, whom he shall eat, because he hath not left unto him, <i>any thing</i> : in the siege, and in the straitnesse; wherewith thine enemies shall distresse thee, in all thy gates. The tender <i>woman</i> among you, and delicate; which would not adventure the sole of her foot, to set it on the ground; for delicatenesse, and for tendernesse: her eye shall be evil towards the husband of her bosome, and towards her son, and towards her daughter. And towards her after-birth, that cometh out from between her feet; and towards her sonnes, which she shall beare; for she shall eat them for want of all <i>things</i> , in secret: in the siege, and in the straitnesse; wherewith thine enemy shall distresse thee, in thy gates. If thou wilt not observe to doe, all the words of this Law; that	are written, in this book: to feare this glorious and fearfull name, Iehovah thy God. And Iehovah will make marveilous thy plagues, and the plagues of thy seed: plagues great, and permanent; and sicknesses evil, and permanent. And hee will bring upon thee, everie disease of Egypt, which thou wast afraid, because of them: and they shall cleave unto thee. Also every sicknesse, and every plague; which is not written in the booke of this Law: them will Iehovah bring upon thee, untill thou be destroyed. And ye shall be left, with a few men; whereas ye were, as the starres of the heavens, for multitude: because thou hearkenedst not, unto the voyce of Iehovah thy God: And it shall be, as Iehovah rejoyced over you, to doe you good, and to multiply you: so Iehovah will rejoyce over you, to make you perish, and to destroy you: and yee shall be plucked from off the land; whither thou goest in to possesse it. And Iehovah will scatter thee, among all peoples; from the end of the earth, & unto the end of the earth: & there thou shalt serve other gods, which thou hast not known, thou or thy fathers, wood and stone. And in those nations, thou shalt not finde ease; neither shall there be rest, for the sole of thy foot: and Iehovah will give unto thee there, a trembling heart; and failing of eyes, and pining of soule. And thy life shall be, hanging <i>in doubt</i> , before thee: and thou shalt dread night and day; and shalt not have assurance of thy life. In the morning thou shalt say, who	59 60 61 62 63 64 65 66 67
----	---	--	--

68 will give the evening; and in the evening thou shalt say, who will give the morning: for the dread of thine heart, wherewith thou shalt dread; and for the sight of thine eyes, which thou shalt see. And Iehovah will returne thee to Egypt, with ships; by the way, wherof I sayd unto thee; thou shalt not see it againe any more: and there ye shall be sold, to your enemies, for bondmen and for bondwomen, and none shall buy you.

Annotations.

I **H**earkening thou shalt hearken] that is, shalt continually and diligently hearken to (or obey) the voice; which the Chaldee translateth shalt receive the word of the LORD. As in the former chapter the Law was confirmed by blessings and curses pronounced by the people; so here it is confirmed in like sort, but more largely by God himselfe: that Israel might be kept in due obedience, and finding in themselves the impossibility of doing the Law, they might have recourse unto Christ by faith. *observe to doe*] in Greek; *to observe (or keep)* and *to doe* *to give thee to be high*] that is, set and stablish thee high: as giving, 1. Chron. 17. 12. is expounded *stablishing*, 2. Sam. 7. 24. And *highnes*, meaneth heavenly dignity given of God, by the high (or heavenly) calling wherof they were made partakers, Phil. 3. 14. Heb. 3. 1. wherby they were to seek and imitate the things that are above, Col. 3. 1. and have their conversation in heaven, Phil. 3. 20. For, the way of life, is above, to the wise: that he may depart from hell beneath, Prov. 15. 24. See also Deut. 26. 19.

2 *Verse. overtake thee*] or, take hold on thee: The Greek translateth *find thee*. It meaneth obeying of all blessings, and effectually applying of them, for their good and comfort. The like is sayd of the cur-

ses, in v. 15. 45. and generally of Gods words and statutes, of which the Prophet telleth the Iewes, that they overtook (or took hold) of their fathers; when they were punished for transgressing them, Zach. 1. 6.

Verse. 3. Blessed thou] The first blessing, is upon the person: who must be acceptable to God, before any of his works are accepted, Gen. 4. 4. and the person being blessed, all things prosper about him. What blessing is, see the annotations on Gen. 1. 22. & 2. 3. & 12. 2. *the field*] by this, and the field, all places, and all estates of life are meant.

Verse. 4. fruit of thy womb] or, of thy belly; the Chaldee saith, the child of thy bowels. The second blessing is upon a mans possessions, of all sorts, for increase; which was at the first by God blessing the creatures, Gen. 1. 22. 28. and so continueth, as it is written, And he blesseth them, and they are multiplied greatly, Psal. 107. 38. So Psal. 128. 1. 3. *thy ground*] or land; the fruits wherof; were also figures of heavenly blessings: see Levit. 26. 41. *increase*] or yong: in Greek herds: see Deut. 7. 13.

Verse. 5. basket] whereinto fruits are put when they are gathered; Deut. 26. 2. *doughtrough*] or dough, or store: see Exod. 8. 3. & 12. 34. These two are named in stead of all places and vessels; wherein the fruits and commodities which God sendeth, are kept for use and store. Therefore the Greek for *basket*, translateth *barnes*, (as Luke 22. 13.) and for the *doughtrough*, *remaynders*, or *store that is left*. So in v. 17. And this is the third degree of blessing upon the commodities which men reap of their possessions.

Verse. 6. comest in] by coming in and going out the Scripture meaneth all employment and administration, in any businesse, or office; as in government of a Kingdom, 2. Chron. 1. 10. of the Church, Act. 1. 21. of a Family, Gen. 32. 11. Psal. 104. 23. and generally all other affaires, as 2. Sam. 3. 25. Act. 2. 28. So this fourth blessing concerneth

- 7 **Verf. 7** *smitten*] that is, as the Greek and Chaldee expound it, *crushed and broken*: see an example of this in Davids enemies, 2. Sam. 22. 38.—43. And this fifth blessing, concerneth the safety of Gods people; and their victories over their enemies; of whom, the chiefe is Satan himselfe, and him will the God of peace crush under the feet of his people, Rom. 16. 10.
- flee*] a signe of discomfiture and destruction: therefore, when one Prophet saith, wilt thou flee before thine enemies? 2. Sam. 24. 13. another explaineth it, to be destroyed before thine enemies, 1. Chron. 21. 12.
- seven wayes*] that is, many wayes: so signifying a full conquest over them, for seven is a complete number, often used for many, as is noted on Gen. 2. 2. & 33. 13. Levit. 4. 6. It signifieth also their dispersion, every man his way: wheras they came out joyntly together, all one way.
- 8 **Verf. 8.** *will command*] that is, will powerfully send; and effectually procure the blessing. Of this phrase, see Levit. 25. 21. The contrary herunto is, hee will send upon thee: v. 10. *the blessing*] wherunto is opposed, *the curse, vexation and rebuke*, v. 10. *storehouses*] or barnes; in Chaldee, *treasuries*: so in Prov. 3. 10. *that thou settest thy hand unto*] Hebr. *the setting-to of thy hand*: wherof see Deut. 12. 7. Thus this sixth promise implyeth a generall blessing, upon all that the godly hath or doth.
- 9 **Verf. 9.** *stablish thee*] set thee up firme and sure. This seventh blessing properly concerneth spirituall things and heavenly, for the sanctification of the Church, and establishment therof in that grace, by reason of the covenant and oath of God, wherof he never repenteth, Psalm. 110. 4. *For the gifts and calling of God, are without repentance*, Rom. 11. 29.
- 10 **Verf. 10.** *is called upon thee*] that is, thou art called by his name: as before Moses sayd, Yee are the sonnes of Iehovah your God, Deut. 14. 1. Of this phrase, see the anno-

rations on Gen. 48. 16. Here God enlargeth his former blessings in causing them to be knowen and acknowledged of all other peoples. *afraid of thee*] as was fore promised, Deut. 11. 25. and had come to passe unto Israel, Deut. 2. 25. and unto Abraham, Esay 41. 5. and other particular persons, as Saul was afraid of David, because the Lord was with him, 1. Sam. 18. 12. 15. 29.

Verf. 11. *make thee plenteous*] or, *make thee to excell*: in Greek, *multiply thee*. *in good*] or, *for good things*. An enlargement of the blessing promised in v. 4. which all should see by the abundance of good things from beneath.

Verf. 12. *treasure*] or, *treasurie, store-house*; which he expoundeth after, to be rayne from heaven; for so the Scripture elsewhere mentioneth *treasuries of the snow*, and *treasuries of the haile*, and of the winde, Job 38. 22. Psalm. 135. 7. And these were blessings from above, which caused the increale of those good things promised in v. 4. 5. *in his season*] that is, *in due season*; meaning the first and latter rayn, mentioned in Deut. 11. 14. See the notes on Lev. 26. 4. *shalt lend*] that is, shalt have such plenty, as that thou shalt lend unto many nations; a signe both of wealth, liberality, and sovereignty; for the borrower is servant to the man that lendeth, Prov. 22. 7. therefore the Greek giveth here, a double interpretation; *thou shalt lend unto many nations, and thou shalt not borrow: and shalt rule over many nations, and they shall not rule over thee*: which words are borrowed here from Deut. 15. 6.

Verf. 13. *the head*] a figure or parable, meaning *chiefe in authority and power*; (called before, a ruling over many nations, Deut. 15. 6.) as the sayle signifieth inferiority and basenesse, which the Chaldee expoundeth thus, *The Lord will give thee to be strong and not weak*. This is opened in Esay 9. 14. 15. *The Lord will cut off from Israel, head and taile, &c.* the ancient and honourable, he is the head; and the Prophet that teacheth lyes, he is the taile. Thus by head here,

here, we may also understand spiritually, the honour of the trueth, wherewith the Church of God should be adorned and exalted.

above] in honour and dignity, not earthly onely but heavenly, as in v. 1. So Christ sayd to the Iewes, *Yee are from beneath, I am from above: yee are of this world, I am not of this world,* Ioh. 8. 23. Likewise of his disciples hee saith, *They are not of the world, even as I am not of the world,* Ioh. 17. 16. *if thou hearken*] The condition of the former promises, the first branch wherof is obedience, to doe all that is commanded.

14 Vers. 14. *And thou shalt not*] that is, *If thou shalt not*, for this is the second branch of the condition, restreyning all disobedience against any of Gods words.

other gods] which the Chaldee expoundeth, *Idols of the peoples.*

15 Vers. 15. *not hearken*] in Chaldee, *not receive the word of the LORD.* Here followeth a large commination of the curses that shall come upon the transgressors of (the Law: compare herewith Levit. 26. 14. &c. and this condition, is opposite to the former in v. 12.

16 Vers. 16. *Cursed thou*] The first curse is upon their persons; opposed to the blessing, in v. 3. What the curse meaneth; see Deut. 27. 15. Gen. 3. 14.

17 Vers. 17. *dough-trough*] or store; in Greek, *thy remainders.* This second curse, is opposed to the third blessing in v. 5.

18 Vers. 18. *fruit of thy womb*] in Chaldee, *the child of thy bowels.* This third curse, is set against the second blessing, in v. 4.

19 Vers. 19. *comest in &c.*] that is, in all thy wayes & administration. The fourth curse, opposed to the fourth blessing, in vers. 6.

20 Vers. 20. *a curse*] so God threatneth the Priests, in Mal. 2. 2. and this fift denunciation, is against the sixt promise of blessing in v. 8. This curse, the Greek expoundeth *lack*, or *penurie.* *vexation*] or, trouble, tumult and destruction, as Deut. 7. 23. this the Greek interpreteeth *famine*; but the word is more generall, implying

warres also, and other plagues upon the body, as Zach. 14. 13. 1. Sam. 14. 20. & 5. 9.

And this judgment was upon Israel, 2. Chron. 15. 5. *rebuke*] this is not onely from men, but from God, who is said to *rebuke*, not onely by words but by deeds, wherupon men perisb, Psal. 80. 17. and his rebuke is with flames of fire: Esay 66. 15. Hereupon the Greek here translateth it *consumption.* How this came upon Israel, see Esay 51. 20. & 30. 17.

forsaken mee] in Chaldee, *forsaken my feare.*

21 Vers. 21. *the pestilence*] the Greek and Chaldee translate it *death*: see the annotations on Exod. 5. 3. and Lev. 26. 25. The fulfilling of this plague, is mentioned in Amos 4. 10.

22 Vers. 22. *consumption*] of this, and the plague following, see Lev. 26. 16. *the sword*] or, *drought*: but the Greek taketh it in the first sense, translating it *slaughter*, So in Lev. 26. 25. *blasting*] of corne and fruits, with a dry winde, 2. King. 19. 26. for the originall word signifieth drynesse; and such was the East winde that blasted in those parts, Gen. 41. 6. Therefore the Greek translateth it, *corruption-with-winde.* The fulfilling of this judgment is shewed in Amos 4. 9. Hag. 2. 17.

mel-dew] which hath the name in Hebrew of *palenesse* (as Jer. 30. 6.) and so is here translated in Greek, and is a plague upon corne, through too much moistnesse, (as *blasting* is with drynesse,) whereby the naturall greenesse is gone before it be ripe, and the colour faded: So in Amos 4. 9. Hag. 2. 17. 2. Chron. 6. 28.

23 Vers. 23. *thy heavens*] in Greek and Chaldee *the heaven*: see the annotations on Lev. 26. 19. It meaneth a restreyn of rayn, whereby the land should be barren.

24 Vers. 24. *powder*] or, *smal-dust.* In stead of rayne, your ayre shall be filled with dust; which the winde, and other things raise in time of drought. This word is used, when speech is of Gods judgments, in Esay 5. 24. & 29. 5. Ezek. 26. 10. Nahum. 1. 3. Luke 9. 5. and with dust, was Egypt plagued,

plagued, *Exod. 9. 9.* *from the heavens*] that is, *from the aier.*

25 Vers. 25. *smitten*] in Chaldee, *broken*: this is oppolite to the fift blessing, in v. 7. *flee*] and consequently, fall and perish, as to *flee three moneths* before the enemy, *2. Sam. 24. 13.* is expounded, *to be destroyed three moneths*, *1. Chron. 21. 12.* for a removing] that is, removed, shaken and dispersed; as the Greek translateth, *thou shalt be in dispersion*. This word Jeremy useth, when the time of their dispersion was come upon them, *Jer. 15. 4.* & *29. 18.* & *34. 17.* So in *2. Chron. 29. 8.*

26 Vers. 26. *thy carkeffe*] that is, *carkeffes*; the Greek expoundeth it, *your dead men*; he meaneth that they should not have honest buriall; but being slayn by the sword, should be eaten by beasts. These words of Moses, Jeremy repeateth, *Jer. 7. 33.* & *16. 4.* & *34. 20.* And Asaph lamenteth the complement of this plague, *Psal. 79. 1. 2. 3.*

27 Vers. 27. *boyle of Egypt*] or, *Egyptian ulcer*, wherof see *Exod. 9. 9. 10. 11.* *emruds*] or *piles*, a disease wherewith God smote the Philistines, in their secret hinder parts, *1. Sam. 5. 9.* *Psal. 78. 66.* For this disease the Hebrew hath two names, the one in the line, *Gnapholim*, the other in the margin, to be read, *Techgrim*; and this latter is used in the line, in *1. Sam. 6. 11. 17.* *uch*] so the Greek expoundeth it: the Chaldee saith, *a dry scab*.

whereof] or, *so that thou canst not be healed*; and this is contrary to the promise made upon their obedience, in *Exod. 15. 26.*

28 Vers. 28. *madnesse*] or *furie*; this is properly in the minde; but manifested by foolish gesture, *1. Sam. 21. 13. 14.* And because the Prophets were often moved with ecstasies, and caried themselves strangely; some in contempt would call them mad men, *2. King. 9. 11.* *Jer. 29. 26.*

blindnes] this is both in body and mind, *Esay 42. 19.* The contrary blessing we receive by Christ, *Esay 42. 7. 16.* *astonishment*] or *amazement*, *wondering*: this is

threatned even to the Prophets, in *Jer. 4. 9.* and other unbelievers, *Habak. 1. 5.* *Act. 13. 41.*

29 Vers. 29. *groping*] or *feeling*; meant as an effect of blindnesse of soule, as Paul speaketh of Gods works to the heathens, that they should seek the Lord, if haply they might feele (or grope) after him, and find him, *Act. 17. 17.* So it is sayd of the wicked, in *Iob 5. 14.* They meet with darknesse in the day time; and grope in the noon day, as in the night: and in *Iob 12. 25.* They grope in the darke, without light. *save thee*] that is, as the Greek translateth it, *thou shalt have no helper*. So in *2. Sam. 22. 42.* they looked, but there was none to save.

30 Vers. 30. *lye-with her*] or, *defyle, ravish her*. The Hebrue *Shagal* signifying the act of generation, as here and in *Esay. 13. 16.* & *Zach. 14. 2.* expounded in the Hebrew margine to be read *Shacab*, which is to lye with. *make it comon*] that is, gather and eat the grapes therof. See *Deut. 20. 6.* On the contrary, when God promiseth grace, he sayth, *the planters shall plant (vines,) and shall make them common: Jer. 31. 5.*

31 Vers. 31. *not returne*] that is, *not be returned, or restored*, as the Greek expalyneth it. See the annotations on *Gen. 2. 20.* & *16. 14.* *so save*] in Greek, *no helper*: as *vers. 29.*

32 Vers. 32. *sayle*] or, *be-consumed*, to weer, with laughing or desire: so it is elsewhere spoken of the eyes, in *Psal. 119. 81.* of the soule, *Psal. 84. 3.* and of the reynes, *Iob. 19. 27.* where Iob speaketh of his desire to see God, at the resurrection. *no power in thy hand*] so the Chaldee expoundeth it: and the Greek, *thy hand shall not be strong (or able,)* or we may interpret it, *nothing shall be in the power of thine hand*. The contrary is in *Mic. 2. 4.* *Gen. 31. 29.*

33 Vers. 33. *eat-up*] or, *devoure*; this judgment came upon Israel by the heathens, *Esay. 1. 7.* *Jer. 5. 17.* & *8. 16.*

34 Vers. 34. *for the sight*] in Greek, *for the sights (or visions:)* meaning that they should see such heavy troubles, as should make them mad, through fear and sorow; being

being without faith, comfort, and patience. These are the lively and powerfull effects of the Law, upon the conscience of synners; that it bereaveth the of all sense of Gods favour: for the Law is not of faith, Gal. 3. 12.

35 Vers. 35. evil boyle] fore- or malignant ulcer: such a plague spiritual, God sendeth on the Antichristians, Rev. 16. 2. And in body, Iob was afflicted with such, from the sole of his foot, unto the top of his head, for the trial of his faith; and patience, Iob 2. 7.

36 Vers. 36. bring] or lead, make goe into captivitie. This foretelleth the overthrow of their state, which was accomplished by Assyria and Babylon. 2 King. 17. 6. and 25. 1. &c. thy King] in Greek, thy princes: both were fulfilled, 2 King. 24. 14. 15. other gods] as in their own land, they served other gods, that is, idols of wood and of stone, Jer. 2. 27. so God threatneth to send them as slaves into other lands, where they would doe the like; though by his Prophets he warned them not to doe so, Esai. 44. 8. 9. &c. Ier. 10. 2. 3. - 11. So for making an Idol in the Wildernesse, God had before given them up, to worship the host of heaven. Act. 7. 41. 42. The Chaldee here translateth, thou shalt serve peoples that serve idols of wood and of stone: so after, in vers. 64.

37 Vers. 37. a by-word] a sharp or cutting taunt: this God threatned againe, immediately before it came to pass, Ier. 24. 9. and before that, in Solomons dayes, 1 King. 9. 7. and it came upon them, as Psalm. 44. 14. 15. &c.

38 Vers. 38. the Locust] that is, Locusts: see the judgments here threatned, fulfilled in Joel. 1. 4. Amos 4. 9. & 7. 1. 2. Hag. 1. 6. 11.

42 Vers. 42. grasshopper] called in Hebrew Tselatsal, a word here onely used; the Greek translateth it crisubee, which is a blasting or mellow that spoileth corne.

44 Vers. 44. the head] or, for the head, that is, the chief, which the Chaldee expounderh strong; as the taile, is in Chaldee the weak: see vers. 13.

Vers. 46. for a signe] the Greek and Chaldee translate plurally, signes & wonders. thy seed] Chald. thy sonns.

Vers. 47. goodnes of hart] the Greek translateth it, a good hart; the Chaldee, truth of hart: it meaneth also gladnes, as in Esai. 65. 14. it is opposed to sorow. Of this, the Iewes made confession, when they were returned from Babylon, Nehem. 9. 35.

of all] Greek, of all things; and Thargum Ionath. addeth, of all good: and so in v. 48. want of all good.

Vers. 48. yoke of yron] that is, hard servitude under heathen rulers; as Jer. 28. 13. 14. for servants are layd to be under the yoke, 1. Tim. 6. 1.

Vers. 49. as the Eagle] that flyeth swiftly and violently, therefore the Greek translateth, like the violence of an Eagle. This is a prophesie of the Babylonians, the Lion with Eagles wings, Dan. 7. 4. So Nebuchadnezar is likened to a great Eagle with great wings, &c. Ezek. 17. 3. 12.

not heare] that is, not understand: see the notes on Gen. 11. 7.

Vers. 50. of a strong face] that is, bold, fierce, cruel, and (as the Greek translateth) impudent. This title is given to Antiochus Epiphanes, the great afflieter of the Iewes, Dan. 8. 23. not regard] not respect or honour any person.

Vers. 51. fruit of thy cattell] thy yong beasts. See the fulfilling of this mentioned before the captivitie, Esay 1. 7.

corne] The enemies devouring of these earthly blessings in Canaan, the holy land, figured also that Israel should for their sinnes, be deprived of Gods heavenly blessings; till God should turne them againe to himselfe by the faith of the Gospell: and then hee sweareth, If I give (that is, Surely I will not give) any more, thy corne to be meat for thine enemies, and the sonns of the stranger shall not drinke thy wine for which thou hast laboured: but they that have gathered it shall eat it, and praise the Lord, and they that have brought it together shall drinke it in the Courts of my holynesse, Esay 62. 8. 9.

- 52 Vers. 52. thy gates] in Greek and Chaldee, thy cities] O v. 55. See this fulfilled, 2. King 17. & 25.
- 53 Vers. 53. the fruit of thy womb] in Chald. the children of thy bowels. The like threatening is in Lev. 26. 29. Jer. 19. 9. fulfilled, 2. King. 6. 29. Lam. 4. 10.
- 54 Vers. 54. eye shall be evil] that is, he shall grudge and envie: see Deut. 15. 9. The Greek translateth, he shall bewitch with his eye. So in v. 56. of his bosome] that is, which lyeth in his bosome, as Mic. 7. 5.
- 57 Vers. 57. her after birth] and so, her little one therin; as the Chaldee expoundeth it, the least of her children.
- 58 Vers. 58. fearefull] in Greek, marvellous.
- 59 Vers. 59. thy plagues] or, every of thy plagues: as the forme of the Hebrew word implyeth. thy seed] Chald. thy children. permanent] or, firme, saithfull; and continuing long: as Tharg. Ionath. explaineth, which shall dure-long upon your bodies.
- 60 Vers. 60. disease] or sickness; in Greek, sorow. Of the plagues of Egypt, see Exod. 8. & c.
- 62 Vers. 62. with a few men] Gr. in a short (or smal) number. Chald. a people of number, that is, soone numbred: See this fulfilled, Esay 1. 9. hearkenedst not] Chald. receivedst not the word.
- 63 Vers. 63. will rejoyce] although the destruction of the wicked is to themselves miserable: yet Gods judgements upon them, are unto him, his Angels and all the Saints, joyfull; Rev. 18. 20. Psal. 58. 11. 12. Jer. 51. 48: for, when the wicked perish, there is shewing joy, Prov. 11. 10.
- 64 Vers. 64. and unto the end &c.] that is, from one end of the earth to another. A like phrase is, from the end of the heavens, unto the end of them; Mat. 24. 31. Mark. 13. 27. This dispersion of the Jewes is visible even to this day. serve other gods] the Chaldee expoundeth it; serve peoples that serve idols: but it implyeth Gods judgement in giving them over to further sins: see the notes on v. 36.

Vers. 65. not find ease] or, not have quietness. Vnto this curse of the Law for sin, is opposed the promise of grace in Christ, Jer. 31. 2. a trembling heart] in Greek, a faint (or discouraged) heart. See Levit. 26. 36. Esai. 1. 5. failing of eyes] in Gr. failing eyes: that shall look for deliverance, but not see it. pining of soule] in Greek, a melting soule; that is sorowfull and fearefull. See Lev. 26. 16. 1. Sam. 2. 33.

Vers. 66. hanging-in-doubt] that is, uncertaine; as after followeth. So the Greek, thy life shall be hanging before thine eyes. not have assurance of thy life] or, not believe in thy life; in Gr. not believe thy life: that is, have no assurance of it, but alwayes feare death.

Vers. 67. Who will give] that is, O that it were evening: see Deut. 5. 29. A lively description of misery, wherein every houre by night or by day, seemeth long and tedious. Compare Job 7. 3. 4.

Vers. 68. to Egypt] the house of bondage, Exod. 10. 2. and figure of spirituall bondage under sin and Satan: in which estate the Law leaveth all men, till they be redeemed by grace in Christ. So another Prophet saith, They shall not dwell in Iehovahs land: but Ephraim shall returne to Egypt, and they shall eat unclean things in Assyria; Hos. 9. 3.

CHAPTER XXIX.

Moses being to renew the covenant, exhorteth Israel to obedience, by the memorie of the works they have seen. 10. All stand before the Lord, to enter into his covenant, 18. The great wrath on him that flattereth himselfe in his wickednesse. 29. Secret things belong unto God.

THESE are the words of the covenant, which Iehovah commanded Moses, to strike, with the sonnes of Israel, in the land of Moab: beside

	side the covenant, which he stroke with them, in Horeb.	1
2	And Moses called, unto all Israel, and sayd unto them: you have seen, all that Iehovah did before your eyes, in the land of Egypt; unto Pharaoh, and unto all his servants, and	13
3	unto all his land. The great tentations which thine eyes have seen: the	
4	signes, and those great wonders. Yet Iehovah hath not given unto you an	14
5	heart, to know; and eyes to see, and eares to heare: unto this day. And	15
6	I have led you, fourtie yeres, in the wilderness: your cloathes, are not waxen-old upon you; and thy shoe	16
7	is not waxen-old, upon thy foot. Yee have not eaten bread; neyther	
8	have you drunk, wine or strong-drink: that yee might know, that I	17
9	am Iehovah, your God. And yee came, unto this place: and Sihon king of Heshbon, and Ogh king of Bashan, came-out against us, unto	18
10	battell, and we smote them. And we tooke their land: and gave it for an inheritance, to the Reubenites, and	
11	to the Gadites: and to halfe the tribe of the Manassites. Therefore yee	19
12	shall keep the words of this covenant, and doe them: that yee may wisely-doe, all that ye doe.	
	¶ ¶ ¶	
10	Yee stand <i>this</i> day all of you, before Iehovah your God: your heads of your tribes, your elders and your	20
11	officers; all the men of Israel. Your little ones, your wives; and thy stranger that is within thy camp: from the	
12	hewer of thy wood, unto the drawer of thy water. That thou shouldest	21
	pasle, into the covenant of Iehovah thy God, and into his oath: which Iehovah thy God, striketh with thee, <i>this</i> day. That he may stablish thee <i>this</i> day, for a people unto himselfe; and <i>that</i> he may be unto thee a God, as he hath spoken unto thee: and as hee hath sworn unto thy fathers; to Abraham, to Isaac, and to Iakob. And not with you, your <i>selves</i> alone: doe I strike this covenant, and this oath. But with him that is standing here with us <i>this</i> day, before Iehovah your God: and with him that is not here, with us <i>this</i> day. For ye know, how we have dwelt in the land of Egypt: and how we have passed in the midst of the nations, which ye passed by. And ye have seene their abominations, and their filthy-idols: wood and stone, silver and gold, which were with them. Lest there should be among you, man or woman, or family, or tribe; whose heart turne away <i>this</i> day, from Iehovah our God; to goe to serve, the gods of those nations: lest there should bee among you, a root that beareth gall, and womewood. And it be, when he heareth the words of this oath, that he blesse himselfe in his heart saying, I shall have peace; though I walke, in the imagination of myne heart: to adde the drunken, to the thirstie. Iehovah will not, spare him; but then the anger of Iehovah and his gealousie, shall smoke against that man; and every curse, that is written in this book, shall lye upon him: and Iehovah will blot-out his name, from under the heavens. And Iehovah will separate him, unto evill;	out
	Cc 2	

out of all the tribes of Israel: according to all the curles of the covenant, that is written in this booke of the Law. And the after generation, your sonnes, that shall rise-up after you; and the stranger that shall come from a farre land, shall say: when they shall see the plagues of that land, and the sickneses thereof, wherewith Iehovah hath made it sick. *That* all the land therof, is brimstone and salt, and burning: *that* it is not sowed, neither springeth; nor any grasse groweth therein: like the overthrow of Sodom and Gomorrha, Admah and Zebojim; which Iehovah overthrew in his anger, and in his wrath. Even all nations shall say, Wherefore hath Iehovah done thus, unto this land: what *meaneth* the heat of this great anger? Then they shall say, Because they have forsaken, the covenant of Iehovah the God of their fathers: which he stroke with them, when he brought them forth out of the land of Egypt. For they went, and served other gods, and bowed themselves down unto them: gods, whom they knew not, and he had not imparted unto them. And the anger of Iehovah was kindled, against this land: to bring upon it every curse, that is written in this book. And Iehovah rooted them out of their land, in anger and in wrath, and in great indignation: and cast them, into another land, as it is this day. The secret things, belong unto Iehovah our God: and the things revealed, belong unto us and to our sonns, for ever; to doe, all the words of this Law.

Annotations.

TO strike] or, to cut, wherof see the notes on Gen. 15. 18. Here the covenant is renewed between God and the people; and it is the same in effect with the covenant made at Horeb, Exod. 19. & 24. save that Christ, who is the end of the legall covenant, is here more cleerly reveiled, especially in Chap. 30. v. 11. - 14.

of Moab] the country on the outside of Iordan, wherof see Deut. 1. 1. 5.

in Horeb] or Choreb; that is, mount Sinai, where the covenant was given, Exod. 20. and the blessings and curles for confirmation thereof, Lev. 26. 3. - 46.

Verf. 3. tentations] or, trials, wherby God tried the Israelites faith, and the hardnesse of the Egyptians in letting Israel goe: see Deut. 4. 34. & 7. 19. From Gods former benefits; wherof they had experience, hee exhorteth them unto the keeping of the covenant.

Verf. 4. not given unto you] This sheweth the inability of man, to understand the things of God, without the gift of God. And long after this, Paul complaineth of the Iewes, even unto this day, when Moses is read, the veile is laid over their hearts, 2. Cor. 3. 15. and Christ saith, that to them it was not given, to understand the mysteries of the kingdom of heaven, Math. 13. 11. 13. 14.

Verf. 5. upon you] or, from upon you; that is, so as you should put them off and cast them from you. Compare Deut. 8. 4.

Verf. 6. bread] to weat, ordinary bread out of the earth; but God hath nourished you with Manna, the bread of heaven. Psal. 78. 24. 25. Deut. 8. 3.

Verf. 7. Sihon] in Greek, Seon king of Esbon. Of this historie, see Numb. 21.

Verf. 8. weatook] in Chaldee, we subdued. to the Rubenites] in Chaldee, to the tribe of Reuben, &c. See the performance hereof in Numb. 32.

Verf. 9. wisely doe] or prudently-cavie, and with understanding; and consequently prosper: so in 1. King. 2. 3. Ios. 1. 7. 8.

Here

Heere beginneth the one
D D D and fiftieth section of the
 Law. See the notes on Gen. 6.9.

10 Vers. 10. your heads of your tribes] that
 is, your heads, or, chiefe men, which are
 the heads of your tribes; the Greeke trans-
 lateth them by one word *Archipuloi*,
 that is the Chief or Rulers of the tribes.

11 Vers. 11. thy stranger] in Greeke, the
 proselyte which is in the midst of your campe.
 Such of that mixed multitude, as came
 out of Egypt with Israel, *Exod. 12. 38.* and
 others that had joynd themselves to
 the Church. *brewer of thy wood*] such
 as hewed wood and drew water, were the
 basest servants or slaves of Israel, (as af-
 terward was the case of the Gibeonites,
Ios. 9. 21. 27.) who also by faith, were ad-
 mitted into the Church and covenant of
 Israel.

12 V. 12. That thou shouldest passe] He speak-
 eth to them all, as to one man; and to
 passe into the covenant, is a phrase taken
 from the maner of making covenants,
 when they passed between the parts of
 the sacrifices; *Gen. 15. 17. Jer. 34. 18. 19. 20.*
his oath] or, *by execration*, in Greeke, *by*
curse: because they took the curses of
 the Law upon them, if they kept not the
 Covenant. This is called the oath of God,
Eccles. 8. 2. So this people returned from
 the captivity of Babylon, entered into a
 curse and into an oath, to walk in Gods Law,
 which was given by the hand of Moses, *Neh.*
10. 29.

13 Vers. 13. a God] or, for a God: this
 is the substance of the covenant, even
 such as is made with us in Christ, *1 Cor.*
6. 16. Heb. 8. 10. Rev. 21. 3. See the annota-
 tions on Gen. 17. 7.

15 Vers. 15. not here] meaning, their poste-
 rity, throughout all generations, to whom
 this covenant did alike belong. So in
 Thargum Jonathan it is expounded, and
 with every generation that shall rise up unto
 the worlds end, &c. But this is to be un-
 derstood with exception of the new Co-
 venant, which God promised and hath
 now stablished unto us in Christ, *Ier. 31.*

31. 32. 33. *Heb. 8. 7. 8. 9. 10.*

Vers. 16. how we have dwelt] or that
 which we have dwelt, which Jonathan ex-
 poundeth, the number of yeeres that we have
 dwelt. This their peregrination in Egypt,
 and deliverance thence, with Gods gra-
 cious conduct of them thorow the wil-
 derness, are named as motives to per-
 swade unto obedience.

Vers. 17. filthy idols] in Hebr. *Gillulum*,
 (whereof see *Levit. 26. 30.*) in Greeke,
Idols.

Vers. 18. Lest there should be] or, as the
 Greeke and Chaldee explaining it, That there
 be not.

whose heart] the heart is to
 be kept with all diligence, because out of
 it are the issues of life, *Prov. 4. 23.* Accord-
 ing therfore to this, Paul warneth the
 Israelites, Take heed, brethren, lest there bee
 in any of you, an evill heart of unbeliefe, in de-
 parting from the living God: *Heb. 3. 12.*

from Iehovah] in Chaldee, from the feare
 of the Lord.

the gods] in Chaldee,
 the idols of the peoples. *4. 1001*] an evill
 heart forementioned, which is hidden
 from men, as the root is hidden in the
 earth; but the fruits after doe appeare.
 The Chaldee translateth it a man.

beareth] or fructifiseth, beareth fruit: in
 Greeke, springeth up; which word Paul u-
 seth in *Heb. 12. 15.* gall and worme-
 wood] the Greeke translateth, with gall
 and bitterness, whereby is meant sinnes,
 (as the Chaldee explaineth it, and) as it
 was sayd to Simon Magus, thou art in the
 gall of bitterness, and in the bond of iniquitie,
Act. 8. 23. The Apostle respecting this
 place saith, lest any root of bitterness springing
 up, trouble you, *Heb. 12. 15.* (for en cholee,
 with gall, saying enochlee trouble.) Gall (or
 hemlock) was a bitter and poisonous
 weed, growing in the east countries, as
 appeareth by *Hos. 10. 4.* and wormewood
 likewise: which are applyed sometime
 to sinnes, as here and in *Amos 6. 12.* *Deut.*
32. 34. sometime to bitter punishments;
 as in *Ier. 9. 15.* & *23. 15.* *Lam. 3. 15. 19.*

Vers. 19. of thy oath] or, as the Greeke
 sayth, of thy curse: see v. 12.

have peace] or, peace shall be unto me; that is, safetie and prosperity, without hurt or punishment. *imagination*] or contemplation; that which the heart hath spied out, and looketh unto. So the Chaldee translate it *imagination* (or concept;) but the Greek calleth it *aberration*. This sin, Teremie often imputeth to this people, *Ier. 3. 17. & 7. 24. & 9. 14. & 11. 8. & 16. 12. & 18. 12. & 23. 17.* to adde the drunken] to wit, the drunken soule to the thirsty; or, the moist to the dry; meaning to adde sin unto sin in abundance, as in *Esay 30. 1.* The soule that desireth, is sayd to thirst, *Psal. 63. 1.* and as the godly doe hunger and thirst after righteousness, *Mat. 5. 6.* so doe the wicked after unrighteousnesse, and drinke it up like water, *Iob 34. 7.* which when he hath glutted himselfe therewith, he may be said to have added drunkennesse to his thirst. Some understand it also of punishment for sinne, which the Chaldee favoureth, translating, *that I may adde unto him the finnes of ignorance, unto (the finnes of) presumption.* The Hebrew *Sephoth*, to adde; is sometime used for to consume or destroy (as in *Psal. 46. 15.*) in which sense the Greek interpreters took it here, saying; *that the sinner destroy not also him that is without sinne.*

20 Vers. 10. not spare] or not forgive him in mercy. For, if we walk in the light, as (God) is in the light; the blood of Iesus Christ his Son, cleanse us from all sinne, 1. *Ioh. 1. 7.* But God will not be mercifull to any that unfaithfully commit iniquity, *Psal. 59. 6.* *jealousie*] which is the rage of a man, that he will not spare in the day of vengeance, *Prov. 6. 34.* applyed here unto the Lord; as in *Exod. 20. 5.* *smoke*] in Greek *burne*: a signe of great displeasure, as in *Psal. 74. 1.* *shall lye upon him*] the Greek and Chaldee translate, *shall cleave unto him.* See this word in *Gen. 4. 7.*

21 Vers. 21. out of all the tribes] in Greek, *from all the sonns of Israel*; that is, from the communion of the Church (whereto he addeth daily such as shall be saved, *Act. 2. 47.*) even as before in v. 10. the man was

separated from communion with God. So he threatneth against the false Prophets, they shall not be in the secret of my people, neither shall they be written in the writing of the house of Israel; neither shall they enter into the land of Israel: *Ezek. 13. 9.* And this is a separation unto evill; or for his hurt; as on the contrary the Levites were separated for their good, when they were designed to stand before the LORD, to minister unto him &c. *Deut. 10. 8.* that is written] in Chaldee, *that are written*: meaning all and every one.

22 Vers. 22. made it sick] in Greek, which he hath sent upon it. God here signifieth such a certaintie of his judgments, as all peoples (within the Church and without) should be witnesses of them.

23 Vers. 23. and salt] which maketh the land barren, as saltnesse is used for barrennesse in *Psal. 107. 34.* So Abimelech sowed the citie with salt, which he made utterly desolate, *Iudg. 9. 45.* and the wicked man shall dwell in a salt land and not inhabited, *Ier. 17. 6.* and of myrie places, which should not be healed, it is sayd, they shall be given to salt: *Ezek. 47. 11.* any grasse] or, any herb: in Greek, any green thing; which phrase is used in *Rev. 9. 4.* This signified a spirituall barrennesse in mens hearts, that they should not bring forth the fruits of the Spirit; *Heb. 6. 7. 8.*

overthrow of Sodom] wherof see *Gen. 19. 24. 25.* With the annotations. *Zebajim*] by the letters *Zebium*, but read *Zebajim*; as is noted on *Gen. 14. 2.* in Greek, *Seboim*. These two cities were destroyed with Sodom and Gomorrhe; and so another Prophet saith unto Israel, *How shall I make thee as Admah? shall I set thee as Zebajim?* *Hos. 11. 8.* in his anger] to their condemnation, 1. *Pet. 2. 6.* hee overthrew them, and repented not, *Ier. 20. 16.*

24 Vers. 24. shall say] every-man to his neighbour, as *Ier. 22. 8.* that is, one to another.

25 Vers. 25. stroke] Hebr. *cut*, that is made with them; which the Greek translateth *covenanted* (or *disposed*) with their fathers.

For things doen to the fathers, are applied to the children: see v. 14. 15. The like speech is in 1 King 9.8.9 they shall say, Why hath Jehovah doen thus unto this land, and to this house? And they shall answer, Because they have forsaken Jehovah their God, who brought forth their fathers out of the land of Egypt, &c. which another Prophet recordeth thus, Because they have forsaken Jehovah the God of their fathers, who brought them forth out of the land of Egypt, 2.Chron. 7. 22. So in Jer. 22.8.9.

26 Vers. 26. other gods] in Chaldee, the idols of the peoples, *or* gods whom they knew not] *or*, gods which knew not them. and he had not imparted] that is, and he, to weet any of those gods, had not imparted or bestowed any good thing upon them. Thus the Chaldee paraphrast expounds it, and they had not done good unto them; and Jonathan in Tharg. and they had not divided unto them. Or it may bee referred to the true God, that hee had not imparted, that is taught them to have any part or fellowship with those gods, or their services. The Greek translateth, neither had hee distributed unto them. And whereas it is sayd of the Sun, Moone and Starres, that God hath imparted them unto all Nations, Deut. 4.19. this here may aggravate their idolatry, that not onely worshipped such, but even the fictions also of the heathens, Gods which they never saw, knew, or had any manner of benefit by them; whereby their sin was the more odious.

27 Vers. 27. every curse] The Greek paraphraeth. according to all the curses of the covenant, which are written in the book of this Law. The accomplishment of this, was acknowledged by Daniel; the curse is poured upon us, and the oath that is written in the Law of Moses the servant of God; because wee have sinned against him. Dan. 9.11. &c.

28 Vers. 28. rooted them out] *or*, plucked them up: which is contrary to planting, Jer. 24.6: & 42.10 & 45.4. Thus the Law of Moses leaveth sinners under the curse, and rooted out of the Lords land: but grace in Christ towards repentant and

beleeving sinners, planteth them upon the land, and they shall no more bee plucked up. Amos 9.15. for they are kept by the power of God, through faith, unto salvation. 1. Pet. 1.5. and cast them] *or*, sent them: in the Hebrew, the word cast, hath an extraordinary great letter, to signifie the greatness of this punishment. And Baal hat-turim noteth upon it, there is a great Lamed, and a want of lod; to teach that there is no Casting-away, like that of the ten tribes. Wherof see 2. King. 17. 18. 23.

29 Vers. 29. The secret things belong] *or*, Hidden things are to be left unto Jehovah. This is to be understood generally, of all secret things, which God hath not revealed in his Word; as the times or seasons which the Father hath put in his own power, Act. 1.7. the day and houre of judgement, Mat. 24.36. and all other like things. Particularly it may bee applied to Gods counsell concerning the Israelites, in punishing and casting them off for their siones; and afterward calling a remnant of them: which the Apostle treating of in Rom. 11. sayth, O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his wayes past finding out! Rom. 11.33. The Hebrew Nistaroth (here used) sometime meaneth secret sinnes, as Psal. 19. 13. Vnto which some of the Hebrewes referre this speech, that secret sinnes God will punish, but open sinnes are for men to punish; Chazkuni on Deut. 29. and so Jonathan in Thargum explaneth it, Hidden sinnes are manifest before the Lord our God, and he will take vengeance on them, &c.

and the things revealed] *or*, but open (or manifest) things belong to us and to our sons: upon which last words, the Hebrew text hath extraordinary tricks, to stirre up attention to the matter here spoken: as it is indeed worthy of all observation. For it teacheth the continuall dutie of Gods people in all ages, to learne his Law, to doe the same, and to have care that true religion may be continued among their posterity. The Hebrewes say,

say, Every man of Israel is bound to learne the Law, be he poore or rich; be he in health of body, or under chastisements: be he yong, or old and decrepit; though he be so poore that he lives on almes; yea though he have wife and children, he is bound to set himself a time to learne the Law, by day and by night: as it is sayd, And thou shalt meditate therein, day and night. The great wise men of Israel, some of them were hewers of wood, and some drawers of water, and some blinde: notwithstanding, they employed themselves in learning the Law, day and night. How is a man bound to learn the Law? Untill the day of his death: as it is sayd, And lest they depart from thine heart, all the dayes of thy life, (Deut. 4. 9.) and all the while that he employeth not himselfe in learning, he forgetteth. Maimony in Thalmud Torah, ch. 1. f. 8. 9. 10.

CHAPTER, XXX.

1. Great mercies promised to the repentant sinners. 11. The commandment is manifest, and Word neer. 15. Life and death are set before them, with an exhortation to choose life.

1 **A**ND it shalbe, when all these things are come upon thee; the blessing, and the curse; which I have set before thee: and thou shalt cause them to returne, unto thine hart; in all the nations, whither Iehovah thy God hath driven thee. And thou returne unto Iehovah thy God, and shalt hearken to his voice; according to all, that I command thee this day: thou and thy sonns; with all thine hart, and with all thy soule. Then Iehovah thy God wil returne thy captivitie, and have compassion upon thee: and wil returne, and gather thee from all the peoples, whither Iehovah thy God hath scattered thee.

If any of thine be driven out, unto the outmost part of the heavens: from thence, wil Iehovah thy God gather thee; and from thence, wil he take thee. And Iehovah thy God wil bring thee, into the land which thy fathers possessed, and thou shalt possesse it: and he wil doe thee good, and multiply thee, above thy fathers. And Iehovah thy God, wil circumcise thine hart, and the hart of thy seed: to love Iehovah thy God, with all thine hart, and with all thy soule, that thou mayest live. And Iehovah thy God, wil put all these curses, upon thine enemies, and upon thy haters, which persecuted thee. And thou shalt returne, & hearken to the voice of Iehovah: and doe all his commandments, which I command thee, this day. And Iehovah thy God wil make thee plenteous, in every work of thine hand; in the fruit of thy wombe, and in the fruit of thy cattel, and in the fruit of thy land, for good: for Iehovah wil returne, to rejoyce over thee, for good; as he rejoyced, over thy fathers. If thou shalt hearken, unto the voice of Iehovah thy God; to keep his commandments, and his statutes; that which is written, in this book of the Law: if thou shalt returne, unto Iehovah thy God; with all thine hart, and with all thy soule. For, this commandment, which I command thee this day: it is not hidden from thee, neyther is it farr-off. It is not in the heavens: to say, Who shall goe up for us to the heavens, and take it for us; and cause us to hear it, that we may doe it. Neyer is it, beyond the sea: to say, Who shall

shall goe over to beyond sea for us,
and take it for us; and cause us to
14 hear it, that we may doe it. But the
word, is very nigh unto thee: in thy
mouth, and in thy hart, to doe it.
15 See I have set before thee, *this day*; life,
16 and good: death, and evill. In that
I command thee, *this day*; to love Ie-
hovah thy God, to walk in his wayes,
and to keepe his commandements
and his statutes, and his judgments:
that thou mayest live and multiply, &
Iehovah thy God may blesse thee; in
the land, whither thou goest in, to
17 possess it. But if thine hart turn-away,
and thou wilt not hear: but shalt be
drawn away, & bow-down thy selfe
18 to other gods, and serve them. I de-
nounce unto you, *this day*; that pe-
rishing ye shall perish: yee shall not
prolong *your* dayes, upon the land;
which thou art passing over Iordan;
19 to goe-in thither, to possesse it. I
take the heavens and the earth to
witness against you *this day*; life and
death, I have set before thee; the
blessing, and the curse: therefore
choose thou life; that thou mayst
20 live, thou and thy seed. To love,
Iehovah thy God; to hearken to his
voice, and to cleave unto him: for he
is thy life, and the length of thy
dayes; to dwell upon the land, which
Iehovah sware unto thy fathers, to
Abraham, to Isaak and to Iakob, to
give unto them.

Annotations.

T *These things*] Hebr. *these words*; that
is, things before spoken of. Heere
follow promises of grace in Christ
to repentant and beleeving sinners.

the blessing] that is, as the Chaldee ex-
plaineth it, *the blessings and the curses*. After
the experiment of the Law, and weak-
nesse therof; that it cannot keep men in
the state of blessednesse, nor deliver them
from the curse: they are as by a Schoole-
master brought unto Christ; Gal. 3. 24.
Rom. 8. 3. 4. *have set*] Hebr. *have gi-*
ven. So in v. 15. & 19. *cause them to*
returne] or, reduce, bring againe to thine
heart, that is, call to minde, consider serious-
ly. So in Deut. 4. 39. This is the beginning
of repentance and turning to the Lord,
by calling to minde their sinns, and Gods
words and works; as in 1. Kings 8. 46. 47.
If they sinne against thee, &c. and thou be an-
gry with them, and deliver them to the enemy,
&c. If they shall make it returne to their
heart, in the land whither they were carryed cap-
tives, and returne and make supplication unto
thee, &c. So in Esay 46. 8. shew your selves
men; make it returne to heart, & yee transgres-
sors: and in Lam. 3. 21. This I make to returne
to my heart, therefore have I hope. A like
phrase is of the prodigall son, in Luke 15.
17. that he came to himselfe.

Vers. 2. unto Iehovah] the Chaldee ex-
poundeth it, unto the feare of the LORD.
This is true repentance, both to leave the
evill, and to turne unto the good, from
which they departed. So in Lam. 3. 40.
Let us search and try our wayes; and turne a-
gain to the Lord. The contrary is com-
plained of, in Hos. 7. 16. they returne, but
not to the most-High. And here faith also
is implied; for as to come unto Christ, is
to beleve in him, Ioh. 6. 35. so to turne un-
to the Lord, with all the heart, is to beleve
in him; for with the heart, man beleeveth un-
to righteousness, Rom. 10. 10. and by faith,
the heart is purified, Act. 15. 9. unto
which, obedience and good works are
adjoynd; Jam. 2. 14. & 26.

Vers. 3. will returne thy captivitie] will
bring thee againe out of bondage under
thine enemies, which figured the bondage
under sin, 2. Pet. 2. 19. 20. Therefore the
Greek translateth it, will heale thy sinnes;
that is, will forgive them; as healing. in
Mat.

Mat. 13. 15. is expounded forgiving of sinns, Mark 4. 12. This is a promise of grace, to be performed by Christ, who preached deliverance to the captives, Luke 4. 18. and it is the joy of his people, Psal. 147. & 126. 1. 2. and a figure of their salvation, Esay 10. 22. compared with Rom. 9. 27. Him hath God exalted with his right hand, to be a Prince and Saviour; for to give repentance to Israel, and forgiveness of sinnes, Act. 5. 31.

have compassion] or, shew tender-mercie; this is the cause of the former grace and deliverance. It is of Iehovahs mercies, that we are not consumed: because his compassions faile not, Lam. 3. 22. So the father of the prodigall son, seeing him a farre off, had compassion. Luke 15. 20. And this compassion or mercie, respecteth mans miserie; Math. 9. 36. & 14. 14. and gather thee] So after the captivity of Babylon, God promisseth, He that scattered Israel, will gather him, and keep him, as a shepheard doth his flock: Jer. 31. 10. This worke Christ hath spirituallly accomplished; of whom it is sayd that he should dye, not for the nation of the Iewes onely, but that also hee should gather together in one, the children of God that were scattered abroad, Joh. 11. 51. 52. Therefore this gathering is often celebrated, as in Psalm. 107. 1. 2. 3. & 147. 1. 2. & 106. 47. 48.

4 Ver. 4. If any of thyne be driven] Hebr. If thy driven-out; speaking of every particular person, and of all, as one man. The Greek translateth If thy dispersion be; that is thy dispersed; which word is used in this sense, in Joh. 7. 35. 1. Pet. 1. 2. out-most-part of the heavens] that is, of the world, which seemeth to be bounded by the heavens. The Greek translateth it; from the end (or outmost part) of heaven, unto the end of heaven; which phrase Christ useth, of gathering together his Elect, at the last day, Mat. 24. 31. See the notes on Deut. 4. 32. This promise, Nehemias looked unto, in his prayer alledging Gods words, If ye transgresse, I will scatter you abroad among the nations, But if yee turne unto me, and keep my commandements, and doe them:

though any of thine were driven-out unto the outmost part of the heavens, yet will I gather them from thence, and bring them unto the place that I have chosen, to set my name there. Neh. 1. 8. 9.

thy God gather thee] the Thargum called Ionathans, expoundeth this to be the Word of the LORD; and the performance to be by the hand of Elias, and by the hand of the King Christ. Respecting (as it seemeth) the promise of Elias, Mal. 4. 5. 6. which was John the Baptist, the fore-runner of Christ, Luk. 1. 16. 17.

Ver. 5. shalt possess] or, shalt inherit it. This is a promise of restoring the unto his Church, figured by the land of Canaan, Psal. 69. 36. 37. Ezek. 36. 8. 11. 12. 24. 28. &c.

6 Ver. 6. will circumcise thine heart] the Greek translateth will purge (or cleanse round about) thine heart: and both the Chaldee paraphrasts expound it, will take away the foolishnesse of thine heart, and the foolishnesse of the heart of thy sonnes. This is a promise of spirituall blessings, in regeneration and sanctification by Christ; in whom we are circumcised, with the circumcision made without hands, in putting off the body of the sinnes of the flesh, by the circumcision of Christ, buried with him in Baptisme, &c. Col. 2. 11. 12. And of this it is sayd, Circumcision is, that of the heart, in the spirit, not in the letter, whose praise is not of men, but, of God, Rom. 2. 29. See the annot. on Gen. 17. The Hebrew Doctors in the Midrash or Commentary on Song 2. 12. from these words, The time of pruning (or of cutting the vines) is come; give this exposition, For the time is come that Israel shall be redeemed; the time is come, that the superfluous-foreskin shall be cut off, which is spoken of in Deut. 30. 6. and the Lord thy God will circumcise thyne heart, &c. where they apply this work of grace, unto Christ, whom they looked for.

to love] this is the effect of Christs circumcision, that it taketh from us evill, and giveth good; Love being the fulfilling of the Law, Rom. 13. 10. and implying all other graces; as it is sayd, I will give them one heart and one way; that they may feare mee all dayes, &c. Lev. 32. 39. And, I will give them

them one heart; and I will put a new spirit within you: and I will take the stony heart out of their flesh, and will give them an heart of flesh; that they may walk in my statutes, and keep my ordinances, and do them, &c. Ezek. 11. 19. 20. *that thou mayst live*]

to the Greek translateth the Hebrew phrase, for thy life: meaning the life of God, here by faith and holinesse, Rom. 6. 11. 13. and hereafter for ever in heaven: as to enter into life, Mat. 18. 9. is expounded, to enter into the Kingdom of God, Mark. 9. 47.

7 Verſ. 7. *vill put*] Hebr. *vill give*. Here follow earthly blessings, which God of his grace, will adde unto the former spirituall. Of which, one is, the curses upon their enemies; concerning which it is said, *Thou wilt render unto them a recompense, O LORD: according to the work of their hands: thou wilt give them sorrow of heart, thy curse unto them; thou wilt persecute in anger, and destroy them, from under the heavens of the LORD.* Lam. 3. 64. 65. 66.

8 Verſ. 8. *hearken to*] or, obey the voice; which the Chaldee interpreteth, receive the Word of the LORD: so in verſ. 10. The condition of obedience, is set before the temporall blessings; for godlinesse hath the promise of the life that now is, and of that which is to come, 1. Tim. 4. 8.

9 Verſ. 9. *make thee plenteous*] or, make thee excellent; unto which, Thargum Jonathan addeth, for good, that yee may prosper in all the works of your hands. *rejoyce over thee*] This Christ taught in parables, of rejoycing for the lost sheep that was found, Luke 15. 6. 7. and of the prodigall son, hee saith, *It was meet that wee should make merry, and be glad: for this thy brother was dead, and is alive againe; and was lost, and is found.* Luke 15. 32. So in the other Prophets, *I will rejoyce in Ierusalem, and joy in my people,* Esay 65. 19. and, *I will rejoyce over them, to doe them good;* Ier. 32. 41. See also Deut. 28. 63.

10 Verſ. 10. *that which is written*] meaning all, and every thing written; so teaching us exact obedience. *unto Iehovah*] in Chaldee, unto the feare of the LORD.

Verſ. 11. *thy commandment*] which after in v. 14. he calleth the the Word; and the Apostle expoundeth it the Word of faith, Rom. 10. 8. So this speech is not of the Law onely, neither sheweth it what man can doe by the Law, much lesse by nature; but is the speech of the righteousness of faith, Rom. 10. 8. Though Moses teacheth them also, not to blame the Law of hardnesse to be learned; seeing God had now caused it to be written and expounded unto them. *not hidden from thee*] or, not too marvelous, and hard for thee to know; and so, not impossible, through faith in Christ; as is the Law without faith, in that it is weak through the flesh; Rom. 8. 3. The Chaldee translateth, it is not separated from thee; and Thargum Jonathan expoundeth it is not covered (or hid) from you. The holy Ghost in Greek translateth this word, marvelous, Mat. 21. 42. from Psal. 118. and impossible, Luke 1. 37. See the annotations on Gen. 18. 14. and Deut. 17. 8. By Esaias also God sayth, *I have not spoken in secret, in a darke place of the earth;* Esay 45. 19.

Verſ. 12. *to say*] that is, that thou shouldest say; so in v. 13. see the annotations on Gen. 6. 19. where sundry like speeches are shewed. This saying, is meant of the heart also, wherefore the Apostle citeth it thus, *Say not in thine heart, who shall goe up into heaven?* Rom. 10. 6. *Who shall goe up for us*] The Ierusalem Thargum explaineth it, *O that we had one like Moses the Prophet, that might goe up into the heavens, &c.* but the Apostle applyeth it more heavenly, to Christs incarnation; *Who shall goe up into heaven, that is, to bring Christ down from above;* Rom. 10. 6. Vnto which doubt he opposeth, the confession with the mouth, that Iesus is the LORD; v. 9. that is, that God was manifested in the flesh, 1. Tim. 3. 16. for no man hath ascended up to heaven, of whom we may learne the true understanding of the Law, but hee that came down from heaven, even the Sonne of man which is in heaven; Ioh. 3. 13. and cause us to heare it] that is, preach it unto us.

13

that we may doe it] or, and we would doe it.

Verf. 13. beyond the sea] Thargum Ionathan explaineth it, beyond the great sea; and Thargum Ierufalemy addeth, Neyther is the Law beyond the great sea, that thou shouldst say, & that we had one like Ionas the Prophet, that might goe down to the bottome of the great sea, and bring it to us: &c. All things hidden from men, which they cannot attayne; are either in heaven above, or beyond sea, in the farre places of the earth: but the Law of God, is in neither of these, but neere unto every one, to learne and to doe.

who shall goe over to beyond sea] Paul allegeth this place thus. Who shall goe down into the deep, that is, to bring up Christ from the dead? Rom. 10. 7. unto which hee opposeth, in v. 9. beleite in the heart, that God hath raised him from the dead. Now, Ionas the Prophet, to whose example the Ierufalemy Thargum applyeth this, was a figure of Christ, as himselfe hath sayd, As Ionas was three dayes and three nights in the whales belly: so shall the Son of man be three dayes and three nights in the heart of the earth, Mat. 12. 40. And as the Sea in Ionas case is called the Deep, Psal. 104. 6. & 107. 24. 26. Exod. 15. 5. so David (prophesying of Christ) sayth that God had brought him up from the deeps of the earth, Psal. 71. 20. So the Apostle speaking of Christs rising out of the grave, useth the word Abyss or Deep, which is spoken both of earth and sea.

14

Verf. 14. But the word] This the Apostle expoundeth thus, But what saith (the righteousness which is of faith?) The word is nigh thee, &c. that is the word of faith which wee preach; Rom. 10. 8. By this it appeareth that Moses wrote of Christ, Ioh. 5. 46. and that hee was closely taught in the Law, For Christ is the end of the Law, for righteousness to every one that beleeveeth, Rom. 10. 4. And the Iewes which cleaving to the Law, refused the Gospell, or word of faith: had a zeale of God, but not according to knowledge, Rom. 10. 2. in thy mouth] or, for thy mouth, that is, for thee to con-

fesse with thy mouth, that Iesus is the LORD; as Rom. 10. 9. So in is used for for, in Deut. 9. 4. & 24. 16. in thine heart] or, for thine heart; that thou mayst beleeve in thine heart, that God hath raised him (Christ,) from the dead; (and so mayst be saved: Rom. 10. 9. to doe it) the Law, which is fulfilled by beleeving in Christ; as it is sayd, This is the work of God, that ye beleeve in him whom he hath sent, Ioh. 6. 29. upon which beleeve, true obedience followeth, Heb. 8. 10.

Verf. 15. I have set] Hebr. I have given; that is, proposed and confirmed by my doctrine. So in v. 19. life and good] life as the end, and good as the meanes leading to life: or life, that is God himselfe, (of whom hee saith in v. 20. hee is thy life;) and good, that is felicity following. The Greek version changeth the order, thus; life and death, good and evill: Thargum Ierufalemy explaineth it, the Law of life, which is a good Law; and the Law of death, which is an evill Law: and Thargum Ionathan, thus; the way of life, for which a good revvard shall be recompensed to the just; and the way of death, for which an evill revvard shall be recompensed to the wicked.

Verf. 16. to love] this is a declaration of the life and good forementioned, which they whose hearts God would circumsise, v. 6. should come unto, by the faith that is in Christ. in his wayes] the Chaldee sayth, in the wayes that are right before him. keep his commandments] which is an effect of love; as, If ye love mee, keep my commandments, Ioh. 14. 15. and, This is the love of God, that we keep his commandments, 1. Ioh. 5. 3. And this is his commandment, that we should beleeve on the name of his Son Iesus Christ, and love one another &c. 1. Ioh. 3. 23.

Verf. 17. But if] or, And if thine heart turn; &c. This is the death and evill fore-spoken of: see Deut. 29. 18. other gods] in Chaldee, the idols of the peoples. Verf. 18. perishing yee shall perish] that is, assuredly & speedily perish; as the Greek saith, perish with perdition. So in Deut. 4. 25. Verf. 19.

15

16

17

18

19

Verf. 19. I call the heavens &c.] This ob-
 cessionation of heavens and earth, (used al-
 so before in *Deu. 4. 26.*) may be understood
 of God and the Angels in heaven, (as
 Paul expresseth them in *1. Tim. 5. 21.*) or,
 of the other creatures also in heaven and
 in earth; as Iosua sayd, *This stone shall bee a*
witnesse unto us, for it hath heard all the words
of the Lord, &c. Ios. 24. 27. So in *Deut. 32. 1.*
Esa. 1. 2. Give care & heavens and heare & earth:
 and in *Psal. 50. 4.* Hee will call to the heavens,
 from above; and to the earth to judge his people;
 and in *Iob 20. 27.* the heavens shall reveile his
 iniquities; and the earth shall rise up against him.

I have set.] Hebr. *I have given,* that is
 faithfully proposed by doctrine, and dis-
 charged my dutie: so in *v. 15.* The life, and
 blessing which he set before them, was by
 the faith of Christ, *Gal. 2. 16. & 3. 9.* the
 death and curse, was by refusing Christ,
 and seeking to be justified by the workes
 of the Law; for as many as are of the workes
 of the Law, are under the curse, *Gal. 3. 10.*

therefore choose.] Heb. and choose thou; or,
 and thou shalt choose: which is the durie of
 all Gods people, to bee performed by
 grace in Christ. So David chose the way of
 truth, the precepts of God, *Psa. 119. 30.*
173. Compare also *Ios. 24. 15. 22.* Thargum
 Jonathan explaineth this speech thus, and
 choose yee the way of life, which is the Law;
 that ye may live in the life of the world to come,
 you and your sonnes. This is true, if it be
 understood not of the Law of works, but
 of the Law of faith, as *Rom. 3. 27. 28. & 9.*
31. 32. 33.

20

Verf. 20. to hearken to his voice.] in
 Chaldee, to receive his Word. unto him]
 Chald. unto his feare. hee is thy life]
 that is, the author of thy life and salvari-
 on through Christ, as in *Iob. 17. 3.* This is
 life eternall to know thee the onely true God,
 and Iesus Christ whom thou hast sent: yea
 Christ himselfe is the resurrection and the
 life, *Iob. 11. 25. & 14. 6.* And in *1. Iob. 5. 20.*
We know that the Son of God is come, & hath
given us an understanding that wee may know
him that is true: and we are in him that is true,
even in his Son Iesus Christ; this is the true God,
and eternall life.

CHAPTER XXXI.

1. Moses being ready to die, incourageeth th
 people that should goe into Canaan. 7. He
 incourageeth Iosua that should be their Go-
 vernour. 9. Hee delivereth the Law unto
 the Priests, which was to bee read in the
 seventh yere unto the people. 14. Moses
 and Iosua present themselves before the
 Lord. 16. who fore-telleth the peoples
 falling from him, and his anger against them
 therefore. 19. He commandeth a song to
 be written, to testifie against the people.
 24. Moses delivereth the booke of the Law
 to the Levites, to be kept in the side of the
 Arke, for a witnesse against them and their
 rebellion. 28. He maketh a protestation
 to the Elders.

§ § §

AND Moses went; and spake these
 words, unto all Israel. And
 hee sayd unto them; I am an hundred
 and twenty yeres old, this day; I can
 no more, goe-out and come in: and
 Iehovah hath sayd unto mee, thou
 shalt not goe-over this Iordan. Ie-
 hovah thy God, he goeth over before
 thee; hee will destroy these nations,
 from before thee, and thou shalt pos-
 sesse them: Ioshua, he shall goe-over
 before thee, as Iehovah hath sayd.
 And Iehovah will doe unto them, as
 he did, to Sihon and to Og, kings of
 the Amorite, and unto the land of
 them: whom hee destroyed. And
 Iehovah will give them, before you:
 and ye shall doe unto them, accord-
 ing to every commandment, which
 I have, commanded you. Bee yee
 strong, and couragious, feare not
 neither be discouraged, because of
 them: for Iehovah thy God, hee it is
 that

Dd 3

that goeth with thee; hee will not faile thee, nor forsake thee.

7 And Moses called unto Ioshua, and sayd unto him, in the eyes of all Israel; Be thou strong and couragious; for thou, shalt goe in with this people, into the land, which Iehovah hath sworne unto their fathers, to give unto them: and thou, shalt cause them to inherit it. And Iehovah, hee *is* that goeth before thee; hee, will be with thee; hee will not faile thee, nor forsake thee: feare not, neither be dismayed. And Moses wrote this Law; and gave it unto the Priests, the sonnes of Levi; which bare, the Arke of the covenant of Iehovah: and unto all the Elders of Israel. And Moses commanded them, saying: at the end of seven yerres, in the solemnity of the yere of release, in the feast of Boothes. 11 When all Israel is come, to appeare before Iehovah thy God, in the place which hee shall choose: thou shalt reade this Law, before all Israel in their eares. Gather-together the people, men and women, and children; and thy stranger, that *is* within thy gates: that they may heare, and that they may learn, and may feare Iehovah your God; and observe to doe; all the words of this Law. 13 And *that* their sonnes which have not knowen, may heare and learne, to feare Iehovah your God: all the dayes, that ye *shall* live on the land, whither ye *are* going-over Iordan, to possesse it.

14 And Iehovah sayd unto Moses; Behold thy dayes approach, to dye: call Ioshua, and present your selves in

the Tent of the congregation, that I may give him a charge. And Moses and Ioshua went, and presented themselves in the Tent of the congregation. And Iehovah appeared in the Tent, in a pillar of a cloud: and the pillar of the cloud stood, over the doore of the Tent. And Iehovah sayd unto Moses; Behold thoulyest-down, with thy fathers: and this people will rise-up, and goe-a-whoring after the gods of the strangers of the land, whither they *are* going-in, *to be* amongst them; and will forsake me, and breake my covenant, which I have stricken with them. And mine anger shall bee kindled against them in that day, and I will forsake them, and will hide my face from them; and they shall bee devoured, and many evils and distresses, shall finde them: and they will say, in that day; have not these evils found us, because our God *is* not amongst us? And I, hiding will hide my face, in that day; for all the evils, which they shall have doen: in that they are turned, unto other gods. And now, write ye this song for you; and teach it the sonnes of Israel, put it in their mouthes: that this song, may be a witnesse for mee, against the sonnes of Israel. For I will bring them into the land, which I sware unto their fathers, that floweth with milke and honey; and they shall eat and be filled, and bee fat: and they will turne unto other gods, and serve them; and despitefully-provoke mee; and breake my covenant. And it shall be, when many evils, and distresses, have found them; that this song

song

song shall answer before them, for a
 witnesse; for it shall not be forgotten,
 out of the mouth of their seed: for
 I know their imagination, which they
 doe *this* day, before I have brought
 them in, unto the land which I
 22 sware. And Moses wrote this song,
 in that day: and taught it the sonns
 23 of Israel. And hee charged Ioshua
 the son of Nun, and sayd; Be strong
 and couragious; for thou shalt bring
 in the sonnes of Israel, unto the land
 which I sware unto them: and I will
 24 be with thee. And it was, when
 Moses had made an end of writing,
 the words of this Law, in a book, un-
 25 till they were finished. That Moses
 commanded the Levites, which bare,
 the Ark of the covenant of Iehovah,
 26 saying. Take, this booke of the Law,
 and put it, in the side of the Arke of
 the covenant of Iehovah, your God:
 that it may be there for a witnesse, a-
 27 gainst thee. For I know thy rebelli-
 on, and thy stiffe neck: Behold, while
 I *am* yet alive with you *this* day, yee
 have been rebellious against Iehovah;
 and how much more, after my death?
 28 Gather-together unto me, all the
 Elders of your Tribes, and your Of-
 ficers: that I may speake in their
 eares, these words; and call the hea-
 vens and the earth to witnes, against
 29 them. For I know, that after my
 death, corrupting yee will corrupt
 (*your selves*); and will turne aside
 from the way, which I have com-
 manded you; and evill will befall
 you, in the latter dayes, because yee
 will doe evill, in the eyes of Iehovah;
 to provoke him to anger, through
 30 the worke of your hands. And Mo-

ses spake, in the eares of all the
 Church of Israel, the words of this
 song; untill they were ended.

Annotations.

Here beginneth the two and
 fiftieth section or Lecture of
 the Law: see the notes on Gen.
 6.9. And here Moses setteth the state of
 Israel in order, before his death.

Old] Hebr. *sonne of an hundred and*
twenty yeres; Of which phrase, see
 Gen. 5.32. So long while Noe preach-
 ed to the world, building the Ark, Gen.
 6.3.14. 1. Pet. 3.19.20. Of these 120. yeres,
 Moses lived 40. in Pharoahs court in E-
 gypt, Act. 7.20.23. fourtie, in the land of
 Madian, Act. 7.29.30. Exod. 7.7. and 40.
 yeres he governed Israel.

I can no
more goe out] that is, no more administer
 in my office; see the annotations on
 Num. 27.17. This inability of Moses, was
 not so much for his age, (*for his eye was not*
dim, nor his naturall-moisture fled, Deut. 34.7.)
 as for the ordinance of God, next mentio-
 ned. *and Iehovah*] or, *for Iehovah*
hath sayd; as is shewed in Numb. 20.12.
 Deut. 3.25.26. And, is often in sted of *For*;
 as is noted on Gen. 12.19. Or it may bee
 taken as an other reason, why Moses
 might no longer governe them.

Vers. 3. *Ioshua*] in Greek, *Iesus*, who
 was substitute in Moses place. Num. 27.16.
 17.18, &c. A figure of our Lord Iesus,
 who by grace and trueth bringeth us in-
 to Gods eternall rest, after the ending of
 Moses Law; Ioh. 1.17. Rom. 10.4. Thus the
 people are comforted in respect of their
 sorow for Moses death, by promise of the
 Lords presence among them, & Ioshuahs
 succeeding government under him.

Vers. 4. *of the Amorite*] that is, *of the*
Amorites, as the Greek translateth: by
 whose destruction (before mentioned,
 in Numb. 21.23; &c. Deut. 2. & 3.) Israel
 is encouraged against their other enemies.
the land] that is, *the people of the land*.

Vers.

5 Vers. 5. *commanded you*] which was, to root them out, and let none remaine; Deut. 20. 16. 17.

6 Vers. 6. *Be ye strong*] or, *Bee confirmed*; *Hold fast*, to weet, your faith in God: in Greek, *Quit-you-like-men*; which word Paul useth in 1. Cor. 16. 13. So after, in v. 7. *courageous*] or, *be hardy*, strong, valiant, in heart and cariage. This word is applied to the heart, in Psal. 27. 14. and armes, in Prov. 31. 17. and signifieth an increase and stedfastnesse, Prov. 24. 5. Ruth. 1. 18. The like exhortation is often used, as Ios. 10. 25. 1. Chron. 22. 13. 2. Chron. 32. 7. *he it is*] in Chaldee, *hu Word it is*. So in v. 8.

sayle thee] or, *let thee goe*, leave thee to thy selfe, but will hold thee fast. So v. 8. and Ios. 1. 5. Heb. 13. 5.

7 Vers. 7. *strong and courageous*] or, *confirmed and strong*, as v. 6. Iosua being to beare the charge and toyle of the people, hath the same exhortation and promise in particular, that was before unto all: and it was in the eyes of all, lest any after Moses death, should deny his authority. A like speech David made to Salomon, 1. Chron. 28. 20.

8 Vers. 8. *he will be with thee*] the Chaldee paraphraseth, *hu Word will be thy help*.

9 Vers. 9. *this Law*] in Greek, *all the words of this Law in a book*. *which bare the Arke*] they had the chiefe charge to look to the Arke and other holy things; and though the Levites bare it, as appeareth by Numb. 3. 31. & 4. 15. & 10. 21. yet sometime the Priests themselves also bare it, as when they passed over Iordan, Ios. 3. 6. 17. when they compassed Iericho, Ios. 6. 12. So after in v. 25. Moses spake to the Levites. *the Elders*] the Magistrates: as the Priests by teaching, so the Elders by governing are to looke that the Law of the Lord be observed: Mal. 2. 7. Hos. 4. 6. Mic. 3. 1. 2. Chron. 19. 6. 8. 9. 10.

10 Vers. 10. *of seven yeres*] that is, of every seventh yere, which was a yere of release, Deut. 15. 1. *the solemnity*] or, *the set-time*; as the Greek and Chaldee translate it the time. *release*] of debts, Deut. 15.

1. 2. &c. that being freed from worldly cares, they might apply their mindes to Gods Law. A figure of the yere of grace, and remission of our debts by Christ; whereupon we should give our selves to holines, Luk. 4. 18. 19. 21. Rom. 6. 10. 11. 12. 13. *Boothes*] or *Tabernacles*, whereof see Lev. 23.

Vers. 11. *which he shall choose*] to set his Arke and Tabernacle, and so to place *hu name there*, Deut. 16. 2. *thou shalt read*] speaking to Israel generally, and it was performed in speciall by the chiefe of them, either the high Priest, as Ezra (the chiefe of them that returned from Babylon) read it, Nehem. 8. 1. 2. 3. &c. or as the Hebrewes say, the King himselfe (when they had a King) used to read. For this Commandement was to Ioshua, and therefore the King read it, saith Chazkuni upon this place. Which is by others of them declared thus; *The King was hee that read in their eares, and they read in the womens Court*; (which was the outer court-yard of the Temple.) And the King read sitting, and if he read standing, it was the more commendable. He read from the beginning of Deuteronomie, &c. When he read, they blew trumpets through all Jerusalem, for to assemble the people. And they set up a great Pulpit of wood, [as is mentioned also in Nehem. 8. 4.] and set it in the midst of the Court-yard, and the King went up and sate thereon, that they might heare him read; and all Israel that went up to the feast, gathered round about him. And the Minister of the Synagogue (such as we reade of in Luke 4. 17. 20.) tooke the book of the Law, and gave it to the Ruler of the Synagogue, (such as is mentioned in Luke 13. 14.) and the Ruler of the Synagogue, gave it to the Sagan (or second chiefe Priest, called in Act. 5. 24. the Captaine of the Temple,) and the Sagan gave it to the High Priest, and the High Priest to the King: for to honour him before the multitude. And the King took it standing, and if he would, he sate down and opened it, and seeing it, hee blessed God, (as is recorded of Ezra, in Neh. 8. 5. 6.) and after read, till hee made an end. Then hee folded it up, and blessed (God)

(God) againe after it, as the manner was to blesse in the Synagogues Both the reading, and the blessing was in the holy tongue. The hearers were bound to prepare their hearts, and to make their eares attentive, to heare with feare and reverence, and with joy, and trembling, as in the day when (the Law) was given on (mount) Sinai: though they were great wise men, which knew the whole Law every whit, they were bound to heare with great attentivenesse, &c. for the King is the Messenger (of the Congregation) to cause the words of God to be heard. If the day of assembling (the people) began to be on the Sabbath, they deferred it till after the Sabbath; because of the blowing with trumpets, &c. which might not put-away (the keeping of) the Sabbath. Maimony in Misneh tom. 3. in Chagigah, ch. 3. f. 3. 4. &c. in their eares] that they may heare and understand it, as the Chaldee translateth, and cause them to heare it: which hearing is often used for understanding, as is noted on Gen. 11. 7. So in Nehem. 8. 8. they read in the booke, in the Law of God, distinctly; and gave the sense; and caused them to understand, in the reading.

12 Vers. 12. women and children] which though they were not bound to come up at the yerely feasts, Exod. 23. 17. yet to this reading they were bound, such as could understand, Neh. 8. 3. The Hebrew canons say, Whosoever is free from appearing (before the Lord, Exod. 23. 17.) is free from the commandment of Gather-together (Deut. 31. 12.) except women and children, and the uncircumcised; but the unclean is free from this commandment, as it is written (in v. 11.) when all Israel is come; but the (unclean) was not fit to come. And it is cleare, that such as were of neither sex, or of both sexes, were bound to come seeing women were bound. Maim. in Chagigah, ch. 3. sect. 2. thy gates] in Greek and Chaldee, thy cities.

14 Vers. 14. thy dayes approach] or are nigh, at hand: and so the terme of his life fulfilled; as where it is written, the kingdom of heaven approacheth, Mat. 4. 17. an other explaineth it, The time is fulfilled, and the kingdome of God approacheth (or, is at hand,)

Mark. 1. 15. to dye] understand, for thee to die; of such want of the person, (easie to be understood by the context,) see the notes on Gen. 6. 19. & 23. 8. & 47. 29. The Greek translateth, Behold the dayes of thy death approach. and I will give] or, that I may command him; or charge him: which being doen in the Tabernacle, and by Gods appearing in the cloud, v. 15. served both for Iosuahs own confirmation, and to assure all Israell, that hee had authority from God over them. Compare Numb. 27. 18. 19.

15 Vers. 15. Iehovah appeared] that is, a glorious signe of his presence; as in Thargum Jonathan it is expounded, the glory of the divine-majestie of the Lord. pillar of a cloud] out of which, hee was wont in favour to speake: see Exod. 33. 9. Psal. 99. 7.

16 Vers. 16. I yest down] to weete, to sleep, that is, to die: as Job 14. 12. Act. 7. 60. 1 Thess. 4. 13. thy fathers] the faithfull of former times, signifying the immortality of the soule, as is noted on Gen. 25. 8. Wherefore Thargum Jonathan paraphraseth on this place thus; thou yest down in the dust with thy fathers, and thy soule shall be treasured up in the treasury of eternall life with thy fathers. goe a whoring] or fornicate, that is commit idolatry, as the Chaldee explaineth it. gods of the strangers] in Greek, the strange gods of the land; in Chaldee, the idols of the peoples of the land. they are going] Hebr. hee is going: speaking of the people as of one man: so after often in this chapter. The reason hereof is noted on Gen. 22. 17.

17 Vers. 17. will hide my face] in Chaldee, will take away my divine-presence. So in v. 18. devoured] or eaten up, to weete of their enemies; made a prey. Hebr. so eat, which is used passively, as to beare Eccles. 3. 2. that is, to be borne. See the notes on Gen. 6. 20. & 16. 14. finde them] that is, befall, or come upon them: so after, and in Psalm. 119. 143. Neh. 9. 32. found us] Hebr. found me, because my God is not in the midst of me.

DEUTERONOMIE, Ch. XXXII.

18 Verſ. 18. *other gods*] in Chaldee, *idols of the peoples*: ſo in v. 20.

19 Verſ. 19. *this ſong*] in Greek, *the words of this ſong*; after deſcribed in Chap. 32. conteyning a propheſie of their failing away, and of Gods judgements following. It was given in a ſong, that it might the more eaſily be learned, and kept in memory, with delight; and might move their affections.

20 Verſ. 20. *and be ſat*] the like is propheſied in Deu. 32. 15. and ſhewed to have come to paſſe, in Neh. 9. 25. 26.

21 Verſ. 21. *answer before them*] that is, *teſtifie before* (and *againſt*) them. *their imagination*] the thing forged in their heart; which the Greek tranſlateth, *their maliciousneſſe* (or *naughtineſſe*.) This imagination, is before the thoughts or cogitations,

is appeareth by 1. Chron. 28. 9. & 29. 18. See Gen. 6. 5.

23 Verſ. 23. *I will be with thee*] in Greek, *hee will be with thee*; as being the words of Moſes (whom the Greek before named) concerning God. The Chaldee tranſlateth, *my Word ſhall be thy help*. See v. 8.

25 Verſ. 25. *the Levites*] eſpecially the Priests the ſonns of Levi, as in v. 9.

26 Verſ. 26. *in the ſide*] or, *by the ſide*: which in Thargum Jonathan is expounded, *in a coffer by the right ſide of the Arke*.

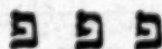
27 Verſ. 27. *ſtiff neck*] or, *hard neck*; which elſewhere is likened to an yron ſinew, Eſay 48. 4. See Exod. 32. 9.

28 Verſ. 28. *Elders of your Tribes*] in Greek they are named by one word *Phylarchai*, that is, *Rulers* (or *Princes*) of your Tribes.

CHAPTER, XXXII.



1. Moſes ſong, which ſetteth forth Gods mercies unto Iſrael, their ſynns, and his chaſtiſements by ſword, famine, peſtilence and captivitie. 36. His mercie in Chriſt towards them in the end. 46. Moſes exhorteth them to ſet their harts upon his words. 48. God ſendeth him up to mount Nebo, to ſee the land of Canaan, and dye.



1 **G**ive-care ye heavens, and I wil
2 ſpeak: and let the earth heare,
the ſayings of my mouth. My doctrine,
ſhall drop as the rayn; my ſpeech,
ſhall diſtill as the dew: as the ſmall-rayn
upon the tender-herb;



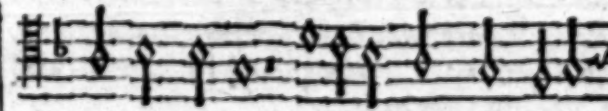
Ive care o heavens, to that which



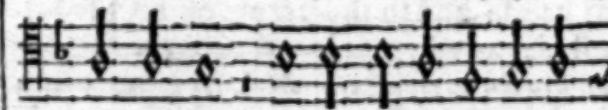
declare: and heave o earth, what my mouthes



ſayings are. Drop downe as doth the rayn,



ſhall my doctrine; diſtill as dew, ſo ſhall my



ſpeech-divine: as on the tender-herb the

ſmall-rayn

and as the showres, upon the
grasse.

3 For I will proclaime, the name of
Iehovah: give ye greatnes, unto our
God.

4 The Rock, perfect is his worke;
for all his wayes, are judgment: God
is faithfulness, and without iniquitie;
just and righteous, is he. They have
corrupted themselves; their spot is
not (the spot) of his sonns: (they are)
a crooked and perverse genera-
tion.

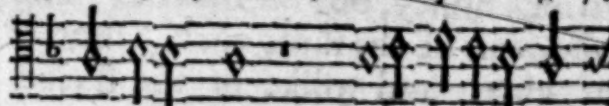
6 Doe yee thus requite Iehovah o
people foolish and unwise? Is not hee,
thy Father that hath bought thee?
hath not he made thee, and established
thee?

7 Remember the dayes of old; con-
sider, the yeres of generation and
generation: aske thy father, and hee
will shew thee; thy elders, and they
will tell thee. When the Most-high,
divided-inheritance to the nations;
when he separated, the sonnes of A-
dam: he set, the bounds of the peo-
ples; according-to the number, of the
sonnes of Israel. For Iehovahs por-
tion, is his people: Iakob, is the line
of his inheritance. He found him,
in a land of wildernes; and in an
empty-place, and howling of the de-
sert: hee led him about, he instruc-
ted him; he kept him, as the apple
of his eye.

11 As an Eagle, stirreth up her
nest; fluttereth, over her yong:
spreadeth-abroad her wings, taketh
them; beareth them, on her wings.
12 Iehovah, alone did lead him: and
there was no strange God, with
him.



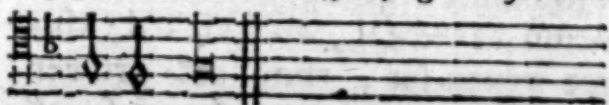
small rayn powres, and as upon the grasse,



the greater-showres. For I Iehovahs name



proclaime-abroad: o give ye greatnes, unto



him our God.

The Rock, most-perfect is his action;
because his wayes, are judgment every one:
God is most-faithfull, and iniquitee
in him is none; but just and right is hee.
They on themselves have brought-corruptions;
their spot is not of (those that be) his sonns.
they are a generation which is
turn'd to perversnes and to crookednes.

Doe yee Iehovah in this wise reward,
o foolish folk, and wanting wise-regard?
Thy father that hath bought thee, is not hee?
hath he not made thee, and established thee?
Remember thou the dayes that were of old;
minde ye the yeres of ages manifold:
ask thou thy father, and thee shew will hee;
thine elders (aske,) and they will tell it thee.

When the Most-high dealt to the nations
their heritage, and severed Adams sonns:
the borders of the peoples, set he then;
as number was of Israels children.
For his folk is Iehovahs portion:
Iakob, the line of his possession.

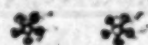
Him in a land of wildernes he found,
in empty-place, and howling desert-ground:
about he led him taught-him-prudencie;
he kept him, as the apple of his eye.

Like as an Eagle, stirreth up her nest;
she moveth fluttering over her yongest:
she spreads-abroad her wings, then taketh-soft;
upon her wings, she beareth them aloft.
So did Iehovah lead him all-alone:

no other strange god with him was there none.

13 He made him ride, on the high-places
of the earth; that he might eat, the
fruits of the field: and hee made him
to suck honey, out of the rock; and
14 oile, out of the flinty rock. Butter
of kine, and milke of the flocke;
with fat of lambes, and of rammes
of the breed of Bashan, and of goat-
bucks; with the fat of the kidneys
of wheat; and the blood of the grape
15 thou didst drinke pure wine. But Ie-
surun waxed-fat, and kicked; thou
art wexen-fat, thou art grown-
grosse thou art covered with fatnesse:
then he forsook, God which made
him; and lightly-esteemed, the Rock
16 of his salvation. They provoked-
him-to-gealousie, with strange gods:
with abominations, they provoked-
17 him-to-anger. They sacrificed to
devils, not to God; to gods, whom
they knew not: to new gods, that came
lately-up; of whom your fathers were
not afraid. Of the Rock that begate
18 thee, thou art unmindfull: and hast
forgotten God that formed thee.
19 And Iehovah saw it; and contemptu-
ously-abhorred them: because of the
provoking of his sonns, and of his
20 daughters. And hee sayd; I will hide
my face from them; I will see, what
their end shall be: for they are, a very-
froward generation; sonns, in whom
21 is no faith. They, have provoked-
mee-to-gealousie with that which
is not god; they have provoked me-
to-anger, with their vanities: and I,
will provoke-them-to-gealousie with
those which are not a people; I will
22 provoke-them-to-anger, with a foo-
lish nation. For a fire is kindled in
mine anger; and shall burne, unto the

He made him ride, on the earths places-hye;
that he might eat the fields fertilitye.
he made him also from the rock to suck
honey; and oile, out of the flinty rock.
Butter of kine; milke also of the flock;
14 with fat of lambes, and rammes of Bashan stock,
and goats; with fat, of wheatey kidneys fine:
and of the grapes blood, thou didst drinke red-
(wine



But Iesurun did wax fat, and did kick;
15 thou art wext fat, art covered, art grown thick:
the God which made him, then did hee forsake;
and of the Rock which sav'd him, leight did make
16 With strange gods, they to gealousie him mov'd:
with loathsome idols, they his anger prov'd.
17 They sacrific'd to devils, not to God;
to gods of whom themselves no knowledge had:

unto new gods, which up but lately came;
such as your fathers feared not the same.
18 The Rock that thee begate, thou mindest not:
and God that formed thee, thou hast forgot.
19 And of his sonns and daughters, then the Lord
did see the provocation, and abhorred.
20 And, I will hide my face from them, sayd hee;
I will behold what their last end shall be:

for a most-froward generation,
they, children are, in whom faith there is none.
21 They have me unto gealousie mooved
with that which is not God; have me stirred
to indignation with their idle-vaine:
I them will move to gealousie againe
with those which are no folk: to indignation
I will provoke them, with a foolish nation.

For, in mine anger kindled is a fire;
22 and, to the lowest hell, shall burne-in-ire:

and

lowest hell : and shall consume the
land, and her increale; and set-on-
fire, the foundations of the moun-
tains. I will heap evils, upon them:
23 I will spend mine arrowes upon them;
24 *They shall be burnt with hunger, and
devoured with the burning-coale,*
and with a bitter stinging-plague:
and I will send upon them, the teeth
of beasts; with the poyson, of ser-
25 pents of the dust. Without, the
sword shall bereave; and from the
chambers, terrour: both the yong-
man, and the virgine; the suckling,
26 with the man of gray-hayres. I sayd,
I would scatter-them-into-corners: I
would make the remembrance of
them to cease, from among men.
27 Were it not, that I feared the wrath
of the enemy, lest their adversaries
should behave themselves strangely:
lest they should say, Our high hand,
and not Iehovah, hath doen all this.
28 For they, are a nation voyd of coun-
sels: and there is no understanding,
29 in them. O that they were wise,
that they understood this: that they
30 would consider their latter-end. How
should one chase, a thousand; and
two, put ten thousand to flight: ex-
cept, their Rock had sold them; and
31 Iehovah had shut them up. For,
their Rock, is not as our Rock: even
32 our enemies, being judges. For, their
vine, is of the vine of Sodom; and of
the blasted-fields, of Gomorrah:
their grapes, are grapes of gall; they
33 have, most-bitter clusters. Their
wine, is the poyson of dragons: and
34 the cruell venime, of aspes. Is not
this laid-up-in-store with me: and
sealed-up, in my treasures?

and shall consume land, and fruits of the same;
and the foundations of the mounts inflame.

Vpon them, I will heap up evill-sorowes:

upon them I will spend my peircing-arrowes.

They shall be burnt with hunger, and devoured
with burning-coals, & bitter plague out poud:

and teeth of beasts, upon them I will bring
with poyson of serpents in dust-creeeping.

Without, the sword it shal bereave them quight
and from the in-most chambers fearefull-fright:
both the choise-yongman, and the virgin sayre;
the suckling, vvith the man of hoary-hayre.

I sayd, I would them into-corners-drive:

I vvould men of their memory deprive.

Were it not, that the vvraath of th'enemy

I feared, lest behave themselves strangely
their adversaries should: lest they should say,
our high hand, hath doen all this, and not Iah.

For they, a people whose counsels are gone:

and understanding in them there is none.

O that they wise were, would this understand:

that they consider would, their latter-end.



How should one make a thousand flee-in-chace;
and tvo, make even ten thousand flie-apace;
except their strong-Rock had them sold-away;
Iehovah had them shut-up to decay.

For their Rock, is not like our Rock-mightie:
and judge let be our veryemie.

For, their vine, of the vine of Sodom is;

and of Gomorrahs blasted-vine-branches:

their grapes, they be the grapes of poysoned-gal;
the clusters that they have are bitter all.

Their wine, is of the dragons poyson-fell:

and of the asps, whose venim is cruell.

Is not this same layd up in store with mee:

even sealed-up, vvithin my treasure?

35 To mee *belongeth* vengeance, and re-
compense; in the time, their foot
shall slide: for the day of their ca-
lamity, *is neere*, and the things that
shall come upon them, make hast.
36 For Iehovah will judge his people;
and repent-himselfe, for his servants:
when he shall see, that the hand is
gone; and *there is none*, shut-up or
left. And hee shall say, Where are
37 their gods: the Rock, in whom they
trusted for-safety? Which did eat,
38 the fat of their sacrifices; did drinke
the wine of their drinke-offrings?
let them rise-up, and help you; let
39 him be, an hiding-place for you. See,
now; that I *am* he; and *there is no*
god, with me: I, doe-kill and make-
alive; doe-wound, and I heale; and
there is none that delivereth out of
40 mine hand. For I lift up my hand,
to the heavens; and say, I live, for
41 ever. If I whet, my glittering sword;
and mine hand, take-hold on judge-
ment: I will render vengeance, to
my adversaries; and will reward, them
42 that hate me. I will make mine ar-
rowes drunk, with blood; and my
sword, shall devoure flesh: with the
blood of the slayn, and of the cap-
tives; from the beginning, the re-
43 venges of the enemy. Shout-joy-
fully ye nations, *with* his people; for
hee will avenge, the blood of his
servants; and will render vengeance,
to his adversaries; and will make-
atonement for his land, for his
people.

To me belongs vengeance, and to repay:
in time, when as their foot shall slide away:

for day of their calamity, is nye;
and things that come on them, come-hastily.
For Iah vvill to his people doe-jdgment;
and for his servants, vvill himselfe repent:
When hee shall see, that their strong-hand is
and shut up or remayning, there is none. (gone;
And he shall say, where doe their gods abide:
the rock, on vvhom for safety they relide?

They vvhich their sacrifices fat devourd;
which drank, the wine on their oblations-powd?
Let them arise, and shew you helpfull-grace;
let him be, unto you an hiding-place.
Behold ye, now; that I even I am hee;
and God there is not any beside mee:
I, kill and quicken; vvound, and vvhole I make;
and out of mine hand, none away can take.

For to the heav'ns my hand I lift on hye;
and say, I live unto eternitie.
If that my glittering sword I sharp doe make;
and that mine hand, on judgment hold doth take:
Vnto my foes, I render vvill vengeance;
and them that hate me, I vvill recompence.
Mine arrowes I wil drunken make, vvith blood;
(my sword, shall also flesh devoure-for-food:)

with blood of them that vvounded are, & thral;
even from the first-beginning-principall,
shall be revenges on the enemy.
Yee Gentiles, with his folk, shew-joyfully;
blood of his servants, for avenge vvill hee:
and render vengeance, unto them that bee
his adversaries; and atonement-make
both for his land, and for his peoples sake.

And

44 And Moses came, and spake all
the words of this song, in the eares
45 of the people: hee, and Hoshea the
son of Nun. And Moses made-an-
46 end, of speaking all these words: un-
to all Israel. And he sayd unto them;
Set your heart, unto all the words;
which I testifie among you, *this day*:
which you shall command your sons,
to observe to doe, all the words of
47 this Law. For it, *is* not a vaine word
for you; because it, *is* your life; and
through this word; ye shall prolong
your dayes, upon the land; whither
ye *are* going-over Jordan, to pos-
seffe it.

48 And Iehovah spake unto Moses,
49 in that selfe-same day, saying. Goe-
up, into this mountaine of Abarim,
mount Nebo; which *is* in the land of
Moab, that *is* overagainst Ierecho:
and see, the land of Canaan; which
I *am* giving, to the sonnes of Israel,
50 for a possession. And dye, in the
mount, whither thou goest up; and
be gathered, unto thy peoples: as
Aaron thy brother dyed, in mount
Hor; and was gathered, unto his
51 peoples. Because, yee trespassed
against mee, among the sonnes
of Israel; at the waters of Meribah
of Kadesh, *in* the wilderness of Zin:
because yee sanctified me not, in the
52 midst of the sonns of Israel. Yet
thou shalt see the land, before thee:
but thither, thou shalt not goe in;
unto the land, which I *am* giving, to
the sonnes of Israel.

Annotations.

Here beginneth the three
§ § § and fiftieth section of the
Law: see Gen. 6.9.

Give eare] or, hearken yee heavens. Mo-
ses beginneth this propheticall song;
calling as with the sound of a trum-
pet, the heavens and earth, (and all
the creatures in them,) to be witnesses of
his words, (as in Deut. 30. 19. & 31. 28.)
the more to affect the hearts of the peo-
ple. So Esaias beginneth his prophesie,
against rebellious Israel; *Esay* 1. 2. For
though men dye, yet heaven and earth
endure, *Psal.* 119. 89. 90. 91. *Eccles.* 1. 4. And
though men will not heare, yet other
creatures shall heare and witnesse against
them, *Ios.* 24. 27. and I will] or, that
which I shall speake: as, and he shall prepare,
Mal. 3. 1. is expounded; which shall prepare,
Mark. 1. 2. and let the earth heare] or,
heare o earth; for he changeth the person,
and in *Esay* 1. 3. hee changeth the order
also, *Heare yee heavens*, and give eare thou
earth: and in *Ier.* 22. 29. O earth earth earth,
heare the word of Iehovah.

Verf. 2. My doctrine] or, My received-
learning: the doctrine of religion is so
called, because it is received from God,
not devised by men; as in 1. *Cor.* 11.
23. I received of the Lord, that which also I
delivered unto you. So our Saviour saith,
As my Father hath taught me, I speak these
things, *Ioh.* 8. 28. And so it should be
received of the hearers, as the word of
God, not of men: 1. *Thes.* 2. 13. shall
drop] or, let it drop; as being a wish, and
also a promise that his doctrine should
be profitable and effectuall, as the rayn;
which as it vvaiteih not for the sonnes of
men, *Mic.* 5. 7. so it cometh down from
heaven, and returneth not thither, but vvaiteih
the earth, and maketh it bring-forth and bud:
in like sort, the word of God shall not re-
turne unto him voide, but it shall accom-
plish that which he pleaseth, *Esay* 55. 10. 11.
The Chaldee translateth, *My doctrine shall*
be sweet as the rayn: the Greeke, let it be ex-
pected.

peſſed as the rayn. the rayn] which maketh the barren earth fruitfull, and ſo reſembleth the word of God, and effect therof in the harts of men: lee *Eſay* 45.8. Contrary to falſe teachers, which are clouds without water, *Iude* v.12. For, who ſo boaſteth himſelfe of a falſe gift, is cloude and vynde without rayn, *Prov.* 25.14. ſhall diſtill) or, let it diſtill, or flow downe: as the

Greek tranſlateth, let my words come-down as the dew, and the Chaldee, let my ſpeech be received as the dew. The manner of delivering Gods word, is here, and often, likened to a dropping; *Ezek.* 20.46. & 21.2. *Mic.* 2.6. the Word it ſelfe, to rayn or dew; figures of heavenly graces. See *Gen.* 27.28.

the ſmall-raine] or, ſmall-drops; in Hebrew *Seghnirim*, ſo named of haire, like which it falleth. Or, it may have affinity with *Saghnar*, a ſtorme, and mean a ſtormie-rayn, figuring the doctrine of the Law, which as it was given with ſtorme and tempeſt, *Heb.* 12.18. ſo it worketh like effect in the conſcience. So the Greek tranſlateth it a ſhowre, or ſhowry-rayn: the Chaldee, as the rayny vyndes which blow upon the tender-herb. the ſhowres]

the ſtrong or greater rayn, which falleth with manifold drops, or with violence as arrowes: the Chaldee tranſlateth them drops of the latter-rayn; wherof ſee *Deut.* 11.14. The with-holding of theſe was a puniſhment, as in *Ier.* 3.3. the ſhowres have been with-holden, and there hath been no latter-rayn: the giving of them, was a bleſſing, *Pſal.* 65.11. & 72.6. *Mic.* 5.7.

graffe] as the people ſometime are likened to graffe, for their frayle and momentany ſtate, *Eſay* 40.6.7: ſo here they are likened to graffe and herbs, which grow by the rayn, *Iob* 38.26.27. that they ſhould not be unfruitfull hearers, like ſtones or ſandy ground, whereon nothing groweth.

3 Verſ. 3. proclaim] or publiſh, preach: but the Chaldee turneth it, pray in the name of the Lord. give ye greatnes] or magnifie; that is, magnifie him: ſo in *Iude* 25. 10 the onely wiſe God our Saviour, be glorie and majeſtic (or greatnes) and in *1 Chron.* 29.11.

Thine O Jehovah, is the greatnes, and the power, and the glorie &c.

4 Verſ. 4. The Rock] that is, as the Greek tranſlateth God: ſo in *verſ.* 18.30.37. *1 Sam.* 2.2. *1 Sam.* 22.2.32. God is called the Rock, becauſe of his might, ſtability and immutabilitie; and to his church he is a firme foundation: *Mat.* 16.18. and Chriſt is the Rock, *1 Cor.* 10.4. his work] in Greek, his works, ſo work, in *Pſal.* 95.9. is works, in *Heb.* 3.9. and it implieth his works both of creation, and redemption of his people, and all other wrought in them; which are ſayd to be perfect, or unblemiſhed; becauſe there is no defect, no fault in any of them. Therefore in it the righteous doe rejoyce, *Pſal.* 92.4.

his wayes] that is, his adminiſtration, his doings. judgment] that is, moſt judicious, right and equal: and ſo ſhall they finde that walk in them, *Pſalm.* 25.8. 9.10.

faithfulnes] or faith, underſtand, a God of faith, that is moſt faithfull and true: that all may rely ſafely upon him and his word.

without iniquitie] or, there is no iniquitie, (no injurious-evil) in him; as the Greek tranſlateth. So in *Pſal.* 92.16. Jehovah is righteous; my Rock, and no iniquitie is in him.

right] or righteous: in Greek, juſt and holy the Lord is. As his faith is conſtant to thoſe that follow him, ſo is his juſtice righteous to ſuch as forſake him.

5 Verſ. 5. They have corrupted themſelves] or, it hath corrupted it ſelf, ſpeaking of the people, (as is expreſſed in *Exod.* 32.7.) as of one man, and prophesying here their falling away from God. Or, it hath corrupted (it ſelf) before him, that is before or againſt God. The Greek tranſlateth, they have ſynned: and corruption is uſed both for ſyn, as in *Gen.* 6.11. and for deſtruction following ſyn, as *Gen.* 6.13. it being alwayes the changing of the eſtate of a thing from good to evil. And this corrupting themſelves, was chiefly by Idolatrie, as *verſ.* 15. 16.17. &c. *Exod.* 32.7. and implyeth alſo their deſtruction; and it is aſcribed to themſelves, that it might not be imputed unto God: ſo in *Hof.* 13.9. Hereupon Eſaias

Isaias called them *children* that were *corrupters*, *Esai. 1. 4.* and this, their action is opposed to the perfection of Gods work, in *vers. 4.* *their spot* or, *their blot*; *their blemish*; that is their vice, or evil, (as the word is explaind in *Dent. 17. 1.*) and thereupon, their blame. This is opposed to Gods faithfulness, in *vers. 4.* and it is an effect of their foresayd corruption; and an evident signe therof. *not of his sonns* that is, not such a spot (or blemish) as is in the sonns of God through their infirmities wherto all are subject: but such as is in a crooked and perverse generation, that wil not be reclaimed from their vices. And this is a declaration of the effect of the Law in Israel, which was added *because of transgressions*, *Gal. 3. 19.* and when it came, syn revived; and the passions of synns, which were by the Law, did effectually work in their members, to bring forth fruit unto death, as *Rom. 7. 9. 5.* But the grace of God through the gospel, worketh contrary effects of sanctification, which the Apostle layeth down in these words of Moses, thus; *That ye may be blamelesse and sincere, the children of God, unblemished (or spotlesse,) in the midst of a crooked and perverse generation; among whom, shine ye, as lights in the world, holding-fast the word of life.* *Philip. 2. 15. 16.* The Chaldee expoundeth it, *They have corrupted themselves, and not him; sonns that have served Idols.* *crooked* or *froward*; it is contrarie to *straights* or *even*, *Esai. 42. 16.* and they that are thus in hart, are an abomination to the Lord, *Prov. 11. 20.* This tide Peter gave unto the Jewes that refused the Gospel, *Act. 2. 40.* & herein the people are opposed to God *just and righteous*, in *vers. 4.* as they that perverted all equitie, *Mic. 3. 9.* and had made them crooked pathes, *Esai. 59. 3.*

perverse that turne and writhe themselves and others, as wrasslers use: but this word is applied to such as are perverse in minde and counsel, *Iob 4. 13.* used also by our Saviour, in *Luke 9. 41.* *O faithlesse and perverse generation.* Hereby Israels habit in evil, is signified; *rebellious* the

holy Ghost; *Act. 7. 51.* so that their corruption and spot, could not be cured; but remayned upon them as malignant ulcers. Compare *Esai. 1. 5. 6.* *Ier. 5. 3.*

Vers. 6. requite or reward, recompense. This is a sharp rebuke of the ungratefull people, (set downe therefore question-weise;) who in faith and obedience should have shewed at least their thankfull hearts, as did hee which sayd, *What shall I render unto Iehovah, for all his beneficiall rewards unto me? I will take-up the cup of salvation, and call upon the name of Iehovah,* *Psal. 116. 12. 13.* *foolish* or *vile*:

the Hebrew *Nabal*, is such a foole as hath his understanding and judgement faded and depraved, whereupon he becometh vile and wicked; saying in his heart, there is no God, *Psal. 14. 1.* and blaspheming his name, *Psal. 74. 18.* This foole or vile person, is opposed to the noble or libervall, *Esay 32. 5.* The Chaldee here translateth, *people which have received the Law, and are not wise.* *Father* by regeneration, as *1. Pet. 1. 3.* *Dent. 14. 1.* *bought thee* or, thy purchaser, thy possessor, owner; see the annotations on *Exod. 21. 16.* And this aggravateth their sin, who denyed the Lord that bought them, as *2. Pet. 2. 1.* *for the ox knoweth his owner (or him that bought him) though Israel did not know,* *Esay 1. 3.*

made thee not onely in the first creation, as *Gen. 1. 26.* but in exaltation to dignitie after redemption, as God is sayd to have made *Moses and Aaron*, *1 Sam. 12. 6.* who advanced them to that honour in his Church. Therefore this word is used for a degree of grace after creation, as in *Esay 43. 7.* *I have created him for my glorie, I have formed him; yea I have made him.* So Christ is sayd to have made twelve, when hee ordained them to the office of Apostleship, *Mar. 3. 14.* And Paul saith of Israel, that God exalted the people, when they dwelt as strangers in the land of Egypt: *Act. 13. 17.* *established* formed, fitted and ordered firme and stable, that thou mightest abide in his grace.

Vers. 7. of old or, of the world and ages

ages past, all which will testifie of Gods grace unto his people. Thus Moses confirmeth that which hee spake of Gods goodnes towards them, in v. 6. and by this, the Saints confirmed themselves in their troubles and feares; *Psal. 77. 6. 7. &c. and 119. 52. &c. 143. 5.* So in *Esay 46. 9.* Remember the former things of old, for I am God, and there is none else, &c.

generation and generation] that is, all generations, and every of them: so in *Psal. 89. 2.* to generation and generation; and *Esth 3. 4.* day and day, that is, every day: and *Ezr. 10. 14.* citie and citie, that is, every citie.

hee will shew] This the Psalmist confirmeth, saying, O God, vvith our eares we have heard, our fathers have told unto us; the work thou wroughtest in their dayes, in dayes of old, &c. *Psal. 44. 1. 2. &c.* So in *Iudg. 6. 13.* Where bee all his miracles, which our fathers told us of?

8 Ver. 8. divided-inheritance] that is, appointed and gave lands and countries for the nations to inherit; as mount Seir, to the Edomites, *Deut. 2. 5.* Ar, to the Moabites, *Deut. 2. 9.* and so to others, *Amos 9. 7.* For God hath made of one blood all mankinde, for to dwell on all the face of the earth: and hath determined the times before appointed, and the bounds of their habitations; that they should seek the Lord, if haply they might seele after him, and finde him: *Act. 17. 26. 27.*

separated] into distinct families, and peoples, with severall languages; whereof see *Gen. 10. c. 11. chapters.* bounds] or, borders, limits of the peoples; which may be referred specially to the peoples in the land of Canaan; whose bounds God proportioned before-hand, according to the number of the sonnes of Israel; that they might be possessors of it, after the Canaanites. Though generally there is also a proportion between the 70. nations, reckoned in *Gen. 10.* and the seventie soules of Israel; which was their whole number, when they went down into Egypt, *Gen. 46. 27.* *Deut. 10. 22.* and more particularly, betweene Canaan with his eleven sonnes, *Gen. 10. 15. - 18.* and the

twelve sonnes of Israel, which became Patriarchs to the Church of God, *Exod. 2. 1. - 4.* *Gen. 48. 28.* *Act. 7. 3.* the sonnes of Israel] in Greek, the Angels of God: so the Lxx translated this place purposely, lest the heathens should here take offence, that Israel should be matched with the 70. nations, that is, with all peoples of the world. And the Iewes supposed there were seventy Angels, rulers of the seventy nations; and therefore they say according to the number of the Angels of God, wherby they meane seventy. Their opinion is to be seen in *R. Menachem* on *Gen. 46.* where he saith, It is a generall rule, that there is one (degree of) glorie above another; and they that are beneath, are a secret-signification of those that are above, and the 70. soules (*Gen. 46. 27.*) signifie the 70. Angels. that are round about the throne of (Gods) glory, which are set over the nations. But we are warned to beware how wee intrude our selves into those things which we have not seen. *Coloss. 2. 18.*

Ver. 9. portion] or part, which hee hath divided unto himselfe, *Exod. 19. 5. 6.* and for whom hee long before prepared an habitation. And as he hath taken his people for his portion, so they againe take him for theirs, *Psal. 142. 6.* and hee is called the portion of Iakob, *Ier. 10. 16.* & *11. 19.* This word Paul applyeth to our heavenly calling in Christ, speaking of the portion of the inheritance of the Saints in light; *Coloss. 1. 12.* Iakob] that is, the the posterity of Iakob; which being the name of his infirmity, before hee was called Israel; commendeth Gods love unto his, when they were weak and unworthy. And Iakob, is the generation of them that seek Gods face, *Psal. 24. 6.*

the line] or, the cord of his inheritance, that is, his heritage, as by line or measure befallen or allotted to him; and so his peculiar, whom none other can challenge. Compare *Psal. 16. 6. 7.*

Ver. 10. Hee found him] that is, God found Iakob, meaning Iakobs posterity the Israelites; whom God found and was present

DEUTERONOMIE, Ch. XXXII.

present with them in the wilderness, to help them in all their miseries. Therefore the Greek translateth, *He sufficed him*: and the Chaldee, *Hee sufficed their necessities*: as finding is used for sufficing, in Numb. 11. 22. Gods people of themselves, doe all goe astray like lost sheep: but hee seeketh and findeth them, for their salvation, *Esay 53. 6. Psal. 119. 176. Luke 15. 2. 4. — 7. — 32.*

land of wilderness] a wild or desert land: where no inhabitants were, no dwelling citie, no food to susteyn him, *Psal. 107. 4. 5. Jer. 2. 6.* See before, in Deut. 8. 15. The wilderness figured the peoples of the world, *Ezek. 20. 35.* amongst whom Gods people strayed, till hee found them up: for when we were yet sinners, and enemies, hee loved us, and reconciled us to himselfe, by the death of his Sonne: *Rom. 5. 8. 10.* *empty place*] in Chaldee, a dry place; Hebr. *emptinesse*: a place not to be inhabited; as appeareth by the opposition in *Esay 45. 18.* So all men naturally are empty, till they be filled with grace; and made the habitation of God through the Spirit, *Ephes. 2. 11. 12. — 22.*

howling of the desert] or, *yelling of Jeshimon*: the wilderness is called a place of howling, for the wilde beasts that dwell there; or for the wants that men finde therein: and *Jeshimon* which signifieth a desert, or desolation; may be taken for a speciall wilderness so named, as in Numb. 21. 20. or generally, for all desolate waste places: and such was that which Israel wandred in, *Psal. 78. 40.* The Greek and Chaldee translate it, *a waterlesse place*; and so in *Esay 43. 20.* God promisethto give waters in *Jeshimon*, (or in the wilderness.) It figured our estate in sin; without Gods Word and Spirit, which are likened unto waters: *Esay 44. 3. Ioh. 3. 5. & 7. 38. 39.*

hee led him about] to weete in the wilderness forty yeres, as Deut. 8. 2. Or, *hee compassed him about*, to weete, with his love and providence: so the Greek translateth, *hee compassed him*, and the Hebrew well beareth it. Thus David sayth to God; *thou wilt compass mee about with songs of delive-*

rance, Psal. 32. 7. and in *Jer. 31. 32.* *compassing* is used for going about to win ones love and favour; which may also be intended here. The Chaldee translateth, *Hee placed them round about his divine-majesty*: which may have reference to Israels encamping round about Gods Tabernacle, Numb. 2.

instructed him] or, *made them to understand*; to weete, by his Law, and by his Spirit, as *Nehem. 9. 13. 20.* So the Chaldee explaineth it, *hee learned them the words of the Law.* *apple of his eye*] or, *the black (the sight) of his eye*; that is, with all diligent care and love, tendering them. Thus David prayeth, *Keep mee as the apple of the eye, Psal. 17. 8.* and the Prophet sayth, *He that toucheth you, toucheth the apple of his eye, Zach. 2. 8.*

Verf. 11. *an Eagle*] the chiefest of all birds, which similitude God therefore applyeth to himselfe, here and in *Exod. 19. 4.* *stirreth up*] or, *maketh up her nest*, that is, her yong ones: which the Eagle rowseth up with her cry; so God did his people with his Word and Promises; vvholes they slept in their sinns in Egypt. This is declared in *Ezek. 20. 5. 6. 7.* and the historie is in *Exod. 4. 29. 30. 31.* So to the Church it is said, *Awake awake, put on thy strength o Sion, &c. Esay 53. 1.* and, *Awake thou that sleepest, and stand up from the dead; and Christ shall give thee light; Eph. 5. 14.* *fluttereth*] or *moveth* and *cherisheth*. This is the word used in *Gen. 1. 2.* *the Spirit of God mooved (or fluttered) upon the face of the waters.* That openeth the meaning heere, to be Gods motions by his Spirit in the hearts of his people.

spreadeth abroad] as preparing her selfe to flight, and thereby provoking her yong to goe with her. This God performed by spreading out the wings of his power against Egypt in plaguing them; and for Israel in preserving them from those plagues: so making way for his people to passe out of the place of their bondage. *taketh them*] that if they bee slack or negligent, she may procure them to come away. So God by his Angels

took hold on Lots hand, and led him out of Sodom, Gen. 19. 16. and hastened the departure of Israel out of Egypt, Exod. 12.

on her wings] in gentleness, and for their safety: not in her talons wherewith she beareth her prey. And the Eagle soaring high, her yong being on her wings are safe from all danger. Thus God led Israel safe through the red sea, Exod. 14. and into the wilderness of Sinai; where hee sayd unto them, *You have seen what I did to the Egyptians; and I have borne you upon Eagles wings, and brought you unto my selfe, Exod. 19. 4.* So Christ giveth to the woman his Church, two wings of a great Eagle, that she might flee into the wilderness, into her place where shee is nourished, Rev. 12. 14.

12 Vers. 12. *alone lead*] or, *lead him alone*; which may be referred to Iehovah their onely leader, and so the Greek explaines it: or, to the people led alone, as in Numb. 23. 9. and Deut. 33. 28. they are sayd to dwell alone; and thus the Chaldee interpreteth it. *lead him*] that is, lead Israel, conducting them through the wilderness in safety, as Deut. 3. which mercy is often mentioned, Psal. 78. 14. 52. 53. & 135. 16. Neh. 9. 12. *The Angell of his presence saved them, Esay 63. 9.* *with him*] with Iehovah; or, with Israel, as the Greek translateth *with them*. God erected his Tabernacle, and set his true worship in Israel; without commixture with the idolatry of the nations. And unto that they should have kept themselves, as Psal. 81. 8. 9. 10. The Chaldee paraphraseth, *there shall no service of idols be established before him.*

13 Vers. 13. *made him ride*] made Israel to conquer and triumph: so *riding* is often used for conquering and subduing: as Psal. 45. 4. & 66. 12. Rev. 6. 2. & 19. 11. 14. *bye places of the earth*] or, of the land, to weet Canaany, which they conquered: and by the *high places*, are meant the mountaines, and hye walled cities which they subdued, Deut. 1. 28. A like promise is made in Esai. 58. 14. *I will cause thee to ride*

on the high places of the earth: and in Deut. 33. 29. thou shalt tread upon their hye places. The Chaldee here translateth, *He placed them on the strong places of the earth,*

and he did eat] or, *that hee might eat*: the Greek sayth, *hee fed them with the fruits of the fields.* *fruits*] or, *fruitfulness*, all things that grew in the fields.

honey out of the rock] that is, honey of Bees nestling in rocks: or honey-fruits, as dates and the like, which grow on palme trees, (as oile on olive trees,) in rocky places: that whereas rockes and stones are usually barren, God made such places fruitfull to Israel; even as hee gave them water out of the rocks in the wilderness: Exod. 17. 6. Numb. 20. 11. whereto this here also may have reference, and meane waters sweet as honey and oile. This *honey and oile*, figured the heavenly graces which God bestoweth upon his Church in Christ, (who is likened to a Rock, 1. Cor. 10. 4.) and which he would continue, if men would hearken unto his Law, Psal. 81. 14. — 17. & 119. 103. Song. 4. 11.

14 Vers. 14. *Butter of kine*] or, *of the herd*: that is, made of Cowes milk: these things were a signe of the fruitfulness of the land, as is observed by the Prophet, Esai. 7. 21. 22. And as soft and smooth words are sometimes likened to butter, and oile, Psal. 55. 22. so heere they figured the soft and comfortable words of grace, wherewith God satiateth the soules of his people. The Chaldee paraphraseth, *Hee gave them the spoiles of their kings and rulers, with the riches of their great and strong men, &c.* and so in Anos 4. 1. Princes of Samaria, are called *kine of Basan.* *of the flock*] of sheep and goats, Levit. 1. 10. for the food of them and of their household, as Prov. 27. 27. *fat of lambs*] that is, fatted lambs, ramms, &c.

of the breed of Basan] Hebr. *sons of Basan*: that is, bred and fed on mount Basan, which was a fertile place, and good to nourish cattell: Numb. 32. 1. 3. 4. 33. *fat of the kidneyes of wheat*] that is, *fine-floure of the kernels*

kernels of wheat. The flour which is the best and the principall, is called the fat, here and in Psal. 81. 17. & 147. 14. and the kernels are called kidneys, because when they are full, they resemble kidneies in shape.

blood] that is, juice of the grape, which is red coloured like blood. Here-upon Christ killing his enemies, and having his clothes sprinkled with blood, is described like one treading grapes in the wine fat: Esay 63. 2. 3. Rev. 14. 19. 20. & 19. 13. And this sense the Chaldee keepeth here, translating it, the blood of their mighty men shed like water. But literally it is meant of the wine that was plentiful in the land of Canaan; and spiritually of the heavenly graces wherewith Christ filleth his people, Esai. 55. 1.

thou didst drink] he turneth his speech to Israel: the Greek for more plainenesse translateth as before, they drank.

pure-wine] or red-wine, as in Psal. 75. 8. and in Esai. 27. 2. In that day, sing ye unto her, a vineyard of red wine: and such was the best wine in that land: the Greek translateth it onely wine. Thus Moses, by honey, oile, butter, milk, fat flesh, fine bread, and wine, (seven things under which number all other are comprehended,) signifieth the manifold blessings which Israel enjoyed in their land. Which was a figure unto them of the most fertile Kingdome of Christ, and the heavenly comforts of his Word and Spirit, wherwith hee satisfieth his people. And of these, some are food for children to suck, as honey, oile, butter and milke, Esa. 7. 15. 16. the rest are stronger meats for men: so the faithfull have in their infancy easie instruction, the sincere milk of the Word to grow thereby, and in their ripe age, the higher mysteries of the Gospell: as 1. Pet. 2. 2. 1. Cor. 3. 1. 2. Heb. 5. 12. 13. 14.

15 Ver. 15. Iesurun] or Iesburun: that is, as the Chaldee explaines it Israel: the Greek, Beloved: so in Deu. 33. 5. 26. where the Chaldee againe translates it Israel, the Greek, Beloved: and in Esai. 44. thou Iesurun whom I have chosen; the Chaldee saith, thou Is-

rael: the Greek, thou beloved Israel. It hath the name of Iosher, Righteousnes, as being a Righteous people: by calling, having Lawes right and equall, if they had walked in them. Or it may be derived of Shor, which is to Look or See: because this people saw the glory of God, at the giving of the Law. The same word Shor, is also a Bullock: which some thinke Moses here alludeth unto, as if Israel werewexed like a fat bullock which kicked. But the other places vvhether this vvord is used, imply no such thing.

waxed-fat] in Chaldee waxed-rich. This was the occasion of their falling from God, the prosperity and blessings vvhich they had in Canaan; as is also shewed in Neh. 9. 25. 26. They took strong cities, and a fat land, and possessed houses full of all goods, wells digged, Vineyards, and Olive yards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodnesse. And they turned disobedient, and rebelled against thee, and cast thy Law behind their backs, &c. The like complaint is in Jer. 5. 27. 28. Though this may imply also, the fatnes of their heart, wherof see Esai. 6. 10. Mat. 13. 15.

kicked] that is, behaved themselves contemptuously, and waxed wanton: and it signifieth their contemptuous abuse of Gods holy ordinances; as he complaineth of Priests, Wherefore kick ye at my sacrifice, and at mine offering, which I have commanded &c. 1. Sam. 2. 29. This word Paul seemeth to respect, when he speaketh of such as tread-under-foot the Sonne of God, Heb. 10. 29.

thou art covered] or, thou hast covered, thy selfe, thy face, or thine heart, with fatnesse: as is explained in Job. 15. 27. thus, he covereth his face with his fatnesse; and maketh collops of fat on his flanks. And in Psal. 17. 10. They are inclosed in their own fat: with their mouth they speak proudly; and in Psalm 73. 7. Their eyes stand out with fatnesse.

he forsook God] in Chaldee, he forsook the service of God: he turneth his speech away from the people, as they that would not hear: and speaketh

to heaven and earth for to witnesse, as in v. 1. And this is the first part of their sin; to forsake the good God.

made him] by creating, and advancing him, as in v. 6.

leightly esteemed] or, vilely, and foolishly-despised: Hebr. *jenabbel*, of *Nabal* foolish; as hee called them in v. 6. The Chaldee expounds it, *he provoked-to-anger.*

the Rock] the mightie God, Christ; as v. 4. So the Greek translateth, *he departed from God his Saviour.*

16 Vers. 16. *provoked him to gealousie*] or, *made-him-gealous*; that is, exceeding angry: for gealousie is the rage of a man; therefore he will not spare in the day of vengeance, Pro. 6. 34.

strange gods] the Chaldee explaineth it, the service of Idols: or, idolatry. So in Psal. 78. 58. they provoked him to gealousie with their graven-images. And in 1. King. 14. 22. 23. the Iewes provoked him to gealousie with their sinnes, &c. for they also built them high-places, and images, &c. And this is the second part of their sinne, to turne to idols and devils.

abominations] that is, abominable idols, or false gods, and other sinnes; as Levit. 18. 26. 27. Deut. 7. 25. 2. King. 23. 13.

17 Vers. 17. *10 devils*] that wast and destroy mankinde, as their name *Shedim* here signifieth: see Levit. 17. 7. and these are in this respect opposed to God, who maketh and saveth his people, v. 15. So Ierobams calves are called Devils, 2 Chron. 11. 15, and all the Gentiles idols are Devils, 1. Cor. 10. 20. and Antichrists, Rev. 9. 20. And unto devils, the Israelites sacrificed their sonnes and their daughters; when they sacrificed them unto the idols of Canaan; Psal. 106. 37. 38.

whom they knew not] had no knowledge or experience of any good from them: or gods which knew not them; that is, had doen them no good; as on the contrary, the true God sayth, *I did know thee in the wilderness*, Hos. 13. 5. where the Chaldee explaineth, *I supplied their necessities.*

came lately up] Hebr. *came from neer*, that is, from neer time: which when it is spoken of a thing past, meaneth lately; when of a thing to come, it

meaneth shortly, as in Ezek. 7. 8.

were not afraid] with horreur, lest they should be hurt by them. So the originall word properly signifieth: and therein differeth from that *fear* or *reverence* which wee owe to the true God. He meaneth, that they were such gods, as could neither doe good nor evill, as is sayd in Jer. 10. 5. *Be not afraid of them, for they cannot doe evill; neither also is it in them to doe good.*

18 Vers. 18. *the Rock*] that is, as the Greek sayth, the God; and the Chaldee the strong God, that is, the strong God. See v. 4.

begate thee] with the word of truth, that thou shouldst be a kinde of first-fruits of his creatures; as Jam. 1. 18. The Chaldee expoundeth it, *created thee*: which may also be applyed to creating in Christ Iesus, unto good works; as Ephes. 2. 10.

unmindfull] in Greek, *hast-forsaken*: this, and the word following, *hast forgotten*; sheweth their long continuance in their sin; whereof God complaineth by the Prophet, *my people have forgotten me, dayes without number*: Jer. 2. 32. And is not onely forgetfulness in minde, but in affection and action; as when they made a calfe in the wilderness, they forgot God their Saviour, Psal. 106. 19. 21. So God when he will punish them threatneth *I will utterly forget you, and forsake you*, Jer. 23. 39. Hereupon he saith, *Remember these, O Iakob; and Israel, for thou art my servant: I have formed thee, thou art my servant O Israel; shew not thy selfe forgetfull of mee*: Esay 44. 21.

that formed thee] or, *that brought thee forth*: in Greek, *that nourished thee*; in Chaldee, *that made thee*. God is here likened to a father that begate, and a mother that bare or brought forth: both which doe set forth his love, and the work of his grace.

19 Vers. 19. *sw*] the Chaldee sayth, it was revealed before the Lord. God the judge, first taketh notice of the sin, as in Gen. 18. 20. 21.

contemptuously-abbhorred] or, loathed, despised-as loathsome; which the Greek expresseth by two words, *hee was gealous* (or fervent) and *hee was provoked*: the

the Chaldee, *his anger was strong*. This word, which is commonly used for mens contemptuou-provoking, or despiting of God; is here, and in *Lam. 2. 6.* applied to God his despising and loathing of sin and sinners. *the provoking*] or *the angering*, the indignation or griete, caused by his sonnes and daughters; that is, by them which had been his children by his gracious calling of them, and would seem so be still: but their spot was not such as his childrens, *v. 9.*

20 *Verf. 10. will hide my face*] the Chaldee expounds it; *will take away my divine-presence*. It meaneth also the with-drawing of his favour; therefore his children often prayed against this, *Psal. 17. 9. & 102. 2. 3. Exod. 33. 15. 16.* And when God threatneth judgment to his people, hee sayth; *I will shew them the back, and not the face, in the day of their calamity: Jer. 18. 17.* And here their punishment is answerable to their sin; as they first with-drew their love and obedience from God; so hee with-drew his presence and grace from them: that though they sought him, they should not finde him, *Prov. 1. 28.* The contrary is promised to the faithfull, *They shall see his face, Rev. 22. 4.* *will see*] and let others see: as the Greek sayth, *I will shew what shall be to them at the last*. Now the last end of sinners, if they convert not, is their destruction, *Psal. 73. 17. 18. Prov. 14. 12. 13. & 23. 32.* *very-froward*] Hebr. *a generation of froward-nesses*, or, of perversities; that is, a most froward and perverse people. This word, Paul useth of heretikes, *Tit. 3. 11.* *no faith*] no firmnesse, truth or stability. For faith hath the name of stedfastnesse; see the notes on *Exod. 17. 12.*

21 *Verf. 21. not god*] or, *no god*: a prophesie of the rejection of the Iewes, vvith the cause thereof. They left the Lord their God, and took another; so they made him gealous and angry: the Lord also vvill leave them, and take another people; so they shall be provoked. *their vanities*] that is, as the Greek trans-

lateth, *their idols*, or, as the Chaldee expounds it, *their service of idols*. So *Idols* are called *vanities*, *Ier. 8. 19. & 14. 22. 2. King. 17. 15.* because they are nothing, *1. Cor. 8. 4.*

not a people] or, *no people*: that is, by the Gentiles, which novv are not my people; vvhom I vvill call to my faith & obedience by the Gospell; vvherby the Iewes shall have occasion of gealoufie and anger. So Paul expoundeth this, in *Rom. 10. 19. &c.* And in *1. Pet. 2. 10.* which in time past vv ere not a people, but are novv the people of God: and in *Hos. 1. 10.* In the place vvhere it vv as sayd unto them, *Yee are not my people: there it shall be sayd unto them, Yee are the sonnes of the living God.* Thus God threatneth to take his Kingdome from the Iewes, and give it to the Gentiles.

a foolish nation] and therefore vile and despised: so this is a reward of their foolishness-despising of the Lord, fore-mentioned, *v. 15.* The Iewes understand these things of the Chaldeans, vvich caried them captive, and so grieved them; because it is written, *Behold the land of the Chaldeans, this was not a people, &c. Esai. 23. 13.* But the Apostles exposition is heavenly, shewing the rejection of the Iewes, for refusing Christ; and calling of the Gentiles, (esteemed of them fooles,) for vvich the Iewes vv ere angry, as appeareth by *Rom. 11. 14. 1. Theff. 2. 15. 16.* vvich Gentiles are called foolish, because they were caried away after dumbe idols, *1. Cor. 12. 2.* Whereupon it is sayd, *They are altogether brutish and foolish: the stock, is a doctrine of vanities: Jer. 10. 8.* *They became vaine in their imaginations; and their foolish heart vv as darkened: professing themselves to be vvise, they became fooles. Rom. 1. 21. 22.*

Verf. 22. kindled in mine anger] or, *burneth from mine anger*, or, *through my nostrill*, that is, by the breath therof. By fyre, is meant Gods fyerie judgments, vvich by the enemy, drougt, blasting, and otherwise, he would bring upon their land; *Amos 2. 2. 5.* So in *Ezek. 30. 8.* God sayth he wil set a fyre in Egypt, vvich the Chal-

Chaldee there expoundeth, peoples strong as fyre; but here, the Chaldee translateth, For an East-winde strong as fyre, cometh forth from before me in anger. As before, God withdrew his good things from them; so now he threatneth to infl. & evils, upon their land, and upon their persons.

the lowest hell] or, the hell of lownesse; that is, the lowest part of the earth; for so Sheol or Hell, here and often meaneth, as, Numb. 16. 30. 32. 33. See the annotations on Gen. 37. 35. This meaneth a most vehement fyre, which should burn down-ward, even to the middest of the earth.

the earth] or the land, wherein Israel dwelt; which should be wasted with warr, drought &c. that no man should dwell, no fruits should grow thereon: for God turneth springs of waters, into dry-ground; a fruitfull land into saltnes (or barrennesse) for the wickednes of them that dwell therein: Psal. 107. 33. 34. So upon the famine in Israel, the Prophet complaineth; the fyre hath devoured the pastures of the wilderness; and the flame hath burnt all the trees of the field: Isai. 1. 4. 19.

foundations of the mounts] that is, the strongest places of the land; Jerusalem it self, founded on the holy mountaines, was destroyed by the fyre of Gods wrath; Amos 2. 5. Lam. 2. 1. 2. 3. So it is sayd, The Lord hath kindled a fyre in Sion, and it hath devoured the foundations therof: Lam. 4. 11.

23 Vers. 23. & wil heap] or wil adde: or, & wil consume, wil spend evils on them; the Greek sayth, & wil gather together evils against them. These plagues concerne the people, as the former did their land. *arrows*] that is, plagues that shall come suddenly and swiftly: Zach. 9. 14. *Arrows* mean plagues of all sorts, as the scriptures mention the evil arrows of famine, Ezek. 5. 16. of pestilence, Psal. 91. 5. and other sicknesses, Psal. 38. 2. 3. Job 6. 4. of warres, Isai. 50. 14. of thunder, lightning &c. 2 Sam. 22. 14. 15. And among the Gentiles, this phrase was used; as the pestilence is called an evil arrow, by Homer in Iliad. 1.

24 Vers. 24. burnt] in Greek, consumed: Moses useth a word not elsewhere found

in Hebrue; but in the Chaldee it signifieth to heat or burne; and so it may intimate their destruction by the Chaldeans, at what time they were so burnt with famine, that their visages were black as a cole; their skin clave to their bones; Lam. 4. 8. Others translate it fylled or mested; so it answereth to their syn, who had fylled themselves, and kicked, vers. 15. and now for a punishment should be fylled with hunger. This the Chaldee favoureth, translating it, blowen-up (or swollen) with famine. And this is the first evil arrow of famine, as Ezek. 5. 16. *the burning-cole*]

hereby the lightning, or hot-thunderbolt seemeth to be meant; as in Psal. 78. 48. or, the burning-carbuncle, a fyerie ulcer on the bodie, as in Habak. 3. 5. this word is joy- ned with the pestilence. Properly the word signifieth fyerie-coles, Song. 8. 6. figuratively it is applied to arrowes that flye, Psal. 76. 4. The Greek and Chaldee here expound it, devoured with foules. *bitter*] in Greek, incurable. *stinging-plague*] in Hebrew. Keteib; which is the name of a deadly stinging disease, joy- ned with the pestilence, in Psalm. 91. 6. which th'Apostle translateth a sting, in 1 Cor. 15. 55. from Hos. 13. 14. and so the Greek there expound- eth it. But here the Greek calleth it the disease Opisthotonos; which is a strange and vehement disease in the neck, when by the stiffness of the nerves or synewes, the neck is streyned backward to the shoul- ders, and killeth a man within four dayes; as Cornel. Celsus sheweth, in l. 4. c. 3. But it seemeth here to be more generall, for the pest and other terrible sicknesses, wherby God soon cutteth off the life of man with bitternes. The Chaldee expoundeth it evil spirits. *the teeth*] Hebr. the tooth of beasts, wild beasts to devour men and cat- tell: see Lev. 26. 22. Ezek. 5. 17. & 14. 21.

serpents] or, creeping-things, wormes: the Chaldee translateth it, dragons that creep in the dust. The wild beasts kill by force; wormes and serpents by secret subtiltie.

25 Vers. 25. Without] abroad, out of the cities. *the sword*] of the enemy by

by warres. *bereave*] or rob, to weete,
all sorts, and sexes; as after followeth.
Thus God threatneth his foure sore
judgements, mentioned in *Ezek. 14. 21.*
Rev. 6. 8. the sword, and the famine, and the
evill beasts, and the pestilence, to cut off from
them man and beast.

terror] inward
terrours of conscience, whereof see *Job.*
15. 10. - 24. *terrours* of death, as *Psal. 55. 5.*
and so the Chaldee translateth it *dread* of
death; meaning that they should even dye
through feare. *both the young man*]
to weete, shall be bereaved: so all sorts
shall be cut off with these judgements.

26 Vers. 16. *scatter-them-into-corners*] or,
drive them from corner-to-corner: in Greek,
disperse them; in Chaldee, *destroy them*.
Here God sheweth the meature of their
punishments, which though they deser-
ved to have in all extremity, yet hee
would moderate in mercy.

27 Vers. 17. *Were it not*] or, *But that I fear*
the wrath (or provocation) of the enemy. God
speaketh these things after the manner
of men: and in regard of his glory, (that
the enemy should not blaspheme) hee
would spare Israel from utter destruction.
So God pleadeth also with them in *E-*
Ezek. 10. 13. 14. 21. 22. 44. *behave*

themselves strangely] or, *make-strange* of the
matter, deny and dissemble the trueth of
the thing: which the Chaldee expound-
eth, *magnifie themselves*. Compare *Psal. 140. 8.*
Or, it may mean the strange & inhumane
dealing of the enemies, against Israel.

28 Vers. 18. *For they*] that is, the Israelites,
as the next verse sheweth, and it is a rea-
son of the destruction which God
thought to have brought upon them,
v. 16. it may also be applyed to their ene-
mies. *void of counsels*] or, as the Greek
translateth, *which have lost counsell*: in that
they have forsaken Gods Law, which
should be their counsellor, *Psal. 119. 24.*

29 Vers. 19. *O that they were*] or, as the
Chaldee translateth it, *If they were wise*.
Compare *Psal. 107. 43.* *Hos. 14. 9.*
understand] which is the effect of wise-
dom; whereof they deprived themselves.

consider their latter-end] studie and apply
their minds to Gods works past, present,
and to come: this want of wisdom in
them, the Prophet lamenteth; *She remem-*
bred not her latter-end, therefore she came down
wonderfully; *Lam. 1. 9.*

Vers. 30. *one chase a thousand*] Seeing God
promised Israel that they should chase
their enemies, and an hundred of them,
should put ten thousand to flight, *Levit.*
26. 7. 8. how should, on the contrary,
one enemy chase a thousand of them; if
God had not sold the Israelites for their
sinnes? *their Rock*] that is, God, as
the Greek translateth: see *v. 4.*

sold them] in Chaldee, *delivered them*;
meaning to the enemies, to whom
they were sold even for nothing, as
Psal. 44. *Esay 52. 3.* and this was for their
iniquities, *Esay 40. 1.* *shut them up*]
in Greek, *delivered them*; meaning into the
enemies hand; as *Psal. 31. 9.* so God is
sayd to *shut up* (that is *deliver*) his people
to the sword, *Psal. 78. 62.* See this phrase in
Deut. 23. 15.

Vers. 31. *their Rock*] the god on whom
the heathens rely: so the Greek explain-
eth it, *For our God is not like their gods*.
The person is changed, as if Moses, or
the people spake of the heathen idols,
that they could never have given their
worshippers power over Israel, if God
their Rock had not sold them.

judges] for the enemies were afraid of
the God of Israel, because of his former
judgements on the Egyptians; *1. Sam. 4. 8.*
Balaam confessed the power of God, and
his goodnesse unto Israel; *Numb. 23. 8. 12.*
19. 20. 21. &c. The Egyptians would have
fled, for they perceived that God fought
for Israel, *Exod. 14. 25.*

Vers. 32. *their vine*] the vine of Israel,
so other Prophets compare Israel with
Sodom and Gomorrah; *Esay 1. 10.* *Ezek. 16.*
45. 46. 16. Although therefore these things
may be applyed to the heathens, yet
chiefly they respect Israel in their apostasie;
for what things soever the Law sayth, it sayth
it to them that are under the Law; that every

mouth may be stopped, and all the world may become guilty before God; Rom. 3. 19. By the Vine here, the Chaldee understandeth punishment, translating, *Their vengeance is like the vengeance of the people of Sodom*. And that such was their sin and punishment, Jeremy complaineth, in Lam. 4. 6. This may also be applyed to the Apostasie of Antichrist. *of the vine*] or, above the vine of Sodom, that is worse then it. God had planted Israel a noble-vine, wholly a right seed; but they turned into the degenerate plant of a strange vine: Jer. 2. 21. So God planted the Christian Church, in Christ the true vine, Job. 15. 1. but they degenerated, and worshiped the beast Antichrist, whose citie is spiritually called Sodom, Rev. 11. 8. *blasted-fields*] or, *blasted-vines* (or vine-branches) that grow in Gomorrah's fields. So the Greek translateth it here, a vine-branch. And the Hebrew *Shedemah* which is sometime used for a field or vine, Esay 16. 8. is in Esay 37. 27. *blasted corne*; and for it, in 2. King. 19. 26. is written *Shedephah*, which properly signifieth *blasted corne*, or *blasting*, Deut. 28. 22. which sense I think is to be reteyned here, as the Chaldee translateth it *their smiting or beating*: that is, when Gomorrah was burnt with fire, Gen. 19. and the fields and vines in them blasted, they brought forth none but bitter and hurtfull grapes; so did this people Israel: and so doe Antichristians. *their grapes*] *the grapes of them and him*, that is, of them all and of every one, for so much the Hebrew forme implyeth: by grapes meaning their workes, as in Esay 5. 4. *gall*] that is, bitter, venomous and hurtfull, as the Chaldee explaineth it *the gall of serpents*. See Deut. 29. 18. *most-bitter*] Hebr. *clusters of bitteresses*; meaning, most evill and noysome doctrines and actions: and as sometime it is used for bitter afflictions, Job. 13. 26. so here the Chaldee applyeth it to the reward of their evill workes. The breasts of Christs Church (out of which the people suck the wine of Gods graces by the ministry of the Gospell)

are likened to clusters of grapes, Song 7. 7. So here on the contrary, is signified the corruption of true doctrine by false Prophets, and ministers of Antichrist.

Verf. 33. *their wine*] wine is sometime used to signifie the fruits and graces of Gods Spirit, Song. 4. 10. & 5. 1. & 8. 2. Here it signifieth the corrupt doctrine and heresies wherewith the Jewes poisoned themselves and their disciples: and the wine of fornications, that is, the heresies and idolatries of Antichrist, wherewith all nations have been made drunken, as Rev. 17. 2. *poysen of dragons*] in Greek, *furie* (or *hot-wraith*) of dragons: that is, their doctrines and actions, are venomous and deadly to soule and bodie; as being doctrines of devils, and the poysen of the old dragon whom Antichristians adore, 1. Tim. 4. 1. Rev. 13. 4. & 12. 3. 4. &c. So in Esay 59. 5. *They hatch cockatrice egges*, &c. *he that eateth of their egges*, dyeth.

cruel] in Greek, *incurable furie of aspes*; in Chaldee, *as the gall of aspes*, the cruel serpents: which are venomous serpents, that will not be charmed, Psal. 58. 5. 6. and so it noteth their incurable maliciousnesse: and when it is used for punishment, it noteth also the grievousnesse of it; as, *He shall suck the poysen of aspes*, the vipers tongue shall slay him, Job. 20. 16.

Verf. 34. *this*] in Greek, *these things*; that is, the finnes of Israel forementioned; as the Chaldee expounds it, *all their workes*. *laid up in store*] which the Chaldee interpreteth *manifest before mee*. Their evill fruits, the grapes of Gomorrah, and of gall; God laid up for to punish. *sealed up*] not to be lost, or forgotten, or left unpunished; wherfore the Chaldee paraphraseth, *laid up against the day of judgement in my treasures*. According to this phrase Iob speaketh, *My transgression is sealed up in a bag: and thou sowest up my iniquity*, Iob. 14. 17. Speaking of his finnes which God left not unpunished: though the time and meanes of punishment is to man unknown; as a sealed book cannot be read, Esay 29. 11.

in my treasures] or, among my treasures: meaning Gods secret wisdom and knowledge when and how to punish them for it. So the Apostle speaketh of treasures of wisdom and knowledge, Coloss. 2. 3. and in Job 38. 22. 23. the treasures (or treasures) of snow and of hayle are mentioned, which God reserveth against the time of trouble, against the day of battell and warre.

35 Vers. 35. To me vengeance] or, Vengeance is mine; to punish Israel for their rebellions, and to punish their enemies for abusing them. Therefore the Apostle maketh this a generall doctrine, and teacheth us to commit our injuries unto God; Beloved, avenge not your selves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, sayth the Lord: Rom. 12. 19. And by this hee would deterre us from sin, Heb. 10. 29. 30. in the time] or, at the time, to vveet, vvhich I have appointed, that is, in due-time. Or, as the Greek translateth, in the time when their foot shall slide: meaning then his vengeance should be seen. their foot shall slide] or, shall be remooved; which the Chaldees expoundeth, they shall be carryed captive out of their land. But it is more generall, and signifieth their fall into manifold afflictions; against which David prayeth, and comforteth himselfe in the mercie of God. Psal. 17. 5. & 38. 16. 17. & 121. 3. & 94. 18. calamity] The originall word properly signifieth a fogge or thick-clovd; and is fitly applyed to the time of affliction, and dismall day; which the Greek translateth day of perdition: and the Apostle calleth the day of judgement, the day of perdition of ungodly men, 2. Pet. 3. 7. that shall come upon them] or, that are ready for them and for him, that is, for every of them. make hast] Hebr. maketh hast: a word singular, and masculine, joyned with the former word plurall and feminine; to intimate a particular hastening of every judgment in sore measure. This sentence the Apostle hath reference unto, when prophesying of false teachers, he sayth, their judgement now of a long

time lingreth not, and their perdition slumbreth not, 2. Pet. 2. 1. 3.

36 Vers. 36. judge his people] that is punish the evill, and defend the good against the oppressors. So against such as forsake Christ, Paul alledgeth this sentence. The Lord will judge his people; and addeth, It is a fearefull thing to fall into the hands of the living God: Heb. 10. 30. 31. And for defense, the Psalmist sayth, Judge me O God, and pleade my cause, against an unmercifull nation; Psal. 43. 1. repent himselfe] change the course of his administration towards his people, as a man when he repenteth changeth his way. This is spoken of God not properly, (for hee cannot repent, 1. Sam. 15. 29.) but after the manner of men; as is noted on Gen. 6. 6. For this repentance of God concerning his servants, Moses prayeth, in Psal. 90. 13. and God promisetht if a nation turne from their evill, hee will repent him of the evill that hee thought to doe unto them, Jer. 18. 8. and performed it towards the Ninevites, Jon. 3. 10. and towards the Israelites, Amos 7. 2. 3. 6. And hereupon men are exhorted to turne unto the Lord, For hee is gracious and mercifull, slow to anger, and of great kindnesse, and repenteth him of the evill; Joel 2. 13. the hand] of his people, that is, their strength: which the Greek explaineth thus, for hee seeth them feeble. So hand is for strength or power; as the hand (or power) of the sword, Job 5. 20. the hand of the dog, Psal. 22. 21. and there is none shut up] or, and nothing is shut up or left: or, and come to nothing (consumed) is he that is shut up, and that is left. And so it may be understood both of persons and of goods; that there is none shut up in the enemies hand, as captive or prisoner; none left untaken by the enemy: or none shut up in houses, cities, towres, to escape the enemy; none left escaped from destruction. It meaneth an utter overthrow of their state and kingdome; as the overthrow of Ieroboams house is threatned in these termes, I will cut off from Ieroboam, him that pisseth against the wall, him that

that is shut up, and left in Israel, 1. King. 14. 10. The like is threatned to Ahab, 1. King. 21. 21. And this compulsion here promised, was in some sort shewed to Israel, in the dayes of Ieroboam son of Ioath, as it is written, For the Lord saw the affliction of Israel, that it was very bitter; for there was not any shut up, nor any left, nor any helper for Israel: 2. King. 14. 26.

37 Vers. 37. And he shall say] that is, the Lord shall say, as the Greek version explaineth it. God here upbraideth the idols which Israel followed, as being vaine and unable to helpe them: wherby Israel also receiveth a sharp rebuke, and check of conscience for leaving the Lord, to follow such. It may also bee referred to the gods of the heathens, over whom God thus triumpheth, after hee hath redeemed his people. But Ieremy useth the like speech against Israel, Where are thy gods, that thou hast made thee? Let them arise if they can helpe thee in the time of thy trouble, &c. Ier. 2. 28.

38 Vers. 38. did eat the fat] that is, to whom they burned the fat of their sacrifices: which therefore are sayd to be eaten by those gods; as the sacrifices to the Lord, was called his bread, Levit. 21. 6.

let him be] in Greek, let them be: but this hath reference to the Rock (the mighty-God) forementioned v. 37. in whom they hoped for safety. So God said to Israel; Goe and cry unto the gods which yee have chosen; let them save you in the time of your tribulation: Indg. 10. 14. It is a sharp reproof, with an upbraiding of their folly.

39 Vers. 39. See now] in Greek See see. God having manifested the vanity of false gods, provoketh all to come unto him, who is himselfe alone, eternall, powerfull and gracious. Jonathan in his Thargum, paraphraseth here thus: When the Word of the Lord shall be revealed for to redeem his people, he will say to all peoples, See now, &c.

I am be] in Greek, I am: it is the more vehement by doubling the word I, as the like is found in Esay 43. 25. Hos. 1. 14. it meaneth also, I am the same, that is,

eternall and unchangeable; so in Psal. 102. 28. Thou art he; which the Apostle expoundeth; thou art the same, Heb. 1. 12. Jonathan aforesaid, openeth it thus, I hee that am, and have been, and I hee that shall bee. This accordeth with Gods describing of himselfe in Rev. 1. 4. & 16. 5. And here the myserie of the Trinity is implied, as in Deut. 6.

with me] in Greek, besides me; and so in Esay hee sayth, besides me, there is no God: Esa. 45. 5. I, doe kill] none but I, have power of death and life: So Anna in her song, saith, Jehovah killeth and maketh alive; hee bringeth down to the grave, and bringeth up, 1. Sam. 2. 6. Hereby Christ is knowen to be very God, For as the Father raiseth up the dead, and maketh them alive: even so the Son, maketh alive whom hee will: Joh. 5. 21. Hee hath the keyes of hell and of death, Rev. 1. 18. Gods killing and wounding; implyeth the hatred which hee hath in justice against sinne, and sinners: his reviving and healing, sheweth his love out of grace, to his creatures, and mercy in respect of their miserie.

I heale] so in Iob. 5. 18. Hee maketh sore, and bindeth up: hee woundeth, and his hands doe heale. And in Hos. 6. 1. Hee hath torne, and hee will heale us: hee hath smitten, and hee will binde us up. Jonathan in his paraphrase saith, I have smitten the people of the house of Israel; and I will heale them in the latter dayes.

that delivereth] or, can deliver: so in Esa. 43. 13. even before the day was, I am hee: and there is none that delivereth out of mine hand: I will work, and who shall let it? It teacheth us the Omnipotencie which God onely hath.

Verf. 40. For I lift] or, When I lift up my hand; which is a signe of swearing; as in Gen. 14. 22. Exod. 6. 8. Numb. 14. 30. So the Greek here explaineth it, I will lift up my hand unto heaven, and sweare by my right hand, and say, &c. Though the lifting up, or stretching forth of the hand, is also for a signe to make the hearers attentive; Esay 49. 22. Act. 26. 1.

I live] understand, as I live: these are the words of an oath; as in Ier. 4. 2. thou shalt sweare, Jehovah liveth.

liveth. And because God can swear by no greater, hee sweareth by himselfe. Heb. 6.13. So the Angell lifted up his hand to heaven, and swore by him that liveth for ever and ever, Rev. 10.5.6. And as an oath is for confirmation, and to shew the immutability of his counsell, Heb. 6.16.17. so here God confirmeth the former threatnings and promises by an oath; which Jonathan in his Thargum explaineth thus, *As I live, so will I not break myne oath, for ever.*

41 Vers. 41. *my glittering sword*] Hebr. the lightning of my sword; that is, the bright glittering blade of my sword; which the Greek translateth, *if I whet my sword like lightning.* So in Gen. 3.24. the flame of a sword, that is, a bright flaming sword, and in Hab. 3.11. at the shining of the lightning of thy speare; that is, of thy glittering speare. This similitude sheweth Gods judgements to be swift, violent, powerful, terrible; as in Zach. 9.14. his arrow shall goe forth as the lightning. So in Ezek. 21.10. his sword is fourbished that it may glitter.

on judgement] that is, on weapons of judgement; the arrower after mentioned, v. 42. or, take hold of it (the sword) in judgement. Here judgement, seemeth to be meant of rigour and severity; opposed unto mercy, Lam. 2.13. Esay 34.5.

42 Vers. 42. *drunk with blood*] this signifieth a great slaughter of the enemies, and a full satisfying of Gods justice upon them. Like this, is the dipping (or em-bruing) of the foot, in the blood of the enemies, Psal. 68.23. shall devoure] or,

shall eat flesh; which the Chaldee expoundeth, shall kill among the peoples. So the Lords sword is sayd to devoure, in Jer. 12.12. with the blood] or, from the blood.

the slain] or, the wounded; speaking singularly of one, but meaning every one, as the Greek translateth wounded ones.

the captives] Hebr. the captivity; which word is often used, for a multitude of captives, or prisoners, taken in warre: as in Numb. 21.1. Dent. 17.10. Judg. 5.12. So the Chaldee translateth, of them that are killed, and of captives.

from the beginning] or, from the heads which word is used, sometime for the first beginning, Judg. 7.19. but commonly for the head, chiefe and principall; and so the Greek here translateth it from the head; whereby the heads, captaines and chiefe of the enemies are meant; on whom God would take vengeance. Or, from the beginning, that is, from the first time that the enemies have oppressed Gods people, God will leave none of them unpunished.

revenges of the enemy] that is, revenges shall be executed upon the enemy, for all their wrongs that ever they did to Israel, since the beginning.

Vers. 43. *Shout joyfully*] or, Sing: in Greek Rejoyce.

nations] or Gentiles. with his people] the Greek addeth this word with; which the Apostle alloweth in Rom. 15.10. So, he followeth not us,

43 Mark. 9.38. is explained, hee followeth not with us, Luke 9.49. The Chaldee expoundeth it, *Lawd yee peoples, the judgement of his people.* It is an exhortation to the Gentiles, to sing praises unto God, for his mercy to them and to the Jewes; as the Apostle saith, *That the Gentiles might glorifie God for mercie; as it is written, For this cause I will confesse thee among the Gentiles, and sing unto thy name.* And againe he sayth, *Rejoyce yee Gentiles with his people.* Rom. 15.9.10.

the blood of his servants] in Greek, of his sonnes. So in Rev. 19.1.2. much people in heaven say Alleluia, and glorifie God, for judging the great Whore, and avenging the blood of his servants at her hand: meaning the blood that was shed, as in Psal. 79.10.

make atonement] and so be reconciled unto: in Greek, will purge the land, to weete, from the filth and uncleanness therof; as the high priest on Atonement day, did make atonement for the holy place, because of the uncleanness of the sonnes of Israel, and because of their transgressions, in all their sinnes, Levit. 16.16. So it is a prophesie of grace in Christ, who should make expiation for his Church and people, for him God fore-ordained to be a propitiation through faith

faith in his blood, Rom. 3. 25. for his people] the Greek translateth it, the land of his people: the Chaldee better, for his land and for his people, speaking according to the types of old; where the Land of Canaan was the inheritance, the people of Israel the heyres; that was called the Lords land, Hof 9. 3. and they, the Lords people.

44 Vers. 44. *Moses came*] the Greek addeth, unto the people; and Jonathan in his Thargum addeth, from the Tabernacle the house of doctrine. *this song*] in Greek, this Law, as in v. 46. So Asaph called his song, a Law, Psal. 78. 1. *Hosbeah*] in Greek, *Jesus*: elsewhere called after the Hebrew *Joshua*: see Numb. 13. 17. & Deut. 31. 14. 19.

46 Vers. 46. *set your heart*] that is, your hearts; as, *harden not your heart*, Psal. 95. 8. is interpreted *your hearts*, Heb. 3. 8. in Greek, *Attend with your heart*. It meaneth a diligent consideration and application; which elsewhere God explaineth thus; *Behold with thine eyes, and heare with thine eares, and set thine heart, upon all that I shall shew thee*. Ezek. 40. 4. & 44. 5.

47 Vers. 47. *a vaine word*] or, *a vaine thing*; that in doing thereof, you should loose your labour; but in keeping it, there is great reward, Psal. 19. 12. *your life*] so Paul sayth, *Moses describeth the righteousness which is of the Law, that the man which doeth those things, shall live by them*: Rom. 10. 5. 6. where hee opposeth it to the righteousness of faith. And by life, is meant eternall life, as our Saviour answered the Lawyer, asking what he should doe, to inherit eternall life, &c. Doe this, and thou shalt live. Luke 10. 25. — 28.

48 Vers. 48. *in that selfe same day*] Hebr. in the body (or strength) of *thou day*. See this phrase in Gen. 7. 13. & 17. 23.

49 Vers. 49. *Nebo*] the performance of this commandement, see in Deut. 34. 1. &c. See also Numb. 27. 12.

50 Vers. 50. *unto thy peoples*] thy godly forefathers: in Greek, thy people. See the annotations on Gen. 25. 8.

Hor] whereof see, Numb. 20. 23. &c.

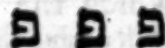
Vers. 51. *trespassed*] in Greek, *disobeyed my word*. Of this trespassse, see Numb. 20. 10. 11. 12. Here Moses at his death, maketh a commemoration of his sinne, for an acknowledgement of Gods justice against him; and a warning to all people, not to disobey, by his example.

Meribah] or, *contention of Cadesb*: so the Greek translateth it *contradiction*.

Vers. 52. *before thee*] or, *over-against thee*; that is, *a farre off*; for so this phrase often signifieth; as is noted, on Numb. 2. 2. So that may be sayd here of Moses, which Paul speaketh of the godly fathers, *These all dyed in faith, not having received the promises, but having seen them a farre off, and were perswaded of them, and saluted them*; &c. Heb. 11. 13.

CHAPTER, XXXIII.

1. *Moses, blessing Israel before his death, sheweth the Majestie of God, and his love to the people, in giving them his Law, and guiding them through the wilderness.*
6. *The blessing of Reuben; 7. of Judah; 8. of Levi; 12. of Benjamin; 13. of Joseph; 18. of Zabulon and Issachar; 20. of Gad; 22. of Dan; 23. of Naphtali; 24. and of Aser. 26. The excellencie of God, and of Israel under his protection: who should dwell in a fruitfull land; and through his help, subdue their enemies.*



AND this is the blessing; where-with Moses, the man of God, blessed the sonnes of Israel: before his death. And he sayd; Ichovah came from Sinai, and rose up from Seir, unto them; hee shined-forth, from mount Pharan; and hee came, with ten-thousands of Saints: from his right hand, the fire of the Law, for

3 for them. Yea, the lover of the people; all his Saints, *are* in thine hand: and they, *sate* downe at thy feet; *every one* shall receive, of thy words.

4 Moses, commanded us a Law: the inheritance, of the Church of Iakob.

5 And hee was in Ieshurun, a King: when the heads of the people, gathered-themselves; together, the tribes of Israel.

6 Let Reuben live, and not dye: and his men be, a number.

7 And this (*is the blessing*) of Iudah, and hee sayd; Heare Iehovah, the voice of Iudah; and unto his people, bring thou him: his hands, be-ynough for him; and an help from his distressers, be thou.

8 And of Levi he sayd; Thy Thummim and thy Vrim, with the man thy gracious-saint: whom thou temptedst, in Massah; contendedst with him, at the waters of Meribah.

9 Who sayd, of his father, and of his mother, I respect him not; and his brethren, hee acknowledgeth not; and his sonnes, hee knoweth not: for, they observe, thy saying; and keep, thy covenant.

10 They shall teach thy judgments, unto Iakob; and thy Law, unto Israel: they shall put incense, in thy nostrill; and the whole-burnt-sacrifice, upon thine Altar.

11 Blesse o Iehovah, his power; and the work of his hands, favourably-accept thou: smite-thorow, the loines of them that rise against him, and of them that hate him, that they rise not againe.

12 Of Benjamin hee sayd; The beloved of Iehovah; shall dwell in confident-safety, by him: *hee shall cover*

him, all the day; and betweene his shoulders, he shall dwell.

And of Ioseph he sayd; Blessed of Iehovah, *be* his land: for the precious-things of the heavens, for the deaw; and for the deep, that coucheth beneath. And for the precious-things, the revenues of the Sun: and for the precious things, the thrusting-forth of the Moones. And for the chiefe *things*, of the ancient mountaines: and for the precious-things, of the everlasting hills. And for the precious-things, of the earth and the plentie thereof; and the favourable-acceptation of him that dwelt, in the bramble-bush: let *it* come, on the head of Ioseph; and on the crown-of-the-head, of the separated among his brethren. His glorie, (*be like*) the firstling of his bullock; and his hornes, the hornes of an Vnicorne; with them, he shall push the peoples, together, *to* the ends of the land: and they, *are* the ten thousands of Ephraim; and they *are* the thousands of Manasses.

And of Zabulon he sayd; Rejoyce Zabulon, in thy going out: and Issachar, in thy tents. They shall call the peoples, *to* the mountaine; there, they shall sacrifice the sacrifices of justice: for they shall suck, the abundance of the seas; and treasures, hid in the sand.

And of Gad hee sayd; Blessed *be*, he that enlargeth Gad: as a courageous-lyon he dwelleth; and teareth the arme, with the crown-of-the head. And hee provided the first-part, for him; because there, *in* a portion of the Lawgiver, *was he* protected: and he

13

14

15

16

17

18

19

20

21

he came, with the heads of the people; he did, the justice of Iehovah; and his judgments, with Israel.

22 And of Dan he sayd; Dan, is a renting-lions whelp: he shall leap, from Balhan.

23 And of Naphtali he sayd; Naphtali, satisfied with favourable-acceptation; and full, with the blessing of Iehovah: possesse thou, the Sea and the South.

24 And of Aser he sayd; Blessed with sonns, be Aser: let him be favourably-accepted, of his brethren; and dipping his foot, in oile. Iron and

25 brasse, thy shoes: and as thy dayes, thy strength.

26 There is none like God, Ieshurun: who rideth upon the heavens, for thy help; and in his excellencie, on the

27 skies. The God of antiquitie, (is thy) mansion; and underneath, are the armes of eternitie: and he wil thrust-

28 out the enemy, from before thee, and wil say destroy. And Israel shall

29 dwell, in confident-safetie alone, the fountaine of Iakob; upon a land, of corne & new-wine: also his heavens, shall drop-downe dew. O happy

art thou, Israel, who is like thee! O people, saved by Iehovah; the sheild of thy help; and whose sword, is thy excellencie: and thine enemies, shall falsly-deny unto thee; and thou, shalt tread upon their high-places.

Annotations.

Here beginneth the 34. and last section, or lecture of the Law: see Gen. 6. 9.

I **T**He man of God] which the Chaldee expoundeth, the Prophet of the Lord. So Samuel is called a man of God,

1 Sam. 9. 6. 7. and in vers. 9. he is also called a Seer, and this is added, be that is now (called) a Prophet, was before time called a Seer. So these three names, are one: though a man of God is so named in respect of his divine calling to the ministerie (wherefore the minister of the New Testament is also called a man of God, 1 Tim. 6. 11. & Tim. 3. 17.) a Seer, is in respect of the Visions which they saw, Esai. 1. 1. and a Prophet, for uttering the things seen and taught of God. See Gen. 20. 7. Exod. 7. 1.

Vers. 2. from Sinai] or, as the Greek translateth it, unto Sinai: for the Hebrew Min, which usually signifieth From, is sometime put for unto, by the interpretation of the Holy Ghost himself, as, from Baale of Judah, 2 Sam. 6. 2. is by an other Prophet explained to Baalah, 1 Chron. 13. 6. So, the Deliverer shall come from (or out of) Sion, Rom. 11. 26. is the same, that he shall come unto Sion, Esai. 59. 20. Min hashhamajim from heaven, 2 Chron. 6. 21. is El hashhamajim, unto (or in) heaven, 1 King. 8. 30. Thus Mikkedem is to the East, or, Eastward, Gen. 13. 11. Mitsaphon is Northward, 1 Sam. 14. 5. and sundry the like. Sinai is a mountaine in Arabia, Gal. 4. 25. where God gave his Law, Exod. 19. from (or out of) that mountaine, God came unto Israel, and (as the Chaldee interpreteth) was revealed there unto them; and from thence came with his people, to conduct them towards Canaan. Or came unto Sinai, and to his people there. And this is the first chief blessing unto Israel, Gods Law, Tabernacle, Statutes & Judgments given them at Sinai; after which, he called them to journey towards the land of promise, Deut. 2. 6. 7. [rise up] as the Sun riseth, for of that rising, the Hebrew word is properly used. The Chaldee translateth it, the brightness of his glorie from Seir, appeared unto us. So Esaias prophesying grace to the Church, sayth, The glory of Iehovah is risen (as the Sun) upon thee. And of the heavenly Ierusalem which Christ hath built, it is sayd, The citie hath no need of the Sun, neyther of the Moon to shine in it; for the glorie of God doth lighten it,

it; and the Lamb is the light thereof. Rev. 21. 23. from Seir] the mountaine of the Edomites, Deut. 2. 4. 5. As Israel compassed Edoms land, they were stung with fyerie serpents, for their murmuring: then God appointed the Brazen serpent (a figure of Christ) to be set up to heale them, Numb. 21. 4. 9. And here was a second degree of grace, wherby God shined unto them: as he doth unto us by his gospel, after we have been under the Schoolmaster of his Law, Rom. 7. 4. 25. Gal. 3. 23. 24. 26.

unto them] or, unto him, meaning Israel; therefore the Chaldee expoundeth it unto us. shined forth] or, shined-bright and cleare, as the sun shineth in his strength. This word is used for the clear manifestation of Gods power, in saving his people, or punishing their enemies; Psalm. 80. 2. & 94. 1. & 10. 2. The Greek here translateth, he hastened from mount Pharan: the Chaldee, he was revealed in his might, upon mount Paran. Pharan] or Paran, the name of a mount, and of the wilderness of the Ismaelites, Gen. 21. 21. through which Israel traveled, Numb. 10. 12. Neer it, Moses by the Spirit of God explained the Law more clearly, and repeated this book of Deuteronomie, Deut. 1. 1. &c. So the Prophet after speaketh, the Holy-one (came) from mount Pharan Selah. Habak. 3. 3. Some of the Hebrewes understand these things otherwise, thus; He rose up from Seir, unto them; that is, to the sons of Esau, that they might receive the Law; but they would not. From thence he went to the sons of Ismael, that they might receive it, but they would not. And then he came unto Israel. R. Sol. Larchi, on Deut. 33. So Jonathan in his Thargum on this place: and R. Eliezer in Pirkei, chap. 41. But unto us it sheweth the third degree of Gods grace, who after we are come unto Christ by faith, doth sanctifie us by his Spirit, informing us in his truth and wayes: and so prepareth us to enter into his heavenly rest; as by Moses he prepared Israel to enter into the land of Canaan, Rom. 8. 2. 3. 11. Gal. 3. 3. 14. & 4. 6. & 5. 16. 18. of

Saints] Hebr. of sanctitie: meaning spirits of sanctitie, which Jonathan in his Thargum expoundeth holy Angels. So Stephen saith that Israel received the Law, by the disposition of Angels, Act. 7. 53. and Paul calleth the Law, the word spoken by Angels, Heb. 2. 2. So we by grace in Christ, are come to ten thousands of Angels, Heb. 12. 22. which are all ministering spirits; sent forth to minister for them who shall be heires of salvation; Heb. 1. 14. Compare Psal. 68. 18. Or, by Saints, we may understand the Israelites, (as in v. 3.) with whom, or for whom God came from Sinai. from his right hand] to weet went; or, at his right hand was.

the fire of the Law] or, of the ordinance; Hebr. Esh dath (of which word Dath, the Greekes borrowed their word Tauto, to order, or ordeine; the Legall fire, or the fyerie Law; and it is so called, because the Lord spake those words out of the midst of the fire, Deut. 5. 22. and to shew the nature and effect of the Law, which is like fire, Jer. 23. 29. The Greek translateth it, Angels Angels with him: the Chaldee thus, his right hand wrote out of the midst of fire, the Law he gave unto us. Answerable to this Legall fire, is that fire of the Law of the Spirit, which was given with cloven tongues like fire, Act. 2. 3. 4. The Hebrewes say by tradition, that the Law appeared written with black fire upon white fire, before the Lord: R. Moses Gerundens. & Sol. Jarchi, on Deut. 33. which seemeth to be either mysticall, or fabulous. Vnto us, the fire of the Law, is the Spirit of God; whiles we being baptized with the holy Spirit and with fire, Mat. 3. 11, are by the Law of the Spirit of life, in Christ Iesus, made free from the Law of sinne and death: Rom. 8. 2.

Verf. 3. Yea, the lover of the peoples] that is, Yea (or Certainly) he loveth, or thou (O God) lovest the peoples; or protectest them. The Hebrew Chobek, signifieth a loving imbracing, or hiding as in the bosome; and so implyeth Love and Protection. And the peoples, are meant of the tribes of Israel, as in Judg. 5. 14. after thee Benjamin, among thy peoples; and in Act. 4. 27. the peoples

peoples of Israel. The Greek translateth, And hee spared his people: the Chaldee, Yea he loved them for tribes; that is, of his love, chose and disposed them to bee tribes. It may imply also the strangers, converted unto God. And now, in Christ, there is neither Jew nor Greek, neither bond nor free, for we are all one in him, Gal. 3. 28.

all his Saints] that is, the Saints of Israel, as the Chaldee expoundeth, all the Saints of the house of Israel. Or, the Saints of God; as in Psal. 34. 10. Feare Iehovah ye his Saints. So his Saints may be used for thy Saints; as his commandements, Dan. 9. 4. for, thy commandements: See the notes on Deut. 5. 10.

in thine hand] in thy power, and custody, under thy guidance, care, and protection. Hand, is often for power: so the Chaldee here translateth, with power he brought them out of Egypt: and in the hand, is under the guidance and direction, Numb. 4. 28. 33. so the Greek here translateth, and all the sanctified-ones are under thine hand. It noteth the safety of Gods people, as Christ sayth of his sheep, none shall pluck them out of mine hand: my Father which gave them me, is greater then all; and none is able to pluck them out of my Fathers hand; Joh. 10. 28. 29.

sat down] or, were set down, were joynd: the Hebrew word *Tuccu* here used, is not found elsewhere; but after the Arabik, it signifieth to sit down; and the Greek word *Thakeo* to sit, seemeth to be borrowed of it. And it hath reference here to the Israelites abiding at the foot of mount Sinai, to receive the Law; Exod. 19. and to the manner of disciples sitting at their masters feet, to be taught; as Paul sayth he was brought up at the feet of Gamaliel, Act. 22. 3. The Greek translateth, and they are under thee: the Chaldee, and they were led under thy clowd; respecting the guidance of Israel through the wilderness, Numb. 10. 11. 12. Other Hebrewes referre it to the peoples coming into the Sanctuary, to learn Gods commandements, for that is called the footstool of his feet, (Psal. 99. 5 Ezek. 43. 7.) Charkuni on Deut. 33.

every one shall receive] or, he (speaking of the people) shall receive: which the Greek translateth hee received: the Chaldee, they received.

Verf. 4. Moses commanded us] these are the words of the people, therefore Jonathan in his *Thargum* prefixeth, The somes of Israel sayd, Moses commanded, &c. The Law was first and properly of God, but being given by Moses ministry, it is called the Law of the Lord by the hand of Moses, 2. Chron. 34. 14. and therupon the Law of Moses, 2. King. 14. 6. Luke 24. 44. Ioh. 7. 23. 1. Cor. 9. 9. And the particular things commanded of God in the Law, are sayd to bee commanded by Moses, Mark 1. 44. & 10. 3. The Scripture it selfe openeth this phrase, for that which in 2. King. 21. 8. is written *Moses commanded them*: is in 2. Chron. 33. 8. expounded, by the hand of Moses.

inheritance] or, possession, to have and injoy it to them and their posterity, as a thing of worth and excellency. Hereupon David sayth, Thy testimonies have I taken as an heritage for ever: for they are the joy of mine heart, Psal. 119. 111. So men are sayd to inherit the promises, Heb. 6. 12. to inherit the blessing, Heb. 12. 17. 1. Pet. 3. 9. to inherit eternall life, and salvation, Mat. 19. 29. Heb. 1. 14. the church] or congregation; in Greek, the Synagogue of Iakob: that is, of the posterity of Iakob, the twelve tribes; as Jonathan in his *Thargum* sayth, the church of the tribes of Iakob.

Verf. 5. he was] Moses was in Iesurun a King, which the Greek translateth a Prince. So the Hebrewes (as Charkuni on this place) say Moses was the King: and Maimony in *Mishn.* in Beth habchirah c. 6. f. 11. Moses our Master was a King. So Princes are called Kings, in Psal. 105. 30. Ier. 19. 3. Or, it may be understood of God himselfe, that he was their King; as 1. Sam. 12. 12.

Iesurun] in the Chaldee, Israel; see Deut. 32. 15. the heads] that is, the chiefe, the Governours; together with the people; as was at the giving of the Law, Exod. 19. 7. - 17.

Verf. 6. Let Reuben live] the Chaldee addeth,

4

5

6

addeth, to life eternall. This blessing may respect Reubens sin with his fathers concubine, for which hee lost his birthright of his father, Gen. 35.22. & 49.4. and the sinne of the Princes of that tribe, which rebelled with Korah, Numb. 16.1 &c. But mercy is here promised in Christ, that he should live before God, among his brethren. So hee went armed before them against the Canaanites, Jos. 4.12.

and not dye] the Chaldee expounds it, and let him not dye the second death; (by which name the Scripture calleth eternall damnation, Rev. 20.6.14.) So Jonathan in his Thargum paraphraseth, Let Reuben live in this world, and not dye, with the death wherewith the wicked shall dye in the world that is to come. It is very usuall in the Scripture, to set downe things of importance and earnestnesse, by affirmation of the one part, and denyall of the other; as in Esay 38.1. thou shalt dye, and not live: Numb. 4.14. that they may live, and not dye: Psal. 118.17. I shall not dye, but live, Gen. 43.8. that wee may live and not dye. Jer. 20.14. Cursed bee the day, &c. Let not that day bee blessed. 1. Joh. 2.27. it is true, and is not lying. 1. Joh. 2.4. he is a lyar, and the truth is not in him, Joh. 1.20. he confessed, and denyed not. 1. Sam. 1.11. and remember me, and not forget thine handmaid. Deut. 9.7. Remember, forget not; Deut. 32.7. O people foolish, and not wise; and many the like.

a number] by a number may be understood few: as in Deut. 4.27. Gen. 34.30. men of number, is a few men, soone numbred; and in Esay 10.19. a number, meaneth few: and then the former denyall not, is againe to be repeated, to this sense, and his men bee not few in number. Examples of such understanding the word not, are shewed in the annotations upon Numb. 4.15. Otherwise, by a number, is meant a great number, as the Greek translateth many in number. Onkelos the Chaldee paraphrast expoundeth it, and let his sons receive their inheritance by their number: and Jonathan paraphraseth, Let his young men be numbred with the young men of his brethren of the house of Israel.

Verf. 7. the blessing of Judah] the word blessing is to be understood from v. 1. and Jonathan in his Thargum supplyeth it. So doth the Scripture often, as in 1. King. 22.24. which way went the spirit? the word way is supplied from 2. Chron. 18.23. and sundry the like, as is noted on Gen. 4. 10. & 24.33. Here Judah the fourth brother is in the second place, for the honour of the Kingdom which was to be in this tribe, Gen. 49. and hee marched foremost of all the tribes, Numb. 10.14. so he is set before Levi here, (as hee is also by his precious stone, in Rev. 21.19.) Symeon his name is quite omitted in this blessing, for by his sinne of old, he lost his honour, and was to be scattered in Israel, Gen. 49.5.7. and his posterity for their sinne in the wilderness were greatly diminished, that being at the first muster, 59. thousand and three hundred men, Numb. 1. hee was at the latter muster but 22. thousand and two hundred, Numb. 26.14. Neither were there any Judges of his tribe, as God raised up of sundry others, Judg. 2. 16. &c. Yet forasmuch as Symeons inheritance was in the midst of the inheritance of the sons of Judah, Jos. 19.1. and hee went with his brother Judah to fight against the Canaanites, Judg. 1.3. it is thought that his blessing was implied in Judahs, and so Jonathan in his Thargum coupleth Simeon with Judah, in this place. Howbeit the Greek in many copies, joynes Simeon with Reuben, in the former blessing thus, Let Reuben live, and not dye: and let Symeon be many in number. the voice] when hee prayeth; as the Chaldee translateth, Receive O Lord the prayer of Judah, when hee goeth forth to warre. This blessing is to bee compared with Iakobs, who likeneth Judah to a Lions whelp, gone up from the prey, &c. Gen. 49.9. and it had accomplishment in David, who was of Judah, and a fighter of the Lords battels; in which he often prayed, as his Psalmes testifie. Likewise in Abijah and the Jewes, against Israel, 2. Chron. 12. 14.-18. in Acha, warring against the Ethiopians,

2.Chron.14.11.12.13. in Iehosaphat fighting against the Ammonites, 2.Chron. 20. 5.6.-18. in Ezekias against the Assyrians, 2.Chron. 32. 25. 21. 22. and others. But chiefly in Christ, the Lyon of the tribe of Iudah, Rev.5.5. him God did heare alwayes, Job.11.42. bring thou him] the Chaldee addeth, in peace; and Thargum Jonathan addeth, from the battell in peace. This had accomplishment, as otherwise, so in Davids returne to his people and kingdom, 2.Sam.19.11.-15. and Christs returne unto Israel, whereof see Rom.11. 26.-31. be enough for him] when hee fighteth; as God taught Davids hands to warre, and his fingers to fight, Psal. 144.1. and girded him with strength to battell, 2.Sam.22.35.40. The Greek translateth, judge for him: the Chaldee, execute vengeance for him on them that hate him. So in Gen.49.8. thine hand (Iudah) shall be in the neck of thine enemies. be thou]

for by his own strength, no man shall prevaile, 1.Sam.2.9. Therefore David often acknowledged God to be his helper, Psal.28.7. & 40.17. & 54.4. & 63.7. & 118.7. &c.

8 Vers.8. of Levi] or unto Levi, that is the tribe, or posterity of Levi: as in Thargum Jonathan it is sayd, And Moses the prophet blessed the tribe of Levi, and sayd.

thy Thummim and thy Vrim.] by interpretation, thy Perfections and thy Lights: these were mysteries put into the Highpriests Brestplate; wherof see the annotations on Exod. 28.30. so they signifie here the graces and office of the Priesthood, which was committed to Aaron and his seed, til Christ came, who had the Priesthood for ever, after a more excellent order: Heb. 6. 20. And the speech here may be directed unto God, who gave these mysteries to the Priest: and so the Chaldee explaineth it, Thummim and Vrim thou didst put upon the man that was found holy before thee: and Sol. Iarchi sayth, hee speaketh as to the Majestie of God. Or, it may be spoken to the tribe of Levi, who had the Vrim and Thummim among them; but appropriate to one man onely, who

was the High priest; a figure of Christ.

with the man] understand, bee with the man; or, to the man; that is, they belong to him, with him they are, and so let them remaine.

thy gracious saint] thy mercifull, pious or holy one: or, of thy holy one: which title is given to God himselfe, (Jer.3.12.) to Christ, (Psal.16.10. with Act.13.35.36.37.) and to all godly men, (Psal.149.5.) And here referring it to Aaron, or to Christ, the man thy holy one, may meane one thing, thy holy man, (as a man a Prince, in Exod.2.14.) or, if we read it, the man of thine holy one, it is meant the man of God: and in Psal. 105. 16. Aaron is called the Saint of the LORD.

temptedst] or triedst. This word is sometime spoken of God, as he tempted Abraham, Gen.22.1. and the Israelites in the wilderness, Deut.8.2.15.16. Sometime of men, who are sayd to have tempted God, and Christ; Exod.17.2. 1.Cor.10.9.

in Massah] or, in the Temptation; a place so called because there Israel tempted God, Exod.17.7. or, with temptation; and so it is no proper name.

contendedst] or strivedst, pleadedst: this also is sometime spoken of God, whose contending with men, is the blaming and punishing of them, Esay 49.25. Job 10.2. Ier.2.9. sometime of mens contending, as Israel did with the Lord, at the waters of Meribah (or of Contention) Numb.20.13. By reason of this diverse use of these words, the understanding of this blessing is also diverse, thus; Thy Thummim and thy Vrim (ô God) be with the man thy gracious-Saint (Aaron and his seed) whom thou temptedst with temptation; contendedst with him (for his sinne) at the waters of Meribah; Numb. 20. 12.13.

Or, Thy Thummim and thy Vrim (ô Levi) be with (Aaron and his seed,) the man of thy gracious (God) whom thou (with the other Israelites) temptedst in Massah, &c. Exod.17.2. Numb.20. Or thus, Thy Thummim and thy Vrim (ô Levi) is with (or belongs unto) the man thy gracious-Saint (Christ Iesus) whom thou temptedst in Massah &c. 1.Cor.10.9. In this last sense, the weak-

weaknesse of the Leviticall Priesthood is implied; which kept not *Vrim* and *Thummim*, but lost them at the captivity of Babylon, *Ex. 2. 63.* and it is not known that they ever had them more; untill by Christ (our High-Priest after the order of Melchisedek) they were restored by the Light and Truth of the Gospell. The Chaldee interpreteth it in Aarons or Levies praise, *I hummim* and *Vrim* thou didst put upon the man (or clothedst with them the man) that was found holy before thee: whom thou temptedst with temptation, and he was perfect; thou provedst him at the waters of contention, and hee was found faithfull. This may seem not well to accord with the historie in *Numb. 20.* touching Aarons person: yet the Hebrewes (as *Sol. Iarchi* on this place) say of the Levites, that they murmured not with the other murmurers. And of Levi, God sayth by his Prophet, *My covenant was with him, life and peace; and I gave them to him, for the feare wherewith hee feared me, &c. Mai. 2. 5.* And againe, *They kept his testimonies, and the ordinance that hee gave them, Psal. 99. 7.* The Greek translateth, *And of Levi hee sayd, Give yee Levi his Manifest-ones and his Truth, (that is, his Vrim and his Thummim) to the holy man, whom they tempted in Temptation, they reviled him, at the water of Contadiction. This interpretation may well be applyed unto Christ also, as before is shewed.*

9 *Verf. 9. who sayeth } or, who sayd. of his } or, unto his father, &c. } respect him not } I see not, or look not upon him. The Greek translateth, That sayth to his father and to his mother, I have not seen (or I respect not) thee. This is meant either of of the Priests continuall duty, who by the Law, if his father, mother, brother, or child did die, hee might not mourne for them, but cary himselfe as if hee did not respect, know or care for them; as is sayd of the high priest, that was anoynted and clothed with the ornaments and had *Vrim* and *Thummim* upon his heart; for his father or for his mother, he shall not bee*

defiled: neyther shall hee goe out of the Sanctuary, &c. Levit. 21. 11. 12. Neyther might Aaron mourne for his sonnes, or Eleazar and Ithamar for their brethren Nadab and Abihu that were slayne; neyther might they goe out from the dore of the Tabernacle, on paine of death, *Lev. 10. 2. - 7.* For God would have them more to regard their function and duty in his service, then any naturall affection whatsoever. And herein Christ was figured, (unto whom this blessing chiefly belongeth,) who when hee was told, that his mother and his brethren stood without to speake with him, hee answered, *Who is my mother? and who are my brethren? &c. whosoever shall doe the will of my Father which is in heaven; the same is my brother, and sister, and mother; Mat. 12. 46. - 50.* This may also have reference to the Levites fact, who being commanded of Moses, killed every man his brother, friend, neighbour, and son: that had sinned in making and worshiping the Golden Calfe, and so filled their hand (or consecrated themselves) unto the LORD, that hee might give upon them a blessing, *Exod. 32. 26. - 29.*

acknowledgeth not } or, acknowledged not: the first respecteth the Law, Lev. 21. the other their fact, Exod. 32. To this latter the Chaldee referreth it, translating thus; Who had no compassion on his father, or on his mother, when they were guilty of judgment; and accepted not the faces (or persons) of his brother, or of his son. his sonnes } or, his son: that is, any of his sonnes or children: see the notes on Deut. 2. 33.

knoweth not } or, knew not. Here knowledge is used for care or regard, as in Job 9. 21. knowing is opposed to dissembling; and in 1. Theff. 5. 12. know them which labour among you: that is, regard them; and in Prov. 12. 10. a righteous man knoweth (that is regardeth or hath care of) the life of his beast.

for, they observe } that is, by Law are bound to observe, Levit. 21. or they have observed, in their practise, Exod. 32. The Greek translateth it singularly, hee hath observed thine oracles, and kept thy covenants.

Verf. 10. *They shall teach*] or, *Let them teach*. As in v. 8. hee mentioned their gifts and calling; in v. 9. their sanctification; so here hee teacheth their administration in the Word, Prayer, and other Ministeriall duties. For it is sayd, *They shall teach my people* (the difference) *between the holy and prophane; and cause them to discern between the unclean and the cleane; and in controversie they shall stand in judgment, and they shall judge it according to my judgements* &c. Ezek. 44. 23. 24. Compare also Levit. 10. 11. Deut. 17. 9. 10. 11. & 24. 8. and the commendation which God giveth of Levi, in Mal. 2. 6. 7. *The Law of truth was in his mouth, and iniquity was not found in his lips: hee walked with me in peace and equity, and did turne many away from iniquity. For the Priests lips should keep knowledge, and they should seek the Law at his mouth: for hee is the Angell of the LORD of Hosts.* unto Jakob] by Jakob and Israel, are meant all the posterity of Iakob, and the weake with the strong: for the Church in respect of her infirmity, is called Iakob, Amos 7. 1. 5. 8. and for her valour by faith, is surnamed Israel: see the annotations on Gen. 32. 28. Thus Christ commanded Peter to feed both his *Lambes*, and his *Sheep*, Ioh. 21. 15. 16. *incense*] the sweet perfume, which the Priests burnt daily upon the golden Altar; a figure of Christs mediation with the prayers of the Saints, Rev. 8. 3. 4. See the notes on Exod. 30. This was the peculiar work of the Priests; wherefore it is written, *It pertaineth not unto thee, Uzziab, to burne Incense unto the Lord: but to the Priests the sonnes of Aaron, that are consecrated to burne incense:* 2. Chron. 26. 18. *in thy nostrill*] or, *nose*; that is, *beseye thee*; or as the Greek translateth *in thine anger*: for the Hebrew *Aph*, signifieth both *Nose* and *Anger*. And both agree well with the Priests work; for when God in anger sent a plague among the people, Aaron put incense in his censor, and made atonement for the people, so the plague was stayed. Numb. 16. 46. 47. 48. *the whole burnt-offring*]

Hebr. *the Calil*; whereof see Lev. 6. 12. 13. the Greek here translateth it *the continuall* (oblation.) Hereby all other sacrifices are meant, which the Priests offered on the Lords Altar, Lev. 1. & 2. & 3. wherein the work of Christ, offering himselfe for his Church, was figured.

Verf. 11. *his power*] so the Greek translateth, *his strength*; By power is meant sometime an armie of men, as Ezek. 37. 10. so here the first prayer is for a blessing upon the persons which administred, that they might be increased and strengthened in number, and in knowledge. Wherefore the company of Levites is called an host or armie, Numb. 4. 3. &c. In this sense Maimony (in treat. of the Release and Iubile, ch. 13. f. 12.) expoundeth it, saying: *The Levites are separated from the wayer of the world, they wage not warre like the other Israelites, neither have they inheritance, &c. but they are the power (or arme) of God; as it is written, Blesse Lord his power. Sometime by power, riches and substance is meant, as in Deut. 8. 18. and so the Chaldee expoundeth it here. For whereas Levi had no inheritance among the tribes, but had the Lord, and his first fruits, tiches, and offerings, for their inheritance and livelihood, Numb. 18. 20. 21. &c. Moses prayeth for a blessing on this meanes of theirs.*

worke of his hands] all his administration, in doctrine burning incense, sacrificing, &c. Compare Ezek. 43. 27. *that rise against him*] as Korah, Dathan and Abiram that rose up against Moses and Aaron, were all destroyed with their assistants, Numb. 16.

Verf. 12. *Of Benjamin*] or, *Vato Benjamin*: who is blessed here before the other Tribes, and before his elder brother Ioseph, because the lot of his inheritance was between the sonnes of Iudab, and the sonnes of Ioseph; and Ierusalem (where the Levites after administred in the Temple) belonged to Benjamin; Jos. 18. 11. 28. And in the heavenly Ierusalem (the Church of Christ) the first foundation is a *lapper*, which was Benjamins stone, Rev.

21.19. *Exod. 28.10.* And when the other tribes fell away from the Kingdom of Judah, and Priesthood of Levi; Benjamin continued with them in the truth.

2. *Chron. 11. 1. 3. 12. 13.* Beloved] meaning the tribe of Benjamin; who as their father was beloved of Iakob, *Gen. 44. 20. 22. 29. 30.* so his posterity should be beloved of the Lord. *shall dwell]* or prayerwise, let him dwell. *in confident safety]* that is, boldly, securely, safely.

by him] by the Lord, who would tender this little tribe, as Iakob tendered Benjamin, whom he kept at home with him, *Gen. 42. 4.* So Benjamins posterity dwelt in Ierusalem and the coasts thereabout, by the Temple of God, *hee shall cover him]* or, let him, meaning God, cover him: so the Greek translateth, God overshadoweth him. The word meaneth a covering or protection from evill, as in *Esay 4. 6.* The Chaldee expoundeth it, he shall be a sheild over him. *all the day]* or, every day; in Greek, *all dayes;* that is continually and for ever.

by shoulders] that is, Benjamins; and by shoulders are meant the coasts of his land, as in *Numb. 34. 11.* the shoulder of the sea of Chinnereth is the side or coast thereof. So this is a prophesie, that the Temple (wherin God dwelt amongst his people,) should be builded in Benjamins lot, and in the head or chiefe citie, which was Ierusalem. *he shall]* that is, God shall dwell: so the Chaldee translateth, and in his land the Divine-majestie shall dwell. And when God had chosen mount Sion for his habitation, he sayd, *This is my rest for ever; here will I dwell;* *Psal. 132. 14.*

13 *Verf. 13. of Ioseph]* or, unto Ioseph. He is next blessed, because the first birthright was derived unto him, *1 Chron. 5. 2.* And his posteritie were many and great in Israel. *Ios. 17. 14. - 18.* his land] Iosephs inheritance in Canaan. And as the land which the Lord curseth, yeildeth not fruit, or bringeth forth thornes & briars, *Gen. 4. 11. 12. & 3. 17. 18.* so the land which he blesseth, bringeth forth much & good

increase; *Psal. 65. 10. - 14.* The Hebrewes say, *There was not of all the inheritance of the tribes, a land so full of all good things, as Iosephs was.* *Sol. Iarchi, on Deut. 33.* for

the precious-things] or, with dayntie fruits. Of this word, see the annotations on *Gen. 24. 53.* of the heavens] which God by

the influences and moysture of the heaven and aier, causeth the land to bring forth. And these were figures of spirituall blessings in heavenly things by Christ; whereby the barren nature of man, is made fruitfull. *for the dew]* or, by the dew,

and rayn which maketh the earth to fructifie. So Haak, blessing Iakob sayd; God give thee, of the dew of the heavens, *Gen. 27. 28.* On the contrary, David sayd for a curse, *ye mountaines of Gilboa, let there be no dew, neyther let there be raine upon you:* *2 Sam. 1. 21.* that coucheth beneath] or, that lyeth under; whence waters spring out of

the earth: so the Greek translateth, of the deepes of the fountaines beneath. Likewise the Chaldee, for the welling fountaines and deeps that proceed from the deep places of the earth beneath. See *Gen. 7. 11.* and *Deut. 8. 7.* This is an other meane of fruitfulness, as in *Ezek. 31. 4.* The waters made him great, the deep set him up on high, with her rivers running about his plants. And with this blessing, Iakob blessed Ioseph, in *Gen. 49. 25.* but Moses here enlargeth it.

Verf. 14. the revenues] that is, the fruits which by the warmth of the Sun, are brought forth. It is sayd by the Hebrewes, that Iosephs land lay open to the Sun, which made the fruits sweet. *Sol. Iarchi, on Deut. 33.* the thrusting-forth of the Moone] that is, fruits which every Moone thrusteth forth, or causeth to grow, every moneth. For all fruits grew not at once; in one moneth they gathered summer-fruits; in another, Olives; in the third, Dates, sayth Chazkuni: and *Sol. Iarchi* addeth, *There are some fruits which the Moone ripeneth, as Cucumbers, and Gourdes.* As the Sunne by warmth, so the Moone by moysture, maketh the earth fruitfull.

Verf. 15. chief things] Hebr. the head, that

14

15

that is, principall; the Greek translateth it, the top of the mountaines. There, fruits are first ripe.

ancient mounts] Hebr. mountaines of antiquitie, or of priority; which were from the beginning; so after, hills of eternitie, that is, everlasting hills; which are so called, because they are unmoveable, and lasting, have been from the beginning, & shall continue to the end of the world; or, because of their continual fruitfulness. So in *Habak. 3. 6.* Compare this with *Iakobs blessing. Gen. 49. 26.* Josephs heritage in Canaan, had many fertile mountaines & hills, often mentioned, as *Mount Ephraim, Iudg. 17. 1.* the mountaines of *Samaritan, Amos 3. 9.* & *4. 1.* & *6. 1.*

16

Verf. 16. the plentie thereof] all creatures that syll the same. *Psal. 24. 1.*

the favourable-acceptation] or, the good-will, favour. The Greek translateth, & the things-acceptable unto him that appeared in the Bramble-bush: the Chaldee thus, and the good-will of him whose dwelling is in heaven, and unto Moses he appeared in the bramble-bush. of him that dwelt] or, of my dweller, that is, of my God that dwelt in the bramble; that is God which appeared unto Moses there, *Exod. 3. 2.* where the Angel Christ appeared unto him in a flame of fyre, out of the midst of a bramble-bush, which burned, but was not consumed: a figure of Christs presence with his people in afflictions, that they perish not in them.

let it] that is, let this blessing come, or, it shall come, the Greek sayth, let them come; the Chaldee let all these things come; and the original word come, implieth an abundant and speedy coming. Compare *Gen. 49. 26.* from whence Moses taketh this blessing.

the crown of the head] wherby is meant an open apparant & plentifull pouring out of these blessings; as the like phrase is used also in curses, *Psal. 7. 17.*

the separated among his brethren] or, the Naxirite of his brethren; meaning Joseph, who was separated and exempted to be a choise and chief man among his brethren: as the Greek translateth it, the honoured (or glorified) among his brethren; see the notes on *Gen. 49. 26.*

So Charkuni here explaineth it, Joseph that was prince of all his brethren.

Verf. 17. His glorie] or, He hath glorie (or bewty comelynes) like his firstborne bullock. The Chaldee expounds it, The chief of his sons, his glorie &c. And Charkuni applieth it to Iosua, The first king which the holy blessed (God) chose him of Josephs seed, was Iosua &c. and a king is likened to a bullock, which is king of beasts.

horns] which signifie strength and glorie and kingdom, *Psal. 71. 5. 11.* & *112. 9.* & *89. 18. 25.* *Luke 1. 69.* wherupon *horns* are used to denote kings, *Dan. 2. Revel. 17.*

of an Unicorn] that is, of Unicorns, the singular put for the plural: it is a beast which wil not be tamed, *Iob 39. 9. 10. 11.* See the notes on *Num. 23. 22.*

push] in Chaldee, kill. So in *Psal. 44. 6.* ends of the land] or, of the earth, to weete, the land of Canaan; for Iosua with his horns and armies conquered all that land.

and they] the horns forementioned. So Charkuni on this place sayth, the horns are the ten thousands of Ephraim &c. And here he giveth to Ephraim the younger, ten thousands; and to Manasseh the elder, but thousands, according to Iakobs prophesie, that Ephraim should be greatest, *Gen. 48. 19.* and so was his encrease greater then his brothers, in *Num. 1. 33. 35.* though in the last mustering of them, and now when Moses blessed them, the men of Manasseh were many more then of Ephraim, *Num. 26. 34. 37.* See the notes on *Gen. 48. 19.* The ten thousands of Ephraim, are referred to Iosua and his men that conquered Canaan; the thousands of Manasses, to Gedeon and his men, (*Iudg. 7.*) by *Sol. Iarchi, on Deut. 33.*

Verf. 18. of Zabulon] or, to Zabulon; and with him he joyneth Issachar his brother, (both sons of Lea,) as partner of his blessing. So these two joyned in one, and the foure next, (the sonnes of the handmaids,) are set and blessed together next after Joseph. And it is a tradition of the Hebrewes, that these five, Zabulon, Gad, Dan, Naphtali and Aser, were those five mentioned in *Gen. 47. 2.* when Joseph tooke

17

18

took of his brethren five men, and presented them before Pharaoh. Sol. Jarchi on Deut. 33. and Taargum Jonathan, on Gen. 47. 2.

Rejoyce Zabulon] that is, God so blesse thee, as thou mayst have cause to rejoyce in thy prosperity. thy going out] to trade in merchandise by shipping; for Zabulon, by Iakobs blessing, was to dwell at the haven of the seas, &c. Gen. 49. 13. so here Moses blesseth him with good successe in his traffique, or going out to warres, as Gen. 14. 8. 2 Sam. 11. 1. and so the Chaldee here expoundeth it, in thy going-out to warre against thine enemies. And in Judg. 5. 18. Zabulon is commended for jeopardizing their lives unto the death, in the high places of the field. and Issachar] to weete rejoyce thou also. Issachar was elder brother to Zabulon, Gen. 30. 18. 20. yet Iakob blessed Zabulon first, Gen. 49. 13. 14. and so doth Moses here; and God in parting their inheritance preferreth Zabulon, giving him the third lot, and Issachar the fourth; Jos. 19. 10. 17. in thy tents] that is in thy dwelling at rest, or tarrying at home; for so the remayning in tents, is opposed unto going forth to warres or traffique, or hunting abroad, Jos. 22. 4. Jud. 7. 8. & 5. 24. Gen. 25. 27. And tent is often used for ones home, house or citie; as the tents of Iakob, Mal. 2. 12. where the Chaldee translateth, the cities of Iakob: so these tents of Issachar, meane his quiet life at home; differing from Zabulons going abroad to trade. Chazkuni (on this place noteth, that Issachars land was good to sow, and hee saie in tents to keep his fields; and Moses prayeth that hee might prosper and rejoyce in his fields. And so Iakob sayd unto him (in Gen. 49. 14.) couching between two bounds; between the limits, to keep his fields. The Chaldee translateth, and Issachar in thy going to appoint the times of the solemne-feasts in Israel: having reference to that which is written in 1 Chron. 12. 32. of the sonnes of Issachar, that had understanding for the times, to know what Israel ought to doe, &c. which some of the Hebrewes understand of the times & seasons of the yere, new moones,

and feasts. So Sol. Jarchi here expoundeth it, and Issachar, prosper in thy sitting in tents, for the Law, sitting and making intercalation of the yeres, and appointing the new moones; as it is sayd (in 1 Corin. 12. 32.) And of the sonnes of Issachar, that knew understanding for the times, &c. the heads of them were 200. they were heads of the Councill, employed hereabouts, &c.

Verf. 19. They shall call] or, Let them call, and so shew their thankfulness to God, by inviting others to Gods house, and shewing them a good example, by their own frequenting the Lords mountaine. the mountaine] mount Sion, where Moses by the Spirit, foresaw Gods Temple should be builded. The Chaldee paraphraseth, They shall gather the tribes of Israel, to the mountaine of the house of the Sanctuary. Though by peoples, the Gentiles also may bee implied, whom they having occasion to trade with, should provoke to true religion, as in Esai 2. 2. 3. All nations shall flow unto it; and many people shall goe, and say, Come yee, and let us goe up to the mountaine of the house of the Lord, &c. of justice] that is, just, righteous and acceptable sacrifices, offered in faith, according to Gods Law: as the way of justice, is a just and righteous way, Mat. 23. 23. So David exhorteth, Sacrifice ye the sacrifices of justice; and trust unto Iehovah, Psal. 4. 6. the abundance] in Greek, the riches of the Sea; which the Chaldee expoundeth, they shall eat the riches of the peoples: taking seas figuratively for peoples, as is often in the Prophets. So in Esai 60. 8. 16. The abundance of the sea shall be converted unto thee, &c. and thou shalt also suck the milk of the Gentiles. treasures, hid in the sand] or, hidden treasures of the sand. The Greek translateth, the merchandise of the nations, that dwell by the sea-coast.

Verf. 20. enlarge God] this may be understood of Gods inheritance, which the blessed God would enlarge, as hee promised Israel, I will enlarge thy border, Exod. 34. 24. Or, understood of his person, and then his enlarging is his deliverance out of

distresse, as in Psal. 4. 3. thou hast enlarged me, when I was in distresse. So it hath reference to Gads troubles, prophesied in Gen. 49. 19. see the annotations there; and the historie of Gads enlargement by Iephthah, in Judg. 11. *a courageous-Lyon*] see this word, in Gen. 49. 9. There were of the Gadites in Davids time mighty warriors, whose faces were like the faces of Lions; and were as swift as the Roes upon the mountaines: 1. Chron. 12. 8. *the arme*] this noteth strength, as the crown-of-the-head, principality; meaning that none should be so strong or excellent, but Gad should overcome them. The Greek translateth, hee shall break the arme and the Ruler: the Chaldee, hee shall kill rulers with kings. This may have reference both to his warres in subduing the Canaanites, going armed before his brethren, Ios. 1. 12. 13. 14. and to that famous victorie which he got over the Hagarims, 1 Chron. 5. 18. 19. 21. 22. as also to the couragious acts of Iehu, 1. King. 9. and 10. chapters.

21 Vers. 21. hee provided the first part for him] or, as the Greek translateth, he saw his first fruits: or, he provided in the beginning (at the first) for himselfe. Gad, with Reuben, saw the land of Iazer and Gilead, that it was a place for cattell; and the sonnes of Gad and of Reuben asked of Moses and of the Princes, that the land might be given them for a possession, Numb. 32. 1. - 5. It may also be understood of the Lord, that he provided this first portion for Gad: or, that Gad himselfe saw, that is, injoyed (as the Chaldee expoundeth it received) his first part. Sol. Iarchi openeth it thus, He saw (or provided) to receive his portion in the land of Sihon and Ogh, which was the first-fruits (or beginning) of subduing the land. *in a portion of the Lawgiver*] the portion which God by Moses the Lawgiver gave unto Gad, Numb. 32. 33.

protected] or, hidden, covered, sieled: there in the fenced cities they left their wives and children under Gods protection, whiles they went to vvarre before their brethren, Numb. 32. 38. 34. 35. &c. Ios.

1. 14. *he came*] that is, Gad came. with the heads] that is, the Princes and Capraines of the people, vvith vvhom Gad went to vvarre; Ios. 1. 14. and so it is a prophesie of a thing to come, as already doen. Or, he came to the heads, to the Princes, vvhen hee desired to have that land given him, Numb. 32. 2. But the former seemeth fittest; and so Sol. Iarchi explaineth it, They went armed before them when they conquered the land. *justice*] that vvhich vvvas iust and right in the Lords eyes, and his judgements upon the Canaanites in destroying them: so Iosua commendeth their obedience, Ios. 22. 1. 2. 3. It may also have reference to other judgments, as those executed by Iehu, 2. King. 9. & 10. and by Elias the Prophet upon Baals priests, 1. King. 18.

22 Vers. 22. *Lions whelp*] in Chaldee, strong as a Lions whelp. In Gen. 49. 17. Jakob likened Dan to a Serpent, for his subtile and secret undermining of his enemies: Moses here likeneth him to a Lion, which signified his strength and prowesse: shewed vvhen this tribe fought against Lesbem, and smote it with the edge of the sword; Ios. 19. 47. Jud. 18. 27. 29. *hee shall leap*] or, that leapeth; referring it to the Lion leaping from mount Basan, vvhere Lions kept: for Basan vvvas not Dans possession, but Manassehs, Deut. 3. 13. Numb. 32. 33. Ios. 13. 7. 8. 11. Carxuni here saith, because Basan was a place of Lyons and wilde beafts, he likeneth him to a Lion. The Chaldee expoundeth it, his land shall be watered with the rivers that run from Basan.

23 Vers. 23. *Naphtali* in Greek *Nephthaleim*. Hee was Dans brother, both of them borne of Bilhah Rachels handmayd; but Gad and Afer were of Zilpha, Leahs mayd. Moses keepeth not Iakobs order (Gen. 49.) in blessing the tribes.

satisfied with favourable-acceptation] in Greek, the satietie (or abundance) of acceptable things: hee meaneth, that the tribe of Naphtali should have in their land, many good & acceptable fruits, through Gods favour and blessing. There also the light

light of Gods favour in Christ, abundantly appeared, *Mat. 4. 13. 15. 16.* and Capernaum in this tribe, was Christs citie, *Mar. 2. 1. Mat. 9. 1.* wherein he did many mighty works, *Mat. 11. 23.* the blessing of *Jehovah*] blessings given of him; and, as *Chazkuni* expoundeth it, *Whoever cometh into his land, and seeth the first-ripe-fruits, shall blesse the Lord for them.* But the Greek translateth, *let him be filled with blessing of (or from) the Lord.* the sea] this the Chaldee interpreteth the sea of *Ginosar*, called in the new Testament the lake of *Gennesaret*, *Luke 5. 1.* in Hebrew *Chinnereth*, *Numb. 34. 11. Deut. 3. 17.* *R. Sol larchi* here saith, *The sea of Chinnereth fell to his portion.*

34 Vers. 24. with sonnes] or, for sonnes, for multitude of children; the Chaldee saith, with the blessing of sonns: as in *Afers* tribe there were now 53 thousand and foure hundred men of warre, *Numb. 26. 47.*

let him be] in Greek, he shall be acceptable to his brethren. dipping] in Greek, he shall dip his foot in oile; that is, shall have plenty of oile, that hee may set his feet therein: according to *Iakobs* blessing, that his bread should be fat, *Gen. 49. 20.*

25 Vers. 25. thy shoes] that is, the ground under thee, shall have Mines of yron and brasse, that thy feet may seeme to bee shod with them. This also may signifie his strength; to tread down his enemies; as Christs feet were of fine-brasse, *Rev. 1. 15.* thy strength] or, thy old age. The Hebrew *Dabre* (here onely used,) is in Greek translated strength: and so the Chaldee expoundeth it, as the dayes of thy youth, thy strength. The Latine version, and others expound it old age, so named of weakenesse; meaning that his old age should be strong and lusty, as the daies of his youth. Others, fame, or report; that as his daies were, so his fame should be, as long as hee lived. *Chazkuni* saith *Daba* is the same that *Dab*, weakenesse or debilitie (as *Cebes* is the same that *Ceseb* a Lamb) and that it meaneth the dayes of old age in which a man is weak, as if he should

say, even in the time of their old-age, they shall be strong.

Vers. 26. *Jeshurun*] that is, o Israel: see *Deut. 32. 15.* The Greek translateth *There is none like the God of the Beloved-one*; the Chaldee saith, *there is no God, like the God of Israel.* This conclusion concerneth all the tribes of Israel in generall; celebrating the glory and goodnesse of God, communicated with his Church; and their participation of his graces, to their perpetuall happines. rideth] which is a signe of honour; and of his speedy comming to help his people: so in *Psal. 68. 34.* For which cause, hee is sayd also to ride upon the Cherub, *2 Sam. 22. 11.* and to ride upon his horses, and charrets of salvation, *Habak. 3. 8.* This was fulfilled in the wars against the Canaanites, *Jos. 10. 10. 11. 13.* and before, against the Egyptians, *Exod. 9. 23. & 14. 24. 25.* And Christ still rideth in heaven, upon a white horse, to conquer the enemies, for his Churches sake, *Rev. 6. 2. & 19. 11. - 16.* The Chaldee translateth, whose habitation (or divine majestie) is in the heavens. in thy help] or, for thy help: in Greek, thine helper. in his excellency] or, for his high-majestie, magnificence; in Chaldee, strength. So in *Psal. 68. 35.* Gods works are for the manifestation of his excellent glorie, in the help & salvation of his people. skies] the highest heavens, which the Greek calleth the firmament; the Chaldee, the heavens of heavens.

Vers. 27. The God of antiquity] that is, the ancient (or eternall) God; which the Chaldee interpreteth, God that was from the beginning. Hereupon David intituleth him, the God that shine h from antiquitie, (or abideth of old,) *Psal. 55. 20.* and *Asaph* saith, God is my King from antiquity, *Psal. 74. 12.* And he is before all things; and by him, all things consist; *Col. 1. 17.* is thy mansion] or, will be thy habitation; or, prayer-wisely, be thy mansion, that is, thy protection; as the Greek translateth, will protect thee. So *Moses* saith, Lord, thou hast been our Mansion (or habitation,) in everie generation

26

27

generation and generation: Psal. 90.1. Under this nam: *Mission*, all things needfull are implied; both for life and salvation in this world, and in that which is to come. Job. 14.2. *armes of eternity*] that is, eternall (or everlasting) armes: or, armes of the world. Israel is protected under Gods everlasting armes or power; God is their defence, over and under: *his left-hand* is under the head of his Church, and *his right-hand* doth embrace her, Song. 1.6. The Greek translateth, under the strength of the everlasting armes: the Chaldee expounds it, and by his Word the world was made. Sol. Jarchi explaineth it thus, and underneath his *Mission*, doe all strong armed dwell. The armes of the world, were *Sihon* and *Og*, and the Kings of Canaan, which were the strength and power of the world, &c. but their strength was weakened before him: But the armes of eternity, are rather meant here of the armes of the eternall God; who is most ancient without beginning; and eternall, without ending; who saith, I am the first; and I am the last: and besides me there is no God: Esay 44.6. *destroy*] speaking to Israel, whom hee would inable to destroy their enemies: the Greek translateth, *Perish*; speaking to the enemy. So God by Christ, not onely preserveth his people from harme; but destroyeth him that hath the power of death, that is, the devill, Heb. 2. 14. and with him; all other enemies perish.

28. Vers. 28. *alone*] secure from enemies, as Jer. 49. 31. or, alone, and shall not be reckoned among the nations; as Numb. 23. 9. This dwelling in safety, had accomplishment under Christ; of whom it is sayd; In his dayes, *Judah* shall be saved; and *Israel* shall dwell safely; Jer. 23. 6. *the fountaine*] that is, the people which flow out of *Iakob*, as out of a well or fountaine: so that fountaine is here used for a river or streame yssuing from a fountaine, as in Psal. 104. 10. and waters often signifie peoples, Rev. 17. 15. Thus David calleth them of the fountaine of *Israel*, Psal. 68. 27. and Esaias sayth, which are come forth out of the waters

of *Judah*, Esay 48. 1. The Hebrew word sometime signifieth a fountaine; sometime an eye; in which latter sense some interpret it here, the eye of *Iakob*, shall look unto a land of corne &c. *his heavens*] the heaven or aier over the land of *Israel*, shall drop down dew, whereby it shall be fruitfull. Thus Moses confirmeth to *Iakob*s seed, the blessing which *Isack* gave unto *Iakob*, Gen. 27. 28. Spiritually heavens signifie the ecclesiasticall estate, Rev. 4. 1. dew and rayne, signifie heavenly doctrine, as Deut. 32. 2.

29. Vers. 29. *who is like thee?*] not any people. So David sayd, What one nation in the earth, is like thy people, like *Israel*. 2. Sam. 7. 23. See also Deut. 4. 7. *by Jehovah*] or, in *Jehovah*, that is, Christ, called *Jehovah* our righteousness, Jer. 23. 6. *shield of thy help*] that is; thine helpfull shield; which aideth thee against thine enemies; the Chaldee saith, strong for thine helpe; the Greek, thy helper will shield (or protect) thee. *sword*, is thy excellencie] in Greek, thy glorie (or bounding:) that thou mayst truly glory in his sword, not in thine owne; as the Church doth in Psal. 44. 7. they inherited not the land by their own sword: and, my sword shall not save me. Christ appeared with a two edged sword in his mouth, Rev. 1. 16. and with a sword in his hand, as Prince of the Lords host, Jos. 5. 13. 14. and the sword of the spirit, is the word of God, Ephes. 6. 17. *shall falsly deny*] shall dissemble that they were thine enemies, and feigne to be friends for feare: This David acknowledged; the sonner of the stranger, falsly deny unto me: Psal. 18. 45. The Greek translateth, shall lye unto thee. Chazkuni explaineth it thus, They that are enemies to thee in the heart, shall falsly deny unto thee through feare; and shall shew themselves thy friends, and shall be obedient to doe thy pleasure. And Sol. Jarchi giveth an example, as the *Gibeonites* which sayd, From every farre country thy servants are come, &c. tread on their high places] or, on their beighes: in Greek, thou shalt ride upon their neck: see a like phrase in Psal. 66. 12. The Chaldee

Chaldee expoundeth it, *thou shalt tread on the joints of the necks of their Kings: which thing was fulfilled in Iosuahs time, Ios. 10. 24. 25. By heights or high-places, are meant all the high and fortified places, wherein the enemies kept for their safety; as mountaines, hie walled cities, &c. as David when hee was safe from his enemies, rejoyceeth that God had set him up on his high-places, 2. Sam. 22. 34. And as it is the glorie of God, that hee treadeth up on the high-places of the earth, Amos 4. 13. Mic. 1. 3 and upon the high places (or heights) of the sea, Job 9. 8. so hee communicateth this glorie to his people, that should vanquish all their enemies; as was also sayd in Deut. 32. 13. hee made him ride on the high-places of the earth. And by the weapons of their warfare, which are mighty through God; they pull down strong-holds, and cast down every high-thing, that exalteth it selfe against the knowledge of God: 2. Cor. 10. 4. 5. Death shall be swallowed up in victorie, 1. Cor. 15. and Satan him- selfe shall be troden underneath their feet; Rom. 16.*

CHAPTER XXXIIII.

1. *Moses from mount Nebo vieweth the land.*
 5. *Hee dyeth there, and is buried of God.*
 7. *His age, and vigour when hee dyed.*
 8. *The Israelites mourne for him thirtie dayes.* 9. *Ioshua succeedeth him.* 10. *The praise of Moses.*

1 **A**ND Moses went up, from the
 2 plaines of Moab, unto mount
 3 Nebo; to the top of Pisgah; which
 is over against Ierecho: and Iehovah
 caused him to see, all the land; from
 Gilead, unto Dan. And all Naph-
 tali, and the land of Ephraim, and
 Manasseh: and all the land of Iudah;
 unto the hindmost sea. And the

South; and the plaine of the valley
 of Ierecho, the citie of Palme-trees,
 unto Zoar. And Iehovah, said unto
 him; This is the land, which I sware
 unto Abraham, unto Isaak and unto
 Iakob, saying; unto thy seed, will I
 give it: I have caused thee to see it
 with thine eyes; but thou shalt not
 goe over thither. And Moses the
 servant of Iehovah, died there, in the
 land of Moab, according to the
 mouth of Iehovah. And hee buri-
 ed him in a valley, in the land of Mo-
 ab; over against Beth-Peor: and no
 man knoweth of his sepulchre, unto
 this day. And Moses was, an hun-
 dred and twenty yeres old, when hee
 dyed: his eye was not dimme, nor
 his naturall-moisture fled. And the
 sonnes of Israel, wept for Moses, in
 the plaines of Moab, thirty dayes:
 and the dayes of weeping, of mourn-
 ing for Moses, were ended. And
 Ioshua the son of Nun, was full of
 the Spirit of wisdom; for Moses,
 had layd his hands, upon him: and
 the sonnes of Israel hearkened unto
 him, and did; as Iehovah comman-
 ded Moses. And there arose not a
 Prophet since, in Israel, like Mo-
 ses: whom Iehovah knew, face
 to face. In all the signes and the
 wonders, which Iehovah sent him, to
 doe in the land of Egypt: to Pha-
 rah, and to all his servants, and to
 all his land. And in all the mightie
 hand, and in all the great terrour:
 which Moses did, in the eyes of all
 Israel.

I

v.4. or, *shewed him*, as the Greek transla-
teth. *from Gilead*] in Greek the land
of Galaad: But Gilead was on the out-
side of Iordan, and given to Reuben, Gad,
and halfe Manasseh, Deut. 3. 12. 13. being
conquered by Moses himselfe; so that
there was no need to view that; but from
that countrey foreward, he viewed all the
rest. Therefore the Hebrewes expound
the word *Eth*, by *Min*, *From*; saying, *From*
Gilead which was on the outside of Iordan,
towards the Sunne rising, wherein Moses was
standing: unto Dan, which is the border of the
land of Israel, as it is written from Dan even to
Beerseba, (1. Sam. 3. 20.) Chazkuni on Deut.
34. Others referre it to a spirituall vision
of things to be doen after in this coun-
tre; as Jonathan in his Targum paraphra-
seth, *The Word of the Lord shewed him all*
the Mighties of the land; the valiant-acts
which should be doen by Iephthe of Gilead, and
the victories of Samson son of Manoah of the
tribe of Dan. Likewise Sol. Iarchi expound-
eth it, *He shewed him the sonnes of Dan com-*

Verf. 3. *the south*] in Greek, *the wilderneſſe*: the utmoſt cities of the tribe of the ſonnes of Iudah, towards the coaſt of Edom, deſcribed in *Iof. 15. 21. &c.* So in *Numb. 34. 3.* *your ſouth quarter ſhall be from the wilderneſſe of Zin, along by the coaſt of Edom, &c.* Thus Moſes viewed the land, after the order that Abraham did at the firſt: ſee *Gen. 12. 6. 7. 8. 9.* with the annotations there. God here ſheweth Moſes all the kingdoms, and glory of Canaan, from an high mountaine, for his comfort and ſtrengthening of his faith, who ſaw the promiſes a farre off, ſaluted them, and dyed, as did his godly forefathers; *Heb. 11. 9. 13.* On the contrary, the Devill taketh

taketh Christ up into an exceeding high mountaine, and sheweth him all the kingdomes of the world, and the glory of them, to draw him (if he had been able) from the faith and service of God, unto the worship of Satan, *Mat. 4.8.9.*

the plaine of the valley of Ierecho] in Greek, *the regions about Iericho*: this last part which Moses viewed, was the first which the Israelites possessed, *Jos. 2.1. & 3.16. & 4.13. 19.* *Sol. Jarchi* here saith, God shewed to Moses, Solomon casting the vessels of the sanctuary, as it is said, *In the plain of Iordan did the King cast them; 2 Chron. 4.17.*

citie of palme-trees] so Ierecho is called here, and in *2 Chron. 28.15, Iudg. 1.16. & 3.13.* and of them and other fragrant fruits there growing, as Balsam and the like; the citie had the name *Ierecho*, by interpretation *Odoriferous, or Fragrant.*

unto Zoar] in Greek *Segor*. Thus the last part which Moses viewed, was both neereft unto him, and the pleasantest of all the land of Canaan: for all the plaine of Iordan was well-watered, it was as the garden of the Lord, *Gen. 13.10.*

4 *Verf. 4. I [swore]* that is, I promised by oath: see *Gen. 12.7. & 22.16.17. Psal. 105.9.10.11.* *thy seed*] in Greek *your seed*: in Chaldee, *thy sonnes.* *caused thee to see*] in Greek, *I have shewed it to thine eyes.* This view, was by the marvellous work and grace of God towards his servant, that in one place and time, he should behold so large a country; and in it, (by the eye of his spirit) so many mysteries as in that holy land (so called in *Zach. 2.12.*) were comprehended: and it being the land of *Immanuel* (or of Christ) *Esa. 8.8.* the beholding thereof, was the beholding of the blessings to be enjoyed by Christ Iesus; unto whom Moses and his Law is a Schoolemaster, *Gal. 3.24.* *not goe over*] to weete, over the river Iordan: because Moses had not believed to sanctifie the Lord in the eyes of the sonns of Israel, *Numb. 10.12.* And as hee and others could not enter into the good land, because of their unbeliefe, *Heb.*

3.19. so all that are of the workes of the Law, and not of the faith of Christ, though they may behold the blessing a farre off; yet shall they not enter in to enjoy the same, *Gal. 3.9.12. Rom. 9.31.32.*

Verf. 5. servant] so hee is often called, even of God himselfe, *Ios. 1.2.* and in the new Testament, as *Rev. 15.3.* the song of Moses the servant of God. This title he had in respect of his office, being governour of Israel: as David also had, in *Psal. 18.1. & 36.1.* See *Numb. 12.*

died there] in the mountaine, *Deut. 32.50.* as Aaron dyed on the top of mount Hor, *Num. 20.28.* In that the death of Moses immediatly followed after his viewing of the promised land: it foreshewed the end and abrogation of Moses Law; when men are come to the Gospell of Christ: for, after that Faith is come, we are no longer under the Schoolemaster, *Gal. 3.25.* The Law hath dominion over a man, as long as hee liveth: for the woman which hath an husband, is bound by the Law to her husband, so long as hee liveth; but if the husband bee dead, shee is loosed from the law of the husband: So we also are become dead to the Law, by the body of Christ, that we should be to another, even to him who is raised from the dead: *Rom. 7.1.2.4.* Therefore upon this death of Moses, God speaketh unto Israel, to goe over Iordan into the Land; *Ios. 1.*

according to the month] in Greek and Chaldee, by the word. The day of his death, by the Jewes tradition, was the seventh of Adar, (which we call Februarie;) so Jonathan in his *Thargum* on this place, sayth, On the seventh day of the moneth of Adar, Moses the Master of Israel was borne; and on the seventh day of the moneth of Adar, hee was taken out of the world.

Verf. 6. hee buried him] that is, Iehovah buried him, or Michael (that is Christ, who is Iehovah, one with the Father;) *Iude v.9.* Signifying that none but Christ should abolish the Law and Ordinances given by Moses; *Rom. 8.3. Gal. 3.13.14. Col. 2.14.16.17. Heb. 9.9.10.11. &c. and 10.1.9.* And this was a speciall honour unto

unto Moses person, whom the Lord loved
when he was dead, and buried his corps
(which we finde not doen to any man
else in the world,) which hee will also
rayle up incorruptible and glorious, at
the day of his appearing. *in a valley]*
he dyed in the mountaine, Deut. 32. 50. but
was buried in a valley; *over against*
Beth-Pehor] the Greek sayth, *near to the*
house of Phogor; of which place, see Deut. 3.
28. *no man knoweth]* God would not
have Moses sepulchre to be known,
(though the Devil contended with him
hereabout, *Lude 9.*) because there should
be no occasion of superstition or idolatrie
therby, as is thought of some; Chazkuni
sayth, *that none which inquire of the dead* (as
Deut. 18. 11.) *might seek unto him.* The chief
cause seemeth to be a myserie, that the
Law (wherof Moses was the minister)
being once dead and abrogated by Christ,
should never more be sought after, but
quite abolished out of the conscience of
synners; that the grace of Christ may live
and reigne alone. See Gal. 4. 9. 10. 11. & 5.
4. Also that the legal rudiments should
by the coming of the Gospel, be taken
away from Israel, never to be found or
injoyed by them any more. For Christ
destroyed both their Citie & Sanctuarie,
as was foretold in Dan. 9. and they have
been many dayes without a King, and without
a Prince, and without a sacrifice, and without an
image, and without an Ephod, and without Te-
raphim; and so shall be untill they returne
and seek the Lord their God, and [the son of]
David their King: *Hos. 3. 4. 5.*

7 Vers. 7. *yeres old]* Hebr. *son of 120. yere:*
so the yere of his death, fell out in the
2513. yere of the world: and his yeres ac-
cord with Noes preaching and preparing
of the Ark, Gen. 6. 3. *his eye]* in Greek,
his eyes: his ey-sight failed him not, as did
Ilaaks, Gen. 27. 1. The eye, is also used for
the outward appearance and colour of a
thing, as Exod. 10. 5. Numb. 11. 7. so it may
be meant here also, *his visage was not wrink-*
led. Chazkuni here expounderh it, *the shining*
of his face, mentioned in Exo. 34. 30. *by*

natural-moisture] his radical humour, wherin
the life and strength of the body consis-
teth, which when it is spent and dried up,
a man dyeth. The Greek translateth, *his*
lipps were not corrupted: the Chaldee sayth,
the brightnes of the glorie of his face was not
changed: having reference to Exo. 34. 30. &c.
fled] that is, departed from him. Thus
outwardly and inwardly Moses reteyned
his vigour, beawty and naturall strength;
that he died not through feeblenes or de-
fect of nature, as most men did at his age;
though he had been a man of sorowes, &
broken with many cares for the people.
And hereby the continual force of the
Law is signified; the power wherof decay-
eth not in the conscience of synners by
number of dayes, or multitude of works;
til God take it away and abolish it by
grace in Christ. *The Law hath dominion over*
a man, as long as he liveth: whiles we are in
the flesh, the passions of synns which are by the
Law, doe work in our members; to bring
forth fruit unto death. Rom. 7. 1. 5.

8 Vers. 8. *the plaines of Moab]* in Greek,
Araboth Moab by Jordan, over against Jericho;
as vers. 1. *thirtie dayes]* so long they
mourned also for Aaron: see Num. 20. 28.

9 Vers. 9. *Josua]* in Greek, *Iesus the son*
of Naue. *of wisdom]* in Greek, *of un-*
derstanding the spirit of wisdom, meaneth wis-
dom ministred by the spirit of God:
wherin he was a figure of Iesus Christ,
who bring full of the holy Spirit, entred upon
the work of his ministratio here on earth,
Luke 4. 1. &c. On him the spirit of the
Lord rested, *the spirit of wisdom and under-*
standing, the spirit of counsel and might, the spi-
rit of knowledge, and of the feare of the Lord,
Eesai. 11. 2. *layd]* or imposed his hands
upon him: of this see Numb. 27. 18. — 23. As
Moses by imposition of hands authorized
Iesus the son of Nun, and bare record un-
to him: so the Law of Moses which was
in the hart and bowels of Iesus the son of
God, gave authoritie and bare record un-
to him. Heb. 7. Act. 26. 22. 23. and Moses
himself appeared talking with Iesus, and
speaking of his decease, which he should accom-
plish

DEUTERONOMIE, Ch. XXXIIII.

plish at Jerusalem; Luke 9.30.31. heark-
ned unto him] that is, obeyed him: as after
also they promised, in Ios. 1.16.17.18. See
the notes on Num. 27.20.

10 Vers. 10. *knew face to face*] the Chal-
dee sayeth, *was revealed unto him face to face*.
So in Exod. 33.11. it is sayd, *Jehovah spake*
unto Moses face to face, as a man speaketh unto
his friend: and in Numb. 12.8. he sayd, *with*
him wil I speak mouth to mouth. See the an-
notations there.

12 Vers. 12. *the mighty hand*] that is, works
wrought with a mighty hand; and pourful
government, and administration; according
to that which is sayd, *Humble your selves*
therefore, under the mighty hand of God, &c.
1 Pet. 5.6. *great terrour*] that is, works
doen with great terrour; which the Greek
translateth, *great marvels*: the Chaldee,
great visions. These things doe magnifie
Moses office and administration, that the
Lawes which he hath written, and confir-
med by such signes and wonders, might
be acknowledged to be of God; wherefore
he and his writings are worthily celebra-
ted throughout the world, confirmed of

God himself, Numb. 12.7.8. approved and
expounded by all the Prophets after him,
by Christ himself and his Apostles; so
that they which hear not him, wil not be
perswaded, though one rose from the dead, Luke
16.31. But unto us, God hath rayled up
a Prophet like unto Moses, as he promi-
sed Deut. 18.18. Act. 3.21. even Iesus the
son of the Most high, a man approved of
God, among the Israelites by miracles, won-
ders and signes, which God did by him in the
middest of the; Act. 2.22. Heb. 2.4. in whom
God was, reconciling the world unto himself; 2.
Cor. 5.19. whom God buried not, as he did
Moses, but rayled him from the dead, that
he saw no corruption. Of him Moses
wrote, &c. to him gave all the Prophets witnes,
that through his name, whosoever beleeveth in
him, shal receive remission of synns, Act. 10.40.
43. And by him, all that beleve, are justified
from all things, from which we could not be justi-
fied by the Law of Moses; Act. 13.39. This is
the true God, & eternal life; 1 Ioh. 5.20. To him
be honour and glory and praise, through-
out all generations; and let all the earth, be
fyllled with his glorie; Amen, and Amen.





A TABLE OF SOME PRINCIPALL
things observed in the Annotations on the five
Bookes of Moses.

A

AARON and his sonnes made Priests, *Exod. 28.* their first offerings, *Lev. 9.* Aarons death, *Numb. 21. 24. 28.*

Abib, the moneth which we call March, *Exod. 13. 4. & 23. 15. Deut. 16. 1.*

Abrahams name interpreted, *Gen. 17. 5.*

Accepting the face what it is, *Gen. 19. 21.*

Adultery punished with death, *Lev. 20. 10. Deut. 22. 22.*

Afflicting of the soule, by fasting, &c. commanded unto all Israell one day in the yere, *Lev. 16. 29.* It was to be from evening to evening, *Levit. 23. 32.*

All, or every : for all sorts, *Exod. 9. 6. 25.*

Almighty, or All-sufficient, *Shaddai*; Gods name, *Gen. 17. 1.*

Altar, *Gen. 8. 20.* *Altar* of incense, *Exod. 30. 1. &c.* called the *Altar* of gold, *Exod. 40. 26.* *Altar* of Burnt-offring, or Brazen *Altar*, *Exod. 27. 1. &c.* and 40. 29. The Princes Offerings at the dedication of the *Altar*, *Numb. 7.*

Amalek, *Gen. 36. 12.* His destruction commanded, *Exod. 17. 16. Deut. 25. 19.*

Amen, what it signifieth, *Numb. 5. 22.*

Anids, for within, *Gen. 2. 9.*

Ammonites, *Gen. 19. 38.* Israel might not fight with them, *Deut. 2. 19.*

Amorites, used for all heathens in Canaan, *Gen. 48. 22.*

And for but, *Gen. 2. 17.* for that, *Gen. 12. 12. & 27. 4. Exod. 8. 29.* for for, *Gen. 12. 19. Exod. 15. 2.* for or, *Gen. 13. 8. & 19. 12.* for then, *Gen. 3. 5.* for that is, *Gen. 13. 15.*

or namely, *1. Chron. 1. 36.* for a passion of the minde, *Gen. 27. 28.* And for both : (or superfluous) *Gen. 36. 24. & 40. 9. (& 8. 6.)* for who, which, &c. *Gen. 49. 25.* or that which, *Deut. 32. 1.* for therefore, *Gen. 31. 44.* for if, or and if : *Gen. 18. 30. Exod. 4. 23. Levit. 26. 40.*

Angel, what it signifieth, *Gen. 16. 7. & 32. 1.* Christ called an *Angel*, *Gen. 26. 24. & 48. 16. Exod. 3. 2. & 14. 19. & 23. 20.* The heathens opinion of *Angels*, *Gen. 32. 1.* *Anointing* what it signified, *Exod. 29. 7. & 30. 26.* The *Anointing* oile described, *Exod. 30. 23. &c.* who were anointed therewith, *Exod. 30. 33.*

Answering what it is from God, *Gen. 36. 3.*

Appearing before God with three things, *Exod. 23. 15.*

Ark, *Teba*, *Gen. 6. 14.* *Ark*, *Aron*, *Exod. 25. 10.*

Arabia, whereof it was named, *Gen. 10. 7.*

Aram, called *Syria*, *Gen. 24. 10. & 25. 20.*

Armies or hosts of Israel, *Exod. 6. 26.*

Arrows, for plagues, *Deut. 32. 23.*

Asses of what use, *Gen. 49. 11.*

Assembly, or Church, for multitude, *Gen. 28. 3.*

Ascending for burning, *Exod. 27. 10.*

Assured-saying, *Gen. 22. 16.*

Atonement, *Exod. 29. 36. Lev. 1. 4.* *Atonement* day, with the Law for making reconciliation for the Church, once in the yere, *Levit. 16.*

Avenging, and bearing grudge forbidden, *Lev. 19. 18.*

THE TABLE.

B

Baal-peor the Idoll wherewith Israel joyned, Numb. 25.

Babylon, Gen. 10. 10. & 11. 9.

Back-parts of God, what they meane, Ex. 33. 23.

Balaam and Balak with their storie, Numb. 22. &c. Balaams prophesies, Numb. 24. his death, Numb. 31. 8.

Baldnesse made for sorow for the dead, forbidden, Lev. 21. 5.

Banquet, named of drinking, Gen. 19. 3.

Battlements to bee made on houses, Deut. 22. 8.

Beersheba, The well of the oath, Gen. 21. 31. & 26. 33.

Before one; i. exposed to him, Gen. 13. 9. & 20. 15. & 34. 10.

Begin, how it is used for the doing of any thing, Gen. 9. 20.

Bekah, an halfe shekell, Exod. 38. 26.

Belial, what it signifieth, Deut. 13. 13.

Bels on the High Priests garments, Exod. 28. 34. 35.

Beleeve, or faith, what it meaneth, Gen. 15. 6. Exod. 17. 12.

Bending the head, what it meaneth, Exod. 4. 31.

Benjamin, Benoni, Gen. 35. 18. set before the children of the bond-woman, Exod. 1. 3. Shoulders of Benjamin what they mean, Deut. 33. 12.

Bethel, a citie, Gen. 12. 8. & 28. 19.

Bethlehem, Gen. 35. 16. 19.

Betrothing of a wife, the manner of it among the Iewes, Deut. 22. 23. The punishment for lying with a betrothed woman, Deut. 22. 24. &c.

Binding a charret, for making ready, Gen. 46. 29.

Bishops whereof named, Numb. 3. 32.

Biting-usurie forbidden, but allowed upon strangers, Exod. 22. 25. Deut. 23. 19. 20.

Blasphemers to be put to death, Lev. 24. 16.

Blemishes might not be in any sacrifice, Lev. 1. &c. Deut. 17. 1.

Blesse: what it meaneth, Gen. 1. 22. & 2. 3.

& 12. 2. & 14. 19. 20. & 27. 4. Blessing for gift, Gen. 33. 11. for salvation, Gen. 47. 7.

Blessings for them that keep Gods commandments, and curses for the transgressors, Lev. 26. Deut. 28. The Priests blessing of Israel, Numb. 6. 23. &c. Blessing God for meat, drink, &c. Deut. 8. 10. Blessings and Curses where to bee pronounced, Deut. 27. Moles Blessings of the tribes, Deut. 33.

Blew, what colour it was, Exod. 25. 4.

Blood, for life, Gen. 9. 4. Bloods for murther, Gen. 4. 10. Blood of the sacrifice put on the Priests eare, thumb and toe, Exod. 29. 20. Blood of foules and beasts might not be eaten, Lev. 7. 26. & 17. 10. 11. 12. Blood of wilde beasts and foules, must be covered with dust, Lev. 17. 13.

Book of God, or of life, Exod. 32. 32.

The feast of Boothes or Tabernacles, Lev. 23. 34.

Borrowing, and lawes concerning it, Exod. 22. 14. 15.

Bowing down for worship, Gen. 22. 5. Exod. 4. 31.

Brasse, what it signifieth, Exod. 27. 2.

Bread for all food, Gen. 3. 19. & 21. 14. & 31. 54.

Breath, Neshamah: what, Gen. 2. 7.

Breastplate of the high-priest, Exod. 28. 15.

Bribes forbidden, Exod. 23. 8.

Bringing neer, and offering, used for the same, Lev. 1. 2.

Brother, for kinsman, Gen. 13. 3. for the same humane nature, Gen. 19. 7.

Building, how used, Gen. 2. 22. Building for having children, Gen. 16. 2. & 30. 3.

Bullock, of the second yere, as a calfe of the first, Exod. 19. 1.

Burnt-offring, Gen. 8. 20. The Law concerning it, whether it were of the herd, flock, or foules, with the signification, Lev. 1. & 6. 9. &c.

Butter, what it signified, Deut. 32. 14.

C

A Cake of the first of the dough to be given to the Lord, Numb. 15. 20.

THE TABLE.

Calf of the first yere, a bullock of the second yere, *Exod. 29. 1.*
Calling for praying, *Gen. 12. 8.*
Camp of Israel described, *Numb. 2.* Burning of some sacrifices without the Camp; what it signified, *Lev. 4. 12.* Jerusalem answerable to the Camp of Israel, *Numb. 2. 27.*
Canaan, Chams sonne cursed, *Gen. 9. 25.* Canaanites with their brethren to be rooted out, *Exod. 12. 20.* *Deut. 7. 1.* Canaan land described, *Gen. 12. 5.* *Deut. 8. 7. &c.* and 11. 10. 11. 12. The Canaanites smite Israel, *Numb. 14. 45. & 21. 1.* The borders of the land of Canaan which Israel should inherit, *Numb. 34.*
Candlestick in the Tabernacle, *Exod. 25. 31. &c.* the order of trimming the lamps thereof daily, *Exod. 27. 21.*
The captive woman how to be used, *Deut. 21. 10. &c.* Captivity for captives, *Numb. 31. 1. Deut. 32. 42.*
Carkesses and torne things, might not be eaten, *Lev. 17. 15.*
Chaldees, *Gen. 11. 28.*
Change of garments, *Gen. 45. 22.*
Charming forbidden, *Deut. 18. 11.*
Chebron a citie called Kirjath Arba, *Gen. 13. 18. & 23. 2.*
Cherubims, *Gen. 3. 24. Exod. 25. 18.*
The Church or Congregation of Israel, who might and might not enter into it, *Deut. 23. 1. 2. &c.*
Choosing for loving, *Gen. 6. 2.*
Cinnamon, *Exod. 30. 23.*
Circumcising, what it was, *Gen. 17. 10.* Circumcising the heart, *Deut. 10. 6.*
A Citie revolting to Idols, to be destroyed, *Deut. 13. 12. &c.*
Cleaving to the Lord, what it meaneth, *Deut. 10. 20.*
Clouds signifie troubles, *Gen. 9. 14.* Cloud a token of Gods presence, *Exod. 40. 34. 38.* The Cloud conducting the Israelites, *Numb. 9. 17. &c.*
Commanding how used, *Gen. 50. 16. Lev. 25. 21.* Commandements imply also forbidings, *Deut. 2. 37. & 4. 23.*
Compassing for honour, *Gen. 37. 7.*

Conceiving of child, *Gen. 4. 1.*
Concubine what it meaneth, *Gen. 22. 23.*
The Congregations offering for their sin, *Lev. 4. 13. &c.*
Consecration of the Priests; with the rites thereof, *Exod. 29. Lev. 8.*
Continual or dayly sacrifice, *Exod. 29. 42.*
Corners of the field to bee left for the poore, *Lev. 19. 9.* Corners of the head and beard, not to be marred, *Lev. 19. 27.*
Corrupting, for sinning, especially idolatry, *Gen. 6. 11.* for destroying, *Gen. 6. 13.*
Covenant, *Gen. 6. 18.* The covenant of the Law at mount Sinai, *Exod. 19. &c.* The renewing of the Covenant before Moses death, *Deut. 29. 10. &c.*
Covering mercy seat, what it signified, *Exod. 25. 17.*
Coveting, forbidden, *Exod. 20. 17.*
Court of Gods Tabernacle, *Exod. 27. 9. & 40. 33.*
Create, what it meaneth, *Gen. 1. 1.*
Cubit, what measure it is, *Gen. 6. 15.*
Cunning workman, *Exod. 26. 1.*
Cursing, what it meaneth, *Gen. 3. 14. & 4. 11. & 12. 3.* Curses pronounced upon the transgressors of the Law, *Deut. 27.*
Cush, father of Ethiopians, *Gen. 2. 13. & 10. 6.*
Cutting of a covenant, for making, *Gen. 15. 18.* Cutting off, *Gen. 17. 14. Lev. 20. 3.* Cutting of the sacrifices into peeces, and what it signified, *Lev. 1. 6.* Cutting in the flesh may not be made for the dead, *Lev. 19. 28. Deut. 14. 1.*

D

D *Amasius,* *Gen. 14. 15.*
The Dame and the yong may not be taken together, *Deut. 22. 6.*
Dan, a place called Leshem, *Gen. 14. 14.*
Dan, son of Jaakob, *Gen. 30.*
Darkness, *Gen. 1. 2.* Dark for not seen, *Exo. 9. 33.*
Daughters for women, *Gen. 30. 13.* for branches, *Gen. 49. 22.* for townes or villages, *Numb. 21. 25.*
Day, *Gen. 1. 5.* Day for time, *Deut. 27. 2.* Dayes for a yere, *Gen. 4. 3. Exod. 13. 10.* of an exact time, *Gen. 29. 14.* The eighth day my-
sticall,

THE TABLE.

Sticall, Gen. 17. 12. The third day my *sticall*, Gen. 22. 4. Exod. 19. 11.
 The Deafe not to be cursed, Lev. 19. 14.
Desireable, i. precious, &c. Gen. 27. 15.
 Devils were sacrificed unto by the Iewes, Lev. 17. 7. Deut. 32. 17.
 Devoted things, Lev. 27. 28. 29.
 Dew, a blessing, Gen. 27. 28. Exod. 16. 3. a figure of heavenly doctrine, Deut. 32. 2.
 Diviners and divination forbidden, Deut. 18. 10.
 Dying, what it implyeth, Gen. 2. 17. Of the foure deaths that malefactors were put unto in Israel, Exod. 21. 12. No atonement for the dead, Numb. 16. 48. Asking of the dead, forbidden, Deut. 18. 11.
 Of *D. vorce*, Deut. 24. 1. the copie of the Bill of divorce, *Ibidem*.
 Doe, for labour, or worke, Exod. 5. 9. Doe, for sacrifice, Exod. 10. 25. Doe for observe, Exod. 34. 22. Doings of Egypt and Canaan, may not be followed, Lev. 18. 37.
 Dore of the Tabernacle what it signified, Lev. 1. 3. Dore of the Tabernacle, for all the Court-yard, Lev. 8. 3. Writing the Law on the Dore-posts, Deut. 6. 9.
 Dragon, *Tanin*; Exod. 7. 9.
 Dreames of what sort and esteeme they were, Gen. 20. 3 & 37. 5.
 Drink largely: or, drunken: how used sometime, Gen. 43. 34.
 Dukes, Gen. 36. 15.
 Dust for innumerable, Gen. 13. 16. & 28. 14. for base and vile, Gen. 18. 27.
 Dwelling, for sojourning, Exod. 3. 15. & 12. 40.

E

Eagles wings, a similitude of Gods government of Israel, Exod. 19. 4.
 The similitude of an Eagle more fully expressed, Deut. 32. 11.
 Earth what, and wherof named, Gen. 1. 10.
 Earth for the inhabitants of it, Gen. 12. 2.
 East winde, Exod. 10. 13. & 14. 21.
 Eat: for consume, Gen. 31. 40. Deut. 7. 16.
 Edom why so named, Gen. 25. 30. he denyeth Israel passage through his land,

Numb. 10. 18, &c. Israel might not warre with Edom, Deut. 2. 4. 5, &c. nor abhorre an Edomite, Deut. 23. 7.
 Eden a countrey, Gen. 2. 8.
 Egypt; for the land of Egypt or *Mizraim*, Gen. 12. 10.
 Ezop, or byssope, Exod. 12. 22.
 Elder, Hebr. greater, Gen. 10. 21. & 27. 1.
 Elders for chiefe officers, Gen. 50. 7. Exod. 3. 16. Seventy Elders assistants to Moses, Numb. 11. 16, &c. The Elders prophesie, Numb. 11. 25.
 Embroiderer, Exod. 26. 36.
 Ensignes of the tribes, Numb. 2. 2.
 Ephah, a measure, or Bushel, Exod. 16. 36.
 Ephod, a Priests garment, Exod. 28. 6.
 Ephraim why so named, Gen. 41. 52.
 Esau why so called, Gen. 25. 25. he is sur-named Edom, *Ibid*. v. 30.
 Estimation or valuation of persons at their severall ages how much it was, Lev. 27. 3. &c.
 Evening and Morning, put for the whole day, Gen. 1. 5. Evening for latter times, Gen. 49. 27. The two evenings, Exod. 12. 6.
 Uncleanness till the evening, what it signified, Lev. 11. 24.
 Ever, for till the yere of Jubilee, Exod. 21. 6.
 Every one, Gen. 15. 10.
 Evill, for affliction; or sin causing it, Exod. 10. 10. for displeasing, Gen. 28. 8. & 48. 17.
 Evites: Gen. 10. 17.
 Eunuch what it signifieth, Gen. 37. 36.
 Euphrates a river, Gen. 2. 14.
 Eye for the whole face, Exod. 10. 5. Setting the eye on one, what it meaneth, Gen. 44. 21. An evill eye, what it meaneth, Deut. 15. 9.

F

Face, for the upmost part of a thing, Gen. 1. 2. Face of God, what it meaneth, Gen. 4. 16. Exod. 33. 20. Setting of the face, what it signifieth, Gen. 31. 21. Face for anger, Gen. 31. 20. To accept the face, what it is, Gen. 19. 21. & 32. 20. Face to face, what it meaneth, Exod. 33. 11. Hiding Gods face, what it is, Deut. 32. 20.

THE TABLE.

Faling for slayn, Gen. 14. 16. for lighting
down, Gen. 24. 64. for dwelling, Gen. 25. 18.
False Prophets, and their punishments,
Deut. 13. 1. & 18. 20.
Fainting of the heart, Gen. 45. 26.
Families, of beasts, Gen. 8. 19. *Familie* for kin-
red, Gen. 24. 38. Lev. 26. 5.
Familiar Spirit, Ob. forbidden, Lev. 19. 31.
Deut. 18. 11.
Farre be it, Gen. 18. 25.
Fat of sacrifices, Gen. 4. 4. that is the best,
to Gen. 27. 28. *Fat* what it signified, Exod.
29. 13. Deut. 32. 15. *Fat of Bullockes*,
Sheep and Goates might not be eaten,
Lev. 7. 23. *Fat of the Peace-offrings*
burnt to the Lord, Lev. 3. 3.
Father, for authour, inventor, &c. Gen. 4. 20.
for king or ruler, Gen. 20. 2. for grand-
father or ancestor. Exod. 2. 18. *Fathers* not
to die for their children, nor children
for the fathers, Deut. 24. 16.
Feare, the title of God, Gen. 31. 42. 53. *Feare*
of God, what it effecteth, Lev. 25. 17.
Feast, what it meaneth, Exod. 5. 1. Of the
three Feasts which Israel kept in a yere,
Exod. 23. 14. 15. 16. Of keeping the Lords
Feasts, Lev. 23. Deut. 16. 1. 2. &c.
Field for countrey, Gen. 14. 7.
Filling the hand, for consecrating, Exod. 29. 9.
Finding, for coming upon one, Gen. 44. 34.
Fine linnen, or byss, Gen. 41. 42. Exod. 25. 4.
Finger of God, for his Spirit, Exod. 8. 19. &
31. 18.
First birthright, and first borne, Gen. 25. 31.
Exod. 13. Deut. 21. 15. &c.
Firstfruits, and lawes for them, Exod. 22. 29.
& 23. 19. *Firstfruits* with profession pre-
sented to the Lord. Deut. 26. 2. &c. *First-*
lings of beasts sanctified to the Lord,
Exod. 13. Deut. 15. 19. &c. *Meat-offring*
of *Firstfruits*, Lev. 2. 14.
Flesh opposed to Spirit, Gen. 6. 3. *Flesh*, for
the privy members, Gen. 17. 13.
Flock, comprehendeth sheep and goats,
Lev. 1. 10.
Folly, nebalah, Gen. 34. 7.
Forgetting of God, what it meaneth, Deut.
32. 18. *Forgotten sheate* &c. to be left for
the poore, Deut. 24. 19. &c.

Forme, what saynes it meaneth, Gen. 29. 17.
Found, for present, Gen. 19. 15.
Fourty a mysticall number, Deut. 25. 3. not
above fourtie stripes to bee given an
offender, Ibidem.
Frankincense with the *Meat-offrings*, Levit.
2. 1. 2.
Fraudulent oppression forbidden, Lev. 19. 13
Deut. 24. 14.
Fringes commanded to be worne, Numb.
15. 38. Deut. 22. 12.
Frontlets, Exod. 13. 15. 9.
Fyre what it signifieth, Exod. 12. 9. *Fyre-*
offring, Exod. 29. 18. *Fyre* alwayes burn-
ing on the Altar, Lev. 6. 13. *Fyre* cometh
from the Lord upon the Altar, Lev. 9. 24
For offring strange *Fyre*, the Priests are
burnt; Lev. 10. 1. 2.

G

G *All* and wormewood what they signi-
fic, Deut. 29. 18.
Garden for *Paradise*, Gen. 2. 8.
Garments of Priests what they signified,
Exod. 28. 2. &c. *Garments* of men and
women are to be distinguished, Deut.
22. 5. The linnen garments which the
high Priest was to weare on *Atonement*
day, Lev. 16. 4.
Gate, for Citie, Strength, &c. Gen. 22. 17. for
place of assembling, Gen. 34. 20. The *Gate*
of the Temple, which was called the
the gate of *Nicanor*, Numb. 2. 27.
Gathering for taking away: Gen. 30. 23. *Gat-*
hering to ones people what it mean-
eth, Gen. 25. 8.
Gealous, why God is so called, Exod. 20. 5.
Gealousie in men, the Law thereof, Numb.
5. 14. &c.
Gelding of any creature held unlawfull
among the Iewes, Deut. 23. 1.
Generation, how used, Gen. 2. 4. & 5. 1. *Ge-*
neration for people, Gen. 6. 9.
Gentiles esteemed no people, Deut. 32. 21.
Gerah, a piece of mony, the twentieth
part of a shekel, Exod. 30. 13.
Gerizim the mount of blessing, Deut. 11.
29. 30.

Giants

THE TABLE.

Giants, Nephilim, Gen. 6. 4.
Giants, Rephaim, Gen. 14. 5. Deut. 2. 11.
Gilead, or Galaad, a mount and countrey, Gen. 31. 21. 47.
Girdle, Exod. 28. 39.
Giving, for setting or putting, Gen. 1. 17. & 9. 12. & 17. 5. for suffering, Gen. 20. 6. for taking, Gen. 42. 30. Giving forth the voice, for loud speaking, Gen. 45. 2. Gift or bribe forbidden, Exod. 23. 8. The 24. gifts which the Priests had for their maintenance, Numb. 18. 19.
Girding for readinesse, Exod. 12. 11.
Gleanings to be left for the poore, Lev. 19. 9. & 23. 22.
Glory, whereof named, Gen. 31. 1. Glory for glorious work, Exod. 16. 7. Gods glory what it signified, Exod. 33. 18.
Goats used for sacrifice, Lev. 1. 10. & 3. 12. & 4. 23. 28. The two goats wherewith expiation was made for the Church on Atonement day, with their rites and signification, Levit. 16. 5. 7. 8. &c.
God, Elohim, Gen. 1. 1. God, El, Gen. 14. 18. The name God added to things for excellency, Gen. 23. 6. & 30. 8. To be a God to any, what it is, Gen. 17. 7. & 28. 13. 21. Gods for images or representations of God, Gen. 31. 30. Strange gods, Gen. 35. 2. God, for a Master, &c. Exod. 4. 16. & 7. 1. Gods for Iudges, Exod. 21. 6. Why God is called the Living God, Deut. 5. 26. How God is said to repent; be sorry; &c. Gen. 6. 6. & 11. 4. Deut. 32. 36. How God is our life: Deut. 30. 20. God liveth, an Oath: Deut. 32. 40.
Goe, for die, Gen. 15. 2. Goe in: for companying or lying with, Gen. 6. 4. & 16. 2. Going out of the Sanctuarie was unlawfull for the Priests in the time of their service, Lev. 21. 12.
Good, and goodnesse; what it signifieth: Gen. 1. 4. Good for fine, Gen. 2. 12. for pleasing: Gen. 16. 6. for sayre, goodly, Gen. 24. 16. Exod. 2. 2.
Goshen a countrey in Egypt, Gen. 45. 10.
Grace, Gen. 6. 8. Finding grace what it is, Gen. 35. 15. & 34. 11.
Grapes to be left for the poore: Lev. 19. 10.

Of eating grapes in another mans vineyard, Deut. 23. 24.
Graven images forbidden, Exod. 20. 4. Deut. 4. 16. &c. they are to bee destroyed: Deut. 7. 25.
Greater, for older: Gen. 27. 1. & 10. 11.
Grove or tree for religious use, Exod. 34. 13. Deut. 7. 5. & 16. 21.

H

H *And, for Ministry, Exod. 9. 35. A high hand what it meaneth, Exod. 14. 8.*
Hand on the throne, what? Exod. 17. 16. Hands lifted up, or spred, in prayer, Exod. 17. 11. & 9. 29. See Lifting.
Hand for work or plague, Exod. 9. 3. & 14. 31. Hand for power, Numb. 11. 23. Handfull of the Meat-offring was burnt on the Altar. Lev. 2. 2.
The Hanged are cursed of God, and may not abide all night on the tree, Deut. 21. 22. 23.
Speaking to the heart, Gen. 34. 3. Setting of the heart, Exod. 7. 23. & 9. 21.
Hating, for lesse loving, Gen. 29. 31.
Hear for understand, Gen. 11. 7. for hearkning gladly, Exod. 4. 31.
Heare say for tydings, Gen. 29. 13.
Heavens; what they are, Gen. 1. 7.
Heavy applied to dim eyes, deafe eares, &c. Gen. 48. 10. to riches, Gen. 13. 2. to slowness, Exod. 4. 10. to hardness of heart; Exod. 7. 14.
Heave-offring, how it was used, Exod. 29. 27.
Hebrew, why so called, Gen. 14. 13.
Hell what it signifieth, Gen. 37. 35.
Hin, a measure, how much it contained, Exod. 19. 40. & 30. 24.
To the Hoarie head, men should rise up, Lev. 19. 32.
Holy of Holies, a place in the Sanctuarie, Exod. 26. 33. The High Priest might not enter into it, but one day in the yere, and how, Lev. 16. 2. 3. &c.
Honey unlawfull in the sacrifices, Lev. 2. 11.
Honey a figure of heavenly graces, Deut. 32. 13.
Honour, what it signifieth, and to whom it is due, Exod. 20. 12.

Horeb,

THE TABLE.

Horeb, a mount called also Sinai, *Exod. 3. 1. 12.*

Host, *Saba*: what it implieth, *Gen. 2. 1.* The Host or Camp of Israel must be clean, *Deut. 23. 9 &c.*

Hour for Time, *Exod. 9. 18.*

Humbling a woman for defiling, *Gen. 34. 2.*

Hur, a man in Israel, *Exod. 17. 10.*

I

I **Isaac** why so named, *Gen. 25. 26. & 27. 36.*

Iab the name of God, *Exod. 15. 2.*

Idols forbidden, *Lev. 19. 4.* Idolatry with the monuments thereof to be destroyed, *Deut. 12. 2.* Enticers and revoulters to Idolatry to dye, *Deut. 13. & 17. 2. &c.*

Iehovah, what it signifieth, *Gen. 2. 4. Exod. 6. 3. Iehovih, Gen. 15. 2.*

Iesurun the name of Israel, *Deut. 32. 15.*

Iesur, or *Iosua*, *Exod. 17. 8.* hee was first named *Hoseas*, *Numb. 13. 16.* hee is appointed Governour after Moses, *Numb. 27. 18. &c.*

Iethro, *Iether*, *Exod. 3. 1.*

If, used in swearing, *Gen. 14. 23. & 21. 23.* in praying, *Gen. 24. 42.* in vowing, *Gen. 28. 10.* for that, *Gen. 31. 52.*

Iles, for Countries, *Gen. 10. 5.*

Image of God, what it meaneth, *Gen. 1. 26. & 9. 6.*

Imbalming what it was, *Gen. 50. 2.*

Imposition of hands, what it signified, *Exod. 29. 10.* The manner of Imposition, *Lev. 1. 4.*

Incense how it was made, *Exod. 30. 35. &c.* how offered, *Exod. 30. 8.* Incense altar, *Exod. 30. 1.*

Ingendring with diverse kinds forbidden, *Lev. 19. 19.*

Inheritance what it signified, *Gen. 21. 10.* Inheritances might not passe from tribe to tribe, *Numb. 36.*

Iniquity for punishment, *Gen. 19. 15.*

In for *After*, *Exod. 2. 23.* In for because or For: *Deut. 9. 4.*

Inwards for heart, *Exod. 29. 13.*

Jordan or *Iorden*, a river, *Gen. 13. 10. Numb. 34. 12.*

Ioshua; see *Iesur*.

The **Journeyes** of Israel from Egypt to Canaan, *Numb. 33.* The sanctifying of their Journeyes by Moses, *Numb. 10. 35.*

Is for *is-become*, *Gen. 3. 12.*

Isaak his name interpreted, *Gen. 17. 19.*

Ismael his name, *Gen. 16. 11.* for *Ismaeliter*, *Gen. 28. 9.*

Israel why so named, *Gen. 32. 18.*

Issachar why so called, *Gen. 30. 18.* why put in the first place before his elder brethren, *Gen. 35. 23.*

Issues that defile men and women, with the cleansing of them, *Lev. 15.*

The **Jubilee** or fiftieth yere, *Lev. 25. 8. &c.*

Judging for delivering, *Deut. 10. 18.*

Judgements, or *judiciall lawes*, *Exod. 21. 1. &c.*

Judges and **Officers** to be set up, with their duty. *Deut. 16. 18. &c.* The supreme Judges in the place which God shall choose, and their authority, *Deut. 17. 8. &c.*

Iust, *Gen. 6. 9.* **Iustice**, *Gen. 18. 6.* **Iustice** in weights and measure, *Lev. 19. 36.* **Iust** judgement required, *Deut. 25. 1. &c. Lev. 19. 15.*

K

K **Adeth** the name of a place, *Gen. 16. 14* called *Enmishpat*, *Gen. 14. 7.*

Keeping, and **Keepers** of divers sorts, *Exod. 22. 10.*

Kidneyes, what they signified, *Exod. 29. 13.*

Killing of sacrifices, and who did it, *Levit. 1. 5.*

The **Kings** authority and dutie, *Deut. 17. 14. &c.*

Kissing, how used, *Gen. 31. 28. & 41. 40.*

Know, for *accompany*, *Gen. 4. 1. 17. & 19. 5.* for *care*, or *regard*, *Exod. 2. 25.*

Korahs rebellion and punishment, *Num. 16.*

L

L **Lamb** of the first yere, as **Ram** of the second, *Lev. 2. 10.* **Lamb** is the yong of sheep or of goats, *Exod. 12. 4. 5. Deut. 14. 4.*

Land of Canaan was the **Lords**, and might not

THE TABLE.

not be sold for ever, *Lev. 25. 23.* what it figured, *Gen. 12. 5. 7.*

Landmarkes not to bee remooved, *Deut. 19. 14.*

Latter dayes what they are, *Gen. 49. 1.*

Laver, and the signification thereof, *Exod. 30. 18.* the manner of the Priests sanctifying there-from, *ibid. v. 19.* It was made of the womens looking-glasses, *Exod. 38. 8.*

Laughing, for joy, *Gen. 17. 17. & 21. 6.* through weaknes, *Gen. 18. 12.* in mock-age, *Gen. 21. 9.*

The Law, the inheritance of the Church, *Deut. 33. 4.* Law-giver, *Gen. 49. 10.* Law how it was given, with what preparation of the people, and with how great terrour, *Exod. 19. & 20. ch.* The Law delivered to the Priests, *Deut. 31. 9.* Of reading it publiquely at the end of seven yeres, *Deut. 31. 10. 11. &c.* The fire of the Law: *Esh dath, Deut. 33. 2.*

Laying on of hands: see *Imposition.*

Leading: for feeding, *Gen. 47. 17.*

Left hand, for North: *Gen. 14. 15.*

Leprosie a plague, *Exod. 4. 6.* The Law for Leprosies, and their cleansing: whether on mens persons, garments, or houses, *Lev. 13. & 14. ch.*

Left, a word of affirming, *Gen. 3. 3.*

Leven, what it signified, *Exod. 12. 15.* what it was, *Exod. 12. 20.*

Levites given to assist the Priests, in sted of the first-borne of Israel, *Numb. 3. 12. 45. & 8. 16.* The number of the Levites, *Numb. 3. 15. &c.* The age and time of the Levites service, *Numb. 4. 3. &c.* and 8. 24. The Levites charges when the Tabernacle removed, *Numb. 4. 15. &c.* The manner of consecrating the Levites, *Numb. 8.* The 48. cities and suburbs which should be given to the Levites, *Num. 35.* Levites were to teach the Law, *Deut. 33. 10.* Levites power, what it meaneth, *Deut. 33. 11.*

Life in Hebrew Lives: and why, *Gen. 2. 7.*

Lifting up the hand, for swearing, *Gen. 14. 22.* for doing any thing, *Gen. 41. 44.* for praying, *Exod. 17. 11.* Lifting up the head,

diversly used, *Gen. 40. 13. 19.* Lifting up the eyes: for looking about, *Gen. 30. 30.* Light; *Gen. 1. 3.* Lights, for lightsome bodies, *Gen. 1. 14.*

Linsiey-woolsiey forbidden, *Deut. 22. 11. Lev. 19. 19.*

Lions of diverse names, and why, *Gen. 49. 9.*

Lip for language, *Gen. 11. 1.*

Life, or liveth; used in swearing, *Gen. 42. 15.*

Living water what it meaneth, *Gen. 26. 19. Lev. 14. 5.*

Log, what measure it was, *Lev. 14. 10. & Exod. 30. 24.*

Looking forth of the evening or morning: *Gen. 24. 63. Exod. 14. 27.*

Locusts, or grasshoppers, *Exod. 10. 4.*

Lord; Adonai: *Gen. 15. 2. & 18. 3.*

Love the summe and end of the Law, *Exo. 20. 6. Deut. 6. 5.* To love ones neighbour as himselfe, *Lev. 19. 18.*

M

Magicians, *Gen. 41. 8.*

Magistrates or Rulers, what manner of men they should be, *Exod. 18. 21. Deut. 1. 13.*

Making for yeelding or bearing: *Gen. 1. 11.* for perfecting, polishing, &c. *Gen. 2. 3.* for getting winning, *Gen. 12. 5.*

Making-frustrate, *Gen. 17. 14.*

Males bound to appeare before God thrice a yere, *Exod. 23. 17.*

Man: Ish; *Gen. 2. 23.* Earthly-man; Adam: *Gen. 1. 26.* Man and wife, for male and female, *Gen. 7. 2.* Man added to words, *Gen. 9. 20. & 13. 8.* Man, for every one, *Gen. 10. 5. & 15. 10.* for any man, *Gen. 24. 16. Lev. 21. 9.* Men of number, i. few, *Gen. 34. 30.* Man Adullamite: for Man of Adullam, *Gen. 38. 1.* Man of words, &c. *Exod. 4. 10.* Man of warre, *Exod. 15. 3.* Man slayer, with the cities of refuge, *Numb. 35. 11. &c.* Manstealer, to dye, *Deut. 24. 7.*

Manasses, why so named, *Gen. 41. 51.*

Manna described, *Exod. 16. 14. Numb. 11. 7.*

Manna loathed of Israel, *Num. 11. 6. & 21. 5.*

Ll

Marah,

THE TABLE.

Marah, a place, *Exod.* 15. 23.
Marie, or *Miriam*, *Moses* sister, *Exod.* 15. 20.
 her murmuring and leprosie, *Numb.* 12.
 her death, *Numb.* 21. 1.
Marriage the manner of it among the
 Jewes, *Deut.* 22. 13. Of marrying the bro-
 thers wife, *Deut.* 25. 5, &c.
Marvelous, for impossible, *Gen.* 18. 14.
Marvellously fever, *Exod.* 8. 22.
Massah, a place of Tentation, *Exod.* 17. 7.
Meat-offring, the Law, sorts, and significa-
 tion thereof, *Lev.* 2. & 6. 14, &c.
Meats clean and unclean, with their sig-
 nification. *Lev.* 11. *Deut.* 14.
 The measure of *Meat* and *Drink-offrings*
 with the sacrifices, *Numb.* 15. 4, &c.
Meribah, a place of Contention, *Exod.* 17.
 7. *Numb.* 20. 13.
Mesopotamia, *Gen.* 24. 10. & 25. 20.
Midian, *Madianites*, *Gen.* 25. 2. & 37. 28. Is-
 rael's conquest over the *Madianites*,
Numb. 31.
Midst for within; or in, or with, *Gen.* 2. 9, *Exo.*
 39. 3. *Deut.* 19. 2.
Might, or able-strength, what it is, *Gen.* 49. 3.
Milk and honey, what they signifie, *Exod.*
 3. 8.
Miter, of the high Priest, *Exod.* 28. 39.
Mizpah, *Gen.* 31. 49.
Mixraim, father of the Egyptians, *Gen.* 10.
 6. & 12. 10.
Moab, and *Moabiter*; *Gen.* 19. 37. Israel
 might not warre against them, *Deut.*
 2. 9, &c.
Moon whereof named, *Gen.* 1. 16.
Molech the idoll described, *Lev.* 18. 21.
Morijah what place, *Gen.* 22. 2.
To Morrow, for time to come, *Gen.* 30. 33.
Exod. 13. 14.
Morning, for first times, *Gen.* 49. 27. for oppor-
 tunity, &c. *Exod.* 12. 10.
Moses, why so named, *Exod.* 3. 10. his beau-
 ty, *Exod.* 2. 2. his meekness, *Numb.* 12. 3.
 his sinne and *Aarons* at the waters of
Meribah, *Numb.* 20. 12. hee might not
 therefore enter into the promised land,
Deut. 3. 24 &c. but he vieweth it before
 his death, *Deut.* 34.
Moving thing; *Sherets*, what it meaneth,

Gen. 1. 20.
Mouth, for words, *Gen.* 24. 57. & 41. 40. &
 45. 21. *Mouth* for interpreter, *Gen.* 45. 12.
Exod. 4. 16.
Mules, how invented, *Gen.* 38. 24.
Murder how to be expiated when the au-
 thor is unknowen, *Deut.* 21. 1, &c. The
Murderer must dye, *Deut.* 19. 11. *Levit.*
 24. 17.
Murmurings of the Israelites, *Numb.* 14. 22.
Muzzelling the Oxe forbidden; when hee
 treadeth out the corne, *Deut.* 25. 4.
Myrrh, what it was, *Exod.* 30. 23.

N

Naked, what it meaneth, *Gen.* 3. 7.
Nakedness, for weak places, *Gen.* 42.
 9. *Naked flesh*, for the privities, *Exod.*
 28. 42. *Nakednesses*, for unlawfull copulati-
 ons, & what they were; *Lev.* 18. 6. 7, &c.
Nazirite, or Separated; *Gen.* 49. 26. The
 Law for *Nazirites*, *Numb.* 6. 2, &c.
Nebo a Mountaine from whence *Moses*
 viewed the promised Land, *Deut.* 32. 49.
Necromancie, or asking of the dead, for-
 bidden, *Deut.* 18. 11.
Neighbour, who he is, *Exod.* 20. 16.
Northside of the Altar, the place of kil-
 ling the sacrifices, *Lev.* 1. 11.
Number, for few; *Deut.* 33. 6.

O

Observing-of-times forbidden, *Deut.*
 18. 10.
 Observing-of-fortunes forbidden, *Deut.*
 18. 10.
Og King of Basan vanquished, *Numb.* 21.
 33, &c. he was of the remnant of
 the Giants, *Deut.* 3. 11.
Oile for spirituall anoynting, *Gen.* 28. 18. *Oile*
 for the Lamps in the Sanctuary, *Lev.* 24.
 2, &c.
Okes, religiously respected, *Gen.* 21. 33. &
 35. 4.
One, for first, *Gen.* 1. 5. *Exod.* 26. 4. for every
 one, *Exod.* 26. 2.
Opening of the womb, or first-borne,
 sancti-

THE TABLE.

sanctified, *Exod. 13. 2. 12.*
 Over the house: i. the Steward; *Gen. 41. 40.*
 & 43. 16. 19.
 Outspread firmament: whereof named, *Gen. 1. 6.*

P

P Adam *Adam*, called *Mesopotamia*: *Gen. 25. 20.*
 Palm-tree; *Exod. 15. 27.* Boughes of
 Palm-trees and other the like used at
 the feast of Tabernacles, *Lev. 23. 40.*
 Passover what it signifieth, *Exod. 12. 11.* the
 manner of eating it, *Exod. 12. 8. 9. 10.*
 the sacrifices appointed for this Feast,
Numb. 28. 16. 19. &c. The Passover of
 sheep and oxen, differing from the
 Paschall Lambe, *Deut. 16. 2.* The Passe-
 over in the second month with the rites
 of it, *Numb. 9. 11. 12. 13.*
 Peace for salvation, *Gen. 29. 6.* for welfare,
Gen. 37. 14. & 41. 16. & 43. 27. Peace-
 offerings with the Law and signification
 of them, *Lev. 3 & 7. 11. &c.* The shoul-
 der and brest of the Peace-offerings, were
 the Priests, *Levit. 7. 34.*
 Peculiar treasure, *Exod. 19. 5.*
 Pentecost a Feast of the Jewes, called
 weeks, *Lev. 23. 15. Deut. 16. 9.*
 Perfect, *Gen. 6. 9. & 25. 27.* Perfect or un-
 blemished, for sacrifice, *Ex. 12. 5. Lev. 1. 3.*
 Perfection required in Israel, *Deu. 18. 13.*
 Pestilence described by the Hebrewes:
Exod. 5. 3.
 Pharan the wilderness; *Gen. 21. 21.*
 Pharaoh, *Gen. 12. 15.*
 Philistims, *Gen. 16. 14.*
 Phinehas his zeale & reward; *Numb. 25. 7. &c.*
 Phylacteries or frontlets, what they were,
 and upon what ground they were u-
 sed, *Exod. 13. 9. 15.*
 Pillar, or Statue, *Matschah*, *Gen. 28. 18. Lev. 26. 1. Deut. 16. 22.* Pillar of clowd and
 fire, *Exod. 13. 21.* Pillars a signe of stabi-
 lity, *Exod. 27. 10.*
 Pledges or Pawnes, of their taking and re-
 storing, *Exod. 22. 26. Deut. 24. 6. 10. 17.*
 Plenty for multitude, *Gen. 48. 19.*
 Polluted thing, *Pigul*, what it was; *Lev. 7. 18.*

Possession, what it meaneth, *Gen. 22. 17. Deut. 9. 1.*

Plowing with an Oxe and an Asse forbid-
 den, *Deut. 22. 10.*

Paore to be releevd; *Deut. 15. 7. &c.*

Praying what it signifieth; *Gen. 20. 7.* Prayer
 is the service of God; *Deut. 6. 13.*

Priest; what it signifieth, *Gen. 14. 18.* Priest
 or Prince; *Gen. 41. 45.* The high Priests
 offering for his sin, *Lev. 4. 3. &c.* The
 high Priests daily oblation, *Lev. 6. 20.*
 Lawes for the Priests mourning, and for
 their holinesse, and marriage, *Lev. 21. 1. &c.*
 Of their blemishes, *Lev. 21. 17. &c.* How in their uncleannesse they
 must abstaine from the holy things,
Lev. 22. 2. &c. The Priests portion of
 the peoples offerings. *Numb. 18. 9.* Foure
 and twenty gifts for the Priests, *Numb. 18. 19.* Priests and Levites had no part or
 inheritance with Israel, *Deut. 10. 8. 9. & 18. 1. 2. &c.*

Prince of slaughter-men: what officer,
Gen. 37. 36.

Prophaning of Gods name forbidden, *Lev. 18. 21. & 19. 12.*

Prophet, what it signifieth: *Gen. 20. 7. Exod. 7. 1.* A Prophet promised to Israel, and
 their duty to heare him, *Deu. 18. 25. &c.*

Purple, *Exod. 25. 4.*

Put, for Make, *Gen. 13. 16. & 21. 13. & 27. 37*

Q

Q Vailes sent unto Israel; *Exod. 16. 13. Numb. 11. 31.*

R

R *Rameses* a citie, *Exod. 1. 11.*

Rameses a citie, *Gen. 47. 11. Exo. 12. 37*

Ram, a sheepe of two yeres, *Lev. 1. 10*

Rayne signifieth doctrine, *Deut. 32. 2.* Of
 the first and latter rayne, *Deut. 11. 14.*

Rebellious son, how to be punished, *Deut. 21. 18. &c.*

Red sea, wherof named: *Exod. 10. 19.*

Redeeming of the first-born son, *Exo. 13. 13.*

Cities of Refuge, with their privileges,
Numb. 35. 11. &c. Deut. 19. 1. &c.

THE TABLE.

Resting of clothes, a sign of sorow, Gen.
37. 29. 34. For what causes garments
were to be rent, Lev. 10. 6.

Rephairs; Gen. 14. 1.

Rest for sweetnes; euodia, Gen. 8. 21.

Reubens sin and punishment, Gen. 49. 3. 4.
the blessing of that Tribe, Deut. 33. 6.
The inheritance of Reuben, Gad, & halfe
the tribe of Manasses on the outside
Iordan, with the conditions thereof
Numb. 32.

**Reverencing the Sanctuarie, and how it was
observed, Lev. 19. 30.**

**Rigour over servants forbidden, and what
it is, Lev. 25. 43. 46.**

Robbery forbidden, Lev. 19. 13.

**Rock yeelding water, and the significa-
tion thereof, Exod. 17. Numb. 21. 8, &c.**
Rock, the title of God, Deut. 32. 4.

**Rod of Moses, Exod. 4. 2. Rod of Aaron
buddeth and beareth fruit, and is kept
in the Tabernacle, Numb. 17.**

A Rulers offering for his sin, Lev. 4. 22, &c.

S

Sabbath, what it signifieth, Gen. 2. 2.
how to be sanctified, Exod. 20. 8. 9.
& 31. 13. 15. 17. no fire then to bee
kindled, Exod. 35. 3. Sabbatisme, Exod.
16. 23.

Sackcloth, Gen. 37. 34.

**Sacrifices must be offered onely in the sanc-
tuary, Lev. 17. 3. 4. &c. Sacrifice used for
peace-offerings, Numb. 15. 3. Sacrifices for
sins of ignorance, but none for sins
done with an high hand, Numb. 15. 22. 30.**
Sacrifices to be offered daily, week-
ly, monthly and yerely at the solempne
feasts, Numb. 28. and 29. ch.

**Sale of persons, houses, lands in Israel,
with lawes concerning them, Lev. 25.
25, &c.**

**Salting of the Sacrifices, Lev. 2. 13. Saltness
for barrenesse, Deut. 29. 23.**

**Sanctifying; Gen. 2. 3. Exod. 13. 2. & 19. 10.
Lev. 12. 31. Sanctify for prepare; Numb. 11.
18. The Law for sanctifying houses,
fields, &c. Lev. 27. 14, &c. Of sanctifying**

the first-born, Exod. 13. 2.

Sarabs name interpreted, Gen. 17. 19.

Say, for command, Exod. 4. 23.

Scarlet: Exod. 25. 4.

Scepter, Rod, Tribe, Gen. 49. 10. 16. 23.

Search diligently, Gen. 44. 5.

**Seas what they are, Gen. 1. 10. Sea for the
West, Gen. 12. 8.**

Secret, for Assembly, Councill, Gen. 49. 6.

See, diversly-used, Gen. 16. 13.

**Seed for posterity, Gen. 3. 15. & 13. 15. Sowing
diverse Seeds in the vineyard forbidden,
Deut. 22. 9. Seed of copulation how it
defileth, Lev. 15. 16. 17. 18.**

**See a mount possessed by Esau, Gen. 14. 6.
& 32. 3. named of a man, Gen. 35. 8. 10.**

Selfe-same, Gen. 7. 13. & 17. 23.

**Selling corne, called breaking, and why:
Gen. 41. 56.**

Send-away, what it meaneth, Exod. 4. 23.

**Serpent that beguiled Eve, Gen. 3. 1, &c. Fy-
rie serpents bite the Israelites, Num. 21. 6.
the brazen serpent (a figure of Christ)
healeth them, Ibid. v. 9.**

**Servant; servitude what it meaneth, Gen. 9.
25. & 25. 23. Exod. 21. 2, &c. Of smiting
servants, Exod. 21. 26. Of delivering a
servant to his Master, Deut. 15. 15.**

**Service comprehendeth prayer unto God;
Deut. 6. 13.**

**Seven, what it signifieth, Gen. 2. 2. Exod. 12. 15
& Lev. 4. 6. Seven for a Week, Gen. 29. 27.
Seven for many, Gen. 33. 3. The seventh
yere a Sabbath and yere of Release,
Exod. 23. 11. Lev. 25. 4, &c. Deut. 15. 2, &c.
No beast might be sacrificed till after
seven daies age, Lev. 22. 27.**

Shame, what it meaneth, Gen. 2. 25.

**Shaving the haire what it signified, Gen.
41. 14.**

Shekel, what it weighed; Gen. 20. 16.

**Sheep or Flock. How sheep and goates, Gen.
4. 4. & 12. 13. Sheep of the first yere, as
Ram of the second, Lev. 1. 10.**

Shew bread, why so called, Exod. 25. 30.

Shinar, Gen. 10. 10.

**Shining of Moses face, what it signified,
Exod. 34. 29. 30.**

Shoes put off, Exod. 3. 5. put on Exod. 12. 11.

Shorineb

THE TABLE.

Shortness of Spirit, Exod. 6. 9. Shortned for lessened, Numb. 11. 23.

Shur: a citie and wilderness, Gen. 16. 7.

Sibon vanquished, Numb. 21. 21, &c.

Sinai, Exod. 19. 1.

Sitting on the throne, for reigning, Exo. 11. 5.

Smel: Gen. 8. 21.

Smiting, for killing, Gen. 14. 17.

Snare what it signifieth; Exod. 23. 33.

Sojourning, Gen. 17. 8.

Sonnes, for children of all sorts; Gen. 3. 16.

Sonne for old, and otherwise; Gen. 5.

33. **Sonnes of God**, Gen. 6. 2. Son of the

house; for a home-borne slave: Gen. 15. 3.

Son of the herd, for a Calf, &c. Gen. 18.

7. **Son for branch of a tree**, Gen. 49. 22.

Sons of rebellion; that is, rebellious persons; Numb. 17. 10.

The Song of Moses and Israel at the red Sea, Exod. 15. **The Song of Moses before his death**, Deut. 32.

Sorcerers, Exod. 7. 11. see *Witch*.

Soule, called of breathing: and of large use,

Gen. 1. 20. & 9. 4. for our naturall state,

Gen. 2. 7. for person, Gen. 11. 5. & 14. 21.

for life, Gen. 19. 17. & 37. 21. Exod. 4. 19.

for mind or will, Gen. 23. 8. for 7; Thou,

He, &c. Gen. 27. 4. for ones selfe, Deut.

4. 9. for a dead bodie, Lev. 19. 28. Numb.

5. 2.

Soule what it signifieth, Gen. 12. 9.

Sowing the field with divers kinds, forbidden, Lev. 19. 19.

Spies, Gen. 41. 9. Twelve Spies sent to search the land of Canaan, Numb. 13. their evill report, Ibid. v. 31. Deut. 1. 28.

Spirit called the same that wind or breath, Gen. 1. 2.

Sprinkling, what it signified, Exod. 29. 21. Lev. 1. 9.

Stablishing a covenant, what it meaneth, Gen. 6. 18.

Striking a covenant, Gen. 15. 18.

Standing for ministring, Gen. 18. 8. Deut. 10. 8.

for continuing, tarrying, Exod. 8. 22. & 9.

28. for praying, Gen. 18. 22. for being made

sure, Gen. 23. 17.

Stiffe-necked what it meaneth, Exod. 32. 9.

Stirring-anger, Gen. 45. 24.

Stone, a name of honour, Gen. 49. 24. **Stony tables** what they signified, Exo. 31. 18. Of

Stoning to death and the manner of it, Lev. 24. 23. The twelve precious **Stones** in the high Priest Ephod, Exod. 28. 17, &c.

Strayed things and lost, are to be restored to the owners, Deut. 22. 1, &c.

Strangers of three sorts, Exo. 12. 43. 45. 48.

Strength for Kingdome, Gen. 49. 3.

Strong for hard, Exod. 4. 21.

Subduing, what it meaneth, Gen. 1. 28.

Subtile, what it meaneth, Gen. 3. 1.

Succoth, boother, Gen. 33. 17. Exod. 12. 37.

Sun, called by sundry names, and what: Gen. 1. 16.

Superfluous-foreskin, what it meaneth, Gen. 17. 11.

Swearing, what it signifieth, Gen. 21. 31. wherefore it is used, Gen. 22. 16.

Sword, for warres, Gen. 27. 40. Exod. 5. 3.

Synagogues and Schooles of the Iewes, Lev. 26. 31.

Syn: what it is, Gen. 4. 7. **Synners** for notorious wicked ones, Gen. 13. 13. **Synner** unto any, for guilty, blame-worthy, &c. Gen. 43. 9. **Syn**, for syn-offring Exod. 29. 14. for punishment, Lev. 22. 9.

Syn-offrings, with their sorts and signification, Lev. 4. & 6. 25 &c.

Syria, whereof named, Gen. 10. 22. & 14. 10. & 25. 20.

Syrian, or *Aramite*, Gen. 10. 22. & 28. 5.

T

T **Abernacle**, what it signified, Exod. 27. 9. it is called the *Tabernacle of the Tent*, Exod. 40. 6. The feast of *Tabernacles* or *Boother*, Lev. 23. 34, &c. Deut. 16. 13.

Take, for offer, or give, bring; Gen. 15. 9. & 34. 4. & 48. 9.

Talent, what it weighed, Exod. 25. 39.

Tale-bearing forbidden, Lev. 19. 16.

Taskmaster, Exod. 1. 11.

Tempting, what it signifieth, Gen. 22. 1. Exo. 15. 25.

Ten words or commandements, Deu. 10. 4.

THE TABLE.

Ten, for many, Gen. 31. 7. Lev. 26. 26.
Tents and dwelling in them, what it meaneth, Gen. 4. 20. & 25. 27. Numb. 24. 5. The Tent of the Lord, Exod. 40. 19.
Teraphims, images, Gen. 31. 19.
Testimonie, for the Tables of the Law, Ex. 25. 16
Theft, with the punishments therefore, Exod. 20. 15. & 22. 1. &c.
Three, & *third*, a mystical number, Gen. 22. 4.
Timbrel, an instrument of mirth: Gen. 31. 27
Tithe, Gen. 14. 20. Lawes concerning *Tithes*, Lev. 27. 30, &c. *Tithes* for the Levites, Numb. 18. 21, &c. *Tithe* of the *Tithes* given to the Priests, Numb. 18. 26. The second *Tithes* to be eaten by the owners before the Lord, Deut. 14. 22. 23. Those second *tithes* every third yere, were to be given to the poore, Deut. 14. 28. 29. The confession made by him that hath given his third yeres *Tithe*, Deut. 26. 12.
To, or *Vnto*, for *From*, Gen. 36. 6. Exod. 13. 15.
Torne things not be eaten, Exod. 22. 31.
Touching, for *companying with a woman*, Gen. 20. 4. 6. for *hurting*, Gen. 26. 11.
Tree for *gallowes* or *gybbet*, Gen. 40. 19.
Trees, of speciall use, Gen. 21. 33.
Trespasse, more then *Sin*, Gen. 31. 36.
Trespasse-offerings, with their signification, Lev. 5. the Law thereof, Lev. 7. 1, &c.
Tribes whereof named, Gen. 49. 16. The mustering of the *Tribes*, Num. 1. their next mustering and numbers in the fourtieth yere of their travell, Num. 26. The order of the *Tribes* about the Tabernacle, Numb. 2.
Trouble, Gen. 34. 30.
Suadayn-trouble, Gen. 45. 3.
Trumpets of silver, with their use, Numb. 10. 2, &c. The feast of blowing of *Trumpets*, Lev. 23. 23. 24.
Turtle doves, and *pigeons*, allowed for sacrifices: Lev. 1. 14.
Twelve, the number of the Patriarches and Apostles, Gen. 35. 22.

V

V *Eile on Moses face*, what it signified, Exod. 34. 33. 34. 35.

Vessels, for all things of use, Gen. 24. 53.
Virginity, if the want of it be laid to a womans charge, what law is therefore: Deut. 22. 13, &c. The high Priest was to marie a wife in her *Virginity*: Levit. 21. 13. 14.
Vision, Gen. 15. 1.
Visiting, what it meaneth, Gen. 21. 1.
Vncircumcised fruits, and the Law concerning them, Lev. 19. 23.
The Vncleane put out of the Camp of Israel; Numb. 5. 2, &c.
The Vnicorne described, Numb. 23. 22, Deut. 33. 17.
Vnleavened cakes, what they signified, Exod. 12. 8.
Vnto, and *to*: for *from*, or out of, Gen. 36. 6. Numb. 31. 21.
Vowes, and *vowing*; what? Gen. 28. 20. *Vowes* and *voluntary-offerings*, wherein they differed, Lev. 7. 16. The Law for *Vowes*, Lev. 27. 2, &c. Numb. 30. Of *Vowes* which Parents or Husbands, might breake or confirme, Numb. 30. *Vowes* to be payed without delay, Deut. 23. 21, &c.
Voyce for *fame*, *rumor*, Gen. 45. 16. *Voyce* attributed to blood, Gen. 4. 10. to *signes*, Exod. 4. 8. to *thunder*, Exod. 9. 23.
Vr, what place it was, Gen. 11. 28.
Vrim and *Thummim*, Exod. 28. 30.
Vsurie, and lawes against it, Exod. 22. 21. Lev. 25. 36.

W

W *alking with God*, what it meaneth, Gen. 5. 20. and before God Gen. 17. 1.
Warres of Israel, and the courage that they should have in them. Deut. 20. The new married man was not to goe to warre. Deut. 24. 5.
Wayfare of the Sanctuarie by the Levites, why so called, Num. 4. 3. 23.
Washing of clothes, what it signified, Lev. 11. 25.
Washing the inwards of the sacrifices, Lev. 1. 9.
Water of purification with the ashes of a red

THE TABLE.

red heiffer, the law and use therof. Num. 19.
Watch of the night, what? Exod. 14. 24.
Waving what it was and meant, Exod. 29. 24.
Levit. 3. 5. The *Wave sheaf* or *Omer* that was to be offred at harvest, with the rites thereof. Lev. 23. 10. 11. &c.
Way what it signifieth. Gen. 6. 12. & 18. 19.
Way for custome of *Women*, Gen. 18. 11.
Gods wayes, what they are. Deut. 8. 6.
Weaning, Gen. 21. 8.
Weeks, a feast called *Pentecost*. Lev. 23. 15. Deut. 16. 9.
Weighty for rich, Gen. 13. 2.
Weights and measures to be just. Deut. 15. 13. 14. &c. Lev. 19. 35. 36.
Whales, Gen. 1. 21.
Whordome, for idolatrie, Exod. 34. 15. Lev. 17. 7.
Wife, the same that woman, Gen. 2. 23. 24.
 The duties between man and wife, Exod. 21. 10.
Wild-aß, what kind of beast it is, Gen. 26. 12.
Wild-beast, why so called, Gen. 1. 24.
Wildernes, what it signifieth, Gen. 21. 14. Exod. 3. 1. 18. & 16. 1. Deut. 8. 15. The *Israelites* condemned to dye in the wil- dernes, Num. 14. 29.
Wine, forbidden the *Priests* in their mi- nistration. Lev. 10. 9. 10.
Wise-men, Philosophers, Gen. 41. 8.
Witch or *Sorcerer* described, Exod. 7. 11. Deut. 18. 10.
Wizards forbidden. Deut. 18. 11.
Two Witnesses to confirme every matter. Deut. 19. 15. The punishment of the false *Witness*, Deut. 19. 16. &c.
Wresting or *pervverting* of judgment forbid- den, Exod. 23. 2.
Woman, wherof named, Gen. 2. 23.
Womens purification after childbirth, Le- vit. 12.
Wonders, wherof named, Exod. 7. 3. 9.
Wood for the sacrifices, Lev. 1. 7.
Words for things. Gen. 15. 1.
Words for *Commandments*. Exod. 34. 28. Deut. 10. 4.

Y-

A Yere, wherof named. Gen. 1. 14. The seventh yere a yere of rest to the

land, Levit. 25. 2. &c. The yere of Iubile, or fiftieth yere, Levit. 25. 10. &c. The seventh yere, debts were to be re- leased, Deut. 15. 1. &c. In the seventh yere Hebrew servants were to be set free. Deut. 15. 12. &c.
Yesterday, for all time past, Gen. 31. 2.
Yong-men, for servants; ministers: Gen. 14. 24. Exod. 33. 11. for firstborn. Exod. 24. 5.
Yoke, for servitude, Gen. 27. 40.

Z

Z Elophehads daughters, claime their inheritance, and obtcyn it. Nu. 27.
Zogar, a citie why so named, Gen. 13. 10. & 19. 12.
Zuz a kinde of money, how much. Levit. 19. 10.

Other Hebrew phrases and figures observed.

D Effect or want of words to be sup- plied: as,
 Of a verb substantive, Gen. 1. 2.
 Of a verb generally, Gen. 13. 9. & 11. 4. & 23. 13. & 24. 67.
 Of a Pronoun, shewing the person want- ing in a verb indefinite, Gen. 6. 19. & 19. 20. & 23. 8. & 47. 29.
 A Pronoun after a verb personall, Gen. 31. 42. & 2. 19.
 Of a noun substantive, Gen. 24. 33. Deut. 33. 7.
 Of a noun subst. after an adjective, Gen. 4. 10 & 24. 22. & 25. 8. Numb. 1. 1.
 Of a noun substantive before another sub- stantive, Gen. 11. 1. & 6. 11. & 42. 33. Exod. 25. 4.
 Of an adjective of comparing, Gen. 3. 1.
 Of a Preposition, Numb. 10. 36. Deut. 32. 43.
 Of a part of a sentence, Gen. 19. 4. Exod. 4. 5. & 13. 8. Lev. 24. 8.
 Of a Conjunction, as *And*: Exod. 22. 30. Or, Deut. 24. 17.
 Of a Preposition in a compounded verb, Exod. 9. 16.

Of

THE TABLE.

Of an adverb of denial; not: Numb. 4.15.

Overplus or redundance of words
which in other languages may
be omitted: as,

Of a preposition, to. Gen. 2. 7. for. Gen.
17. 4. Gen. 7. 17. & 13. 9.

Of a noun: as men brethren; for bre-
thren. Gen. 13. 8. Exod. 2. 7. 14.

Of a pronoun, It, Gen. 5. 29. Me, Gen. 45. 4.

Of a conjunction. Gen. 8. 6. & 36. 24.

Change or putting one for
another: as,

Of Number. Singular for plural. Gen. 2. 2. &
3. 2. & 4. 20. & 10. 16. & 12. 4. Plural
for singular, Gen. 22. 7. & 46. 7. 23.

Of Gender, Gen. 4. 7. Exod. 1. 21. & 2. 17.

Of Person, Gen. 49. 4.

Of Time. participle present; for future. Gen. 7. 4.
Preteritense, for present, or to come, Gen.
15. 18. & 17. 20.

Of Preposition, Gen. 17. 21.

Of Letters. Gen. 4. 18. & 10. 3. Exod. 2. 21.

Of Order of words. Gen. 5. 6. Num. 21. 17.

Of Order of letters in words, Gen. 10. 3.

Of a Pronoun: Deut. 9. 25.

Imperative for Indicative. Gen. 10. 7.

Indefinite for imperative, Exod. 13. 3.

Indefinite for that which went before, as
Indicative &c. Gen. 6. 19.

Indefinite, implying a person: Gen. 6. 19.

Active Impersonally and passive. Gen. 2. 20. &
6. 20. & 16. 14. Exod. 15. 23.

Dukes for dukedoms, Gen. 36. 30.

Escaping, or Evasion, for a company escaped,
Gen. 45. 7.

Howse for howshold. Gen. 45. 11. 18.

A Collective noun with Verb singular or
plural. Gen. 22. 17. & 24. 6.

In speech of many where one is princi-
pall, it is singular or plural. Num. 21. 21.

A thing generally set down, meaneth all par-
ticulars, Gen. 6. 22.

A thing generall, meaneth but some of ech
fort, Gen. 7. 14.

Things denyed to be doen, often mean,
that they could not be doen. Gen. 13. 6.

Plural words and singular, note exactnes: Gen.
27. 29.

Plural words, restreyned to the number
before, Gen. 2. 24. they: that is, they two,

Singular words restreyned to one. Gen. 1.
27. & 3. 11.

Questions: for

Affirmations. Gen. 4. 7. & 13. 9.

Denials. Gen. 18. 17.

Earnest prayers. Exod. 32. 11.

Deprecations. Numb. 17. 13.

Doubling of words, diversly used; as in
Gen. 7. 2. 9. 19. & 14. 10. & 17. 2. & 32.
16. Exod. 8. 14. Levit. 15. 2.

How men are sayd to doe that which
they indeavour to doe. Exod. 8. 18. or,
to doe that which they prophesie shal
be doen. Gen. 49. 7. & 48. 22.



AN ADVER.

AN ADVERTISEMENT TO THE READER,
touching some Objections made against the sinceritie of the
Hebrew Text; and allegation of the Rabbins, in
these former Annotations.

AMongst other vanities and vexations of spirit, Solomon observed all travell, and every right worke, that for this a man is envied of his neighbour, Eccles. 4. 4. And against this kind of work, of interpreting the Scriptures, there have at all times been Carpers and Opposers, of whom Gods Labourers have complained. To me therefore it is not strange, that being the least of Gods servants, and having so many ignorances and infirmities, such things have befallen mee. And had the exceptions beene against my labour onely, I would have made use of them, and kept silence: but when the Adversarie (besides the wounds, which through my sides, he giveth unto many worthy men,) striketh at the very Text it selfe, so weakening our common faith; I could not but speake, and help to remove the stumbling blocks, whereat the ignorant might be offended.

There are aboute eight hundred words in the Hebrew Bible, which have marginall readings differing from the words in the line; some of great and good use in all translations, other some of speciall use for the Hebrew Tongue and Grammar. The words in the line, have usually the prickles or vowels of the words in the margine, and so the marginall words are noted to be read. Some have judged this to be a corruption of the Text, through negligence or oversight of the Scribes that wrote out copies, whiles Printing was unknowne: others of better judgement (as I suppose,) esteeme both line and margine to be of Divine Authority.

Vpon this occasion, difference and seeming contrariety sometimes are to be seen in translations, while some follow the line, some the margine, as they thinke best, and sometime note both, yea and translate both as the authentick text: and the same Interpreters (revising their owne labours) doe change the one for the other, otherwise then they did at first. To begin with our own; in *Exod. 21. 8.* our ancient English Bibles read, *If she please not her Master, and he give her to no man to wife;* where they followed the Hebrew in the line: but the other called the Geneva version, and the last, set forth

by authority, translate according to the margin, *If she please not her Master, who hath betrothed her to himselfe*. The ancient English in 2. Sam. 22. 51. readeth, *Which sheweth great salvation for his King*: the Geneva, and our latest version read, *Hee is the tower of salvation for his King*. In Job. 6. 21. the Geneva sayth, *Surely now you are like unto it*; following the Hebrew margin: but our late version, according to the line, rendreth it thus, *For now ye are nothing* (or, *are not*). In 1. Chron. 11. 11. the Geneva version following the margin, saith, *the chiefe among thirty*, as the Greek also of old translated it: our latter Bibles respecting the Hebrew in the line, say, *the chiefs of the Captaines*; which may be confirmed by 2. Sam. 23. 8. In Dan. 9. 24. the Geneva translating the line saith, *and to seale up the sumes*: our new version, according to the Hebrew margin, giveth it thus, *and to make an end of sumes*: yet noteth in the margin, *Or, to seale up*: and sundry the like. Examples in the same translatours, are these. Tremellius and Iunius who joyntly laboured in setting over the Hebrew into Latine, and are esteemed among the best; in their first edition, following the margin, say, *Abi, dic ei &c. Goe say unto him, thou maist certainly recover*; 2. King. 8. 10. but Iunius in his latter work, chooseth rather the line, saying, *Abi dic, non &c. Goe say, thou shalt not certainly recover*. So in Ezra 4. 2. their first version hath, *et eidem sacrificamus*; and we sacrifice unto him: the latter thus, *non enim* (alteri) *sacrificamus*; for we sacrifice not to any other: that, according to the margin; this, to the line. In 1. Chron. 11. 20. it was first rendred, *eratq; nominatissimus*, and he had a name among these three: in the last edition, *Sed non* (fuit ei) *nomen*, but he had no name among those three. In 1. King. 22. 48. they first followed the margin, *Iehoschaphat paravit classens*, *Iehoshaphat made ships*: afterward Iunius keepeth the line, *Iehoshaphat decem* (fuerunt) *naves*, *Iehoshaphat had ten ships*: and sundry other of like sort, where the latter version differeth from the former, by reason of the difference between the line and the margin in the Hebrew Text.

These things, not commonly known, may cause the Reader to marvell and be offended at such variety and seeming contrariety, both in these and other common versions set forth in vulgar tongues: for no translation almost in any language, but followeth sometimes the one, and sometimes the other; and afterward sometime varieth from it selfe, upon this occasion. Now I, (without prejudice to any of better judgement) setting down both, as the Reader may see in *Exod. 21. 8. Lev. 11. 21. & 25. 30.* and other where: and according to the measure of knowledge which God hath given mee, in-deavouring in the annotations to cleare the Scripture of that seeming contradiction, am publicquely taxed, as setting down that which the Hebrew hath not; as making God like unto *Ianus Bifrons*, the *Idoll with two faces*, to looke two divers wayes at once; with other like hard imputations: and this diversity of writing and reading, is from the authority of some late Rabbines, said to arise from corruption, confusion, doubting and uncertainty of Scribes, &c.

I will

I will set down the reasons of my contrarie judgment, without purpose of further contention; let the discreet reader approove of what liketh him best.

If those diverse readings, which the Hebrewes call *Keri* and *Cethib* be corruptions of the Scripture, they have been many of them done voluntarily and purposely; as is apparant to all of understanding that looke upon them. For beside that the * affirmative and the † negative in this word *Lo*, are not one like another to deceive the eye, so often in Moses and the Prophets; it could not arise from mistaking of letters, to write *Gnapholim*, for *Techorim*, the *Emrods*, as in *Deut.* 28. 27. & *1. Sam.* 5. or *Shagal* for *Shacab*, as in *Deut.* 28. 30. *Esay* 13. 16. & *Zach.* 14. 2. *Chorejonim*, for *Dibjonim*, as in *2. King.* 6. 25. *Choraehem* for *Tsoatham*; and *Shenehem*, for *Meme raglehem*, as in *Esay* 36. 12. and *2. King.* 18. 27. *Macharaoth* for *Motsaeth*, as in *2. King.* 10. 27. And when *Naarah* a *Yong woman*, is but 22. times used by Moses, that it should 21. times be written with want of the last letter, so that in copies wanting prickes (as many have doen, and doe) it might be read *Naar*, a *yong man*: that these and sundry the like, should be of negligence or oversight, cannot with reason be supposed. Besides that those words in the line, have there and usually the prick or vowels of the words in the margine, after which they were read.

1. It standeth not with the wisdom, goodnesse and providence of God, who preserveth all his creatures, and hath magnified his Word above all his name, *Psal.* 138. 2. that hee should suffer his Word, in the originall and fountaine thereof, left for a peculiar treasure to his Church in all ages, to be corrupted and depraved, and that in many hundred places; to the scorne of Infidels, and offence of his weake people. The Iewes which hold that God hath more care of the letters and syllables of the Law, then of the starres of heaven, will loath them that shall seek so to disgrace the holy Scripture.

2. It is noted by the Apostle, for a chiefe privilege of the Iewes, that unto them were committed the Oracles of God, *Rom.* 3. 1. 2. And from them, we Christians have received them. But this is no praise or advantage (as the Apostle attributeth unto them,) if they have through negligence and of purpose corrupted so many places: so that the corruption (if such it be) hath spread as a Leprosie over all the Bible; there being scarce any one little book, but hath the marks of their violent hands upon it. Not any one of Moses books; not Iosua, Iudges, Ruth, Samuel, or the Kings: not Iob, the Psalmes, Proverbs, Ecclesiastes or the Song of Songs: not Esai, Ezekiel, Ieremy, the Lamentations, or almost any of the small Prophets. Not the books written after the captivity of Babylon, as the Chronicles, Ezra, Esther, Daniel, Haggai, Zacharie: no nor so much but the ten Commandements (as in *Deut.* 5. 10.) are tainted with this pollution. Where then is the praise of the Iew? Or where is the faithfulness of the Church of God, (the Pillar and Stay of Truth, *1. Tim.* 3. 15.) if we cannot have the Oracles of God from them,

with so much fidelity as we have humane writings from many heathens.

3. These sixteene hundred yeres, whiles the Iewes have been cast off from being the Church of God, and have been scattered for their sinns upon the face of the earth, and have bent their studies to disprove Christianity; yet can they not justly be charged (to my knowledge) that they have corrupted the Scripture, but the Hebrew text remaineth as it was in the Apostles daies: and may we thinke that they were lesse carefull or conscionable in former times, whiles they were Gods Church, and had alwayes some good people among them, that would have care of the Law? They have been these many yeres so watchfull, that if any fault escape the Scribe, the book is not allowable to be read in their Synagogues till it be corrected. They have these rules, that if the book of the Law *doe want but a letter*; or, *if it have but one letter more* then it should; or, *if one letter touch another*; or, *if the forme of any letter be so corrupted that it cannot be read*; it is a book which children may learn on, but it may not be read publicly: Maimony in *Sepher Torah*, c. 10. And for these diverse readings called *Keri* and *Cetbib*, (which with them are accounted of Divine Authority) they say, *If the word which is full, be written defective; or that which is defective, full: or if a word which is to be read (in the margine) be written (in the line) as it is to be read; as, if lishcabennah be written in the place of lishgalennah, (Deut. 28. 30.) or Tchorim, in the place of Gnapholim, (Deut. 28. 27.) or the like; the book is not allowable, neither hath in it the holinesse of the book of the Law at all; but is as a book on which children learne*: Maim. *ibidem* c. 7. f. 11. Yea so farre have their diligence extended this way, that they have reckoned every letter how often it is found throughout the Bible: no people on earth have shewed like religious care of any book, as they have of the holy Scripture: that wee have no reason to suspect them in former ages, whiles they inhabited Sion, out of which the Law was to come forth unto all nations, *Esay* 2. 3.

4. Kimchi, Arias Montanus, and such as thinke that these diverse readings were occasioned by the captivity of Babylon and calamities then upon the Iewes, have little shew of reason. For (beside that Kimchi himselfe sometimes alledgeth both readings without condemning of either, and sheweth the meaning of both, as is to be seene in his Commentaries on *Esay* 9. 3. *Ios.* 19. 33. *Esay* 61. 1, &c. and Arias translateth now the line and then the margine, and sometimes noteth both;) what are 70. yeres to corrupt all copies? when as a copie written on parchment (as was their manner) will endure many 70. yeres intire. Jeremy with some Iewas remained a while in the land, Ezekiel, Daniel, and many godly men were in Babylon: may we suppose that none of them would keep the Scriptures pure? Ezra the learned Priest and Scribe, came with the people out of Babylon; they also had Prophets, Haggai, Zecharie and Malachie; by whom these errours (if they had been such) might have beene corrected, and a pure Bible preserved for

for the Churches use. Yea even the bookes which Ezra, Daniel, Zacharie, &c. wrote, have diverse readings, as hath Moses and the former Prophets.

5. Our Saviour blameth the Priests, Scribes and Pharisees for corrupting the Law by wrong interpretation, *Mat. 5. & 15. & 23.* if they had violated and falsified the writing of the Scripture, would hee have spared them? Or would not hee, by himselfe, or by his Apostles, have provided a perfect canon of the Word to be left unto his Church? But we finde no blame layd upon them, for marring the Text: yea Christ and his Apostles send all to read the Scriptures, *Luke 16. 29. Job. 5. 39. 2. Pet. 1. 19.* and our Saviour confirmeth the Law unto every jot and tittle, *Mat. 5. 18.* all which things doe perswade that the holy Text was not then corrupted: and they that most labour to discredit it, cannot shew how it should be corrupted since, there being besides the Apostles, many thousands of the Jewes, and Churches of the Jewes, that came to the Christian faith, *Act. 21. 20. Iam. 1. 1.* and so could bring uncorrupted copies of the Scriptures with them unto the Christian Gentiles.

6. The diverse readings fore-spoken of, are such as favour not of humane superstition, but to men of understanding, doe shew Gods wisdom, as the residue of the Scripture; and good reasons have been rendred by many, as well Christian as Jewish expositors, of both line and margine, being in sted of brieft Commentaries one to another: and if we cannot doe the like of all, yet ought we not to condemne that we know not, but in humility to seek for further light.

7. The Holy Ghost in many places approveth the Keries or readings in the margine; as where one Prophet writeth *Tamor*, *1. King. 9. 18.* (in Greek *Thamor*;) and noteth in the margine to read it *Tadmor*; another Prophet after confirmeth it, writing onely *Tadmor*; *2. Chron. 8. 4.* and there the Greek also hath *Tadmor*. *Ier. 36. 5.* is noted in the margine to be read *Jerush*, and so the line writeth his name in *Gen. 36. 18.* and in *1. Chron. 1. 35.* When one writeth *Jshchai*, a lively man (as Vatablus noteth and interpreteth it,) but warneth in the margine to read *Jshchajil*, a valiant man, *2. Sam. 23. 20.* another Prophet writeth this marginall text onely, *Jshchajil*, *1. Chron. 11. 22.* When in speech of the first person, there is a Iuddaine change to the third, as in *2. Sam. 22. 33. 34.* *his way*, and *his feet*; that this should not seeme strange, the Hebrew margine there readeth it, *my way*, and *my feet*: and this is confirmed by the Hebrew line in *Psal. 18. 33. 34.* Neither may we say that the former place is corrupted; seeing the Scripture useth such change of person otherwhere, as in *Deut. 5. 10. Job. 18. 4. Mic. 1. 2. Psal. 59. 10. & 65. 7. Dan. 9. 4.* So Duke *Aliah* in *1. Chron. 1. 51.* is there in the margine to be read *Alvah*; and so Moses wrote his name in *Gen. 36. 40.* *Hexrai* in the Hebrew margine, *2. Sam. 22. 35.* is by the letters in the line *Hexro*, and in *1. Chron. 11. 37.* onely *Hexro*. *Zamaim* in *Judg. 4. 11.* is read in the Hebrew margine *Zaanaim*; and

so the name is written in *Ios. 19. 33.* In *2. Sam. 23. 13.* where by the letters
 in the line, *Shalishim*, the Captaines of the thirty went down; the margine and
 vowels read it, *Sheloshah*, three of the thirty: and so it is after written *Sheloshah*,
 three, in *1. Chron. 11. 15.* So, *he shall take*, *2. King. 20. 18.* is by the vowels and
 margine read, *they shall take*; and approved in *Esay 39. 7.* *He had not the name*,
1. Chron. 11. 20. is read in the Hebrew margine, *He had the name*: and so it is
 written affirmatively in *2. Sam. 23. 18.* In *1. Chron. 11. 11.* where the Hebrew
 letters in the line say, *Chiefe of the thirty*, and so it is translated in the Greek
 Bible, and in our first English, and the Geneva version after it, and in the old
 Latine, and the Spanish translations, and by Pagnine: there by the vowels,
 & by the Keri in the margine, it is read *Chiefe of the Captaines*: for confirma-
 tion of this, another Prophet writeth it *Chiefe of the Captaines*, or the *Chiefe*
Captaine, *2. Sam. 23. 8.* and sundry other examples might bee shewed. The
 new Testament approveth also the marginall readings: for whereas *Gnani-*
jim, that is *Poore* or *Afflicted*, in *Prov. 3. 34.* is to be read in the margine *Gna-*
navim, that is *Lowly*, or *Humble*; the Holy Ghost translateth according to the
 margine, in *1. Iam. 4. 6.* and in *1. Pet. 5. 5.* *giveth grace to the Humble*. Where
Chasidca is written in the line, with *jod* a signe of the plurall number, *Psal.*
16. 10. (so that in Bibles unvovelled it may be taken for *Chasideca*, thine *Holy*
ones; which in sundry other examples may also be observed, as in *Psal. 145. 6.*
Eccles. 5. 1. *Iudg. 13. 17.* *1. Sam. 24. 5.* & *26. 8.* *Dan. 3. 12. 18.* *Ezra 10. 12.*
Esay 26. 20. *Ezek. 9. 5.*) there in the margine, that signe of the plurall num-
 number *jod*, is noted to be redundant: and accordingly it is interpreted by
 the Spirit of God, in *Act. 2. 27.* & *13. 35.* *ton Hosion son, a thine Holy one.*

8. As the Iewish nation (a few late men excepted) approve of those
 readings in the margine, and yet hold the word in the line uncorrupted: so
 among Christians of all languages they have been revered: and transla-
 tions from the Hebrew have at their discretion taken sometimes the one,
 sometimes the other; without condemning that which they omitt. Our last
 English version translateth the margine commonly, yet often noteth the
 other; sometime the line, and noteth also that which is in the margine; as is
 to be seene in *1. King. 22. 48.* *Ios. 8. 12.* & *15. 33.* *2. King. 20. 4.* & *23. 33.* *2. Sam.*
14. 22. *Psal. 100. 3.* *Prov. 17. 27.* *Ier. 2. 20.* *Dan. 9. 24.* *Esay 9. 3.* & *30. 32.* and sun-
 dry other places. The French version let out by the Pastors and Doctors of
 Geneva, in *Exod. 21. 8.* readeth the negative, and in the margine noteth
 the affirmative: also in *Prov. 26. 2.* & *Psal. 100. 3.* Againe in *Levit. 11. 21.* &
1. Sam. 2. 3. & *Esay 63. 9.* reads the affirmative, and in the margine noteth the
 negative, and often otherwhere translateth the one, noting the other in
 the margine, as in *2. Sam. 22. 51.* *Eccles. 9. 4.* *Ier. 2. 20.* and other places.

The ancient Dutch version likewise observeth these readings by noting
 the different in their margine, as in *1. Sam. 2. 3.* *1. King. 22. 48.* *2. King. 20. 4.*
 &c. The Germane Bible let forth by Piscator, followeth sometime the line,

as in *Lev.* 11. 21. *2. Sam.* 22. 51. *Psal.* 100. 3. *2. King.* 20. 4. *Esay* 9. 3. & 49. 5. & 63. 9. *Iob* 6. 21, &c. sometime the margine, as in *Exod.* 21. 8. *Lev.* 25. 30. *Iob* 13. 15. *2. Sam.* 23. 13, &c. sometimes by the annotations explaineth both, as in *Ier.* 2. 20. *2. Sam.* 14. 21. & 18. 13. *Dan.* 3. 12. *Nehem.* 3. 30. 31. The Spanish translation also followeth the line, in *Exod.* 21. 8. *Psal.* 100. 3. *2. Sam.* 14. 22. *Esay* 9. 3. & 49. 5. & 63. 9, &c. againe it followeth the Hebrew margine, in *Lev.* 11. 21. & 25. 30. *1. Sam.* 2. 3. *2. King.* 8. 10. *Ezra* 4. 2. *Iob* 6. 21. and sometime by marginall annotation also toucheth them both, as *Iob* 13. 15. *Ezek.* 32. 32.

The Latine versions differ not from this. Tremellius and Iunius follow the one, or the other indifferently, as they like best; and sometimes note both, as in *Psal.* 11. 1. *Flee thou, or Flee yee*: and Iunius afterward changeth the one for the other, as in some instances is before shewed; and more might be produced.

The Tigurine Latine version, dealeth as the former; but more frequently noteth the other reading, as in *Dan.* 9. 24. *ad consummandum, to make an end*: or, *ad obsignandum, to seale up*: in *Iob* 13. 15. *non expectarem, or, eum expectarem*: so in *Esay* 63. 9. *1. Sam.* 2. 3. *Prov.* 17. 27. and other places.

Pagnine followeth the line in *Exod.* 21. 8. *Ios.* 8. 12. 16. *2. King.* 8. 10. *Psal.* 100. 3. *Prov.* 19. 7. *Eccles.* 9. 4. & 12. 6. *Esay* 49. 5. *Ier.* 2. 20. againe hee leaveth the line, and followeth the Hebrew in the margine, in *Lev.* 11. 21. *Ios.* 5. 1. *1. Sam.* 2. 3. *2. Sam.* 16. 18. *Dan.* 9. 24. *2. King.* 20. 4. *1. King.* 22. 48. *Prov.* 17. 27. *Ezek.* 42. 16. & 3. 15, &c. Arias Montanus and his assistants that laboured to reduce Pagnines version to a more exact agreement with the Hebrew, doe with him sometime translate the line, as in *Psal.* 100. 3. *2. King.* 8. 10. *Prov.* 19. 7. *Eccles.* 9. 4. *Esay* 49. 5. *Ier.* 2. 20. sometime they render the margine, not the line, as in *Lev.* 11. 21. *1. King.* 22. 48. *Prov.* 17. 27. *1. King.* 12. 33. *Ezek.* 3. 15. & 42. 10. Sometime they change the one for the other, as in *Lev.* 25. 30. *1. Sam.* 2. 3. & 20. 2. *2. Sam.* 16. 18. *Dan.* 9. 24. and often. Yet sometime they doe by a marginall note warne of both readings; as in *Exod.* 21. 8. *Eccles.* 12. 6. *2. Sam.* 12. 9.

Varablus in his Latine annotations giveth notice often of these diverse readings, as may be seen on *1. Sam.* 2. 3. *2. Sam.* 23. 20. *Psal.* 11. 1. *Ezra* 4. 2. *Iob* 13. 15. *Eccles.* 9. 4. & 12. 6. *Esay* 9. 3. *Prov.* 17. 27, &c.

Expositors in their Commentaries doe the like. Calvin in his Comment on Moses, on *Exod.* 21. 8. scanneth the two contrary senses of *Lo*, the affirmative, and *Lo* the negative; shewing the meaning if it be taken affirmatively, or if it be taken negatively, which latter hee liketh best. Likewise in his Prelections on *Esay* 63. 9. reading the affirmative, he noteth in the margine the negative: and on *Ier.* 2. 20. *I will not serve, or, I will not transgress; for there is* (saith he) *a double reading*. Peter Martyr in his Commentary on *1. Sam.* 2. 3. sayth, *Sed quantum ex Hebraeo liquet &c. It appeareth by the Hebrew, that this clause*

may

may be read both affirmatively and negatively; because of the word *Lo*. If it affirmeth, it must be referred unto God, whose workes are firme and constant: but if it denyeth, it respecteth mens endeavours, which come to nought, &c. Hierom the learnedest of the fathers in his age, reading that in *Esay* 63.9. according to the line, *In all their affliction he was not afflicted*; saith in his Commentary on that place, *Lo*, is an adverb of denying, and may be read *Not*, and also *He*: that the meaning may be, *In all their affliction hee was afflicted, to wett, God: so that he should beare not our finnes onely, but also our afflictions.*

Now if these (and other interpreters which might further be alledged) had judged these diverse readings in the Hebrew, to be Iewish corruptions: they might not, and it is to be thought they would not have taught men sometime the one, sometime the other, and sometime either of both, for the pure word of God, and text of holy Scripture.

Come we to the ancient versions, and we shall see the like. The old Latine, though in sundry places of these diverse readings it followeth the word in the Hebrew line, as in *Esay* 9.3. & 49.5. & 63.9. *Psal.* 100.3. *Prov.* 19.7. *2.Sam.* 22.51. *Ier.* 2.20. *2.King.* 5.12. yet doth it most commonly translate the word that now standeth in the Hebrew margine; as in *Exod.* 21.8. *Lev.* 11.21. *1.Sam.* 2.3. *2.King.* 8.10. *Iob.* 13.15. *Prov.* 26.2. *Ios.* 5.1. & 8.12. & 15.47. *1.King.* 22.48. *2.King.* 20.4. *Ier.* 21.12. *Ezek.* 3.15. & 25.7. & 42.16. and in many other places.

The Chaldee interpreters (of whom Jonathan that translated the Prophets, is as ancient as the Apostles dayes, if not more,) they likewise sometime expresse the word in the line, as in *Ios.* 9.7. & 18.24. *2.Sam.* 22.51. *2.King.* 20.18. *Iob.* 6.21. *Prov.* 26.2. & 19.7. *Esay* 63.9. but usually they follow the Hebrew margine, as in *Exo.* 21.8. *Lev.* 11.21. & 25.30. *Gen.* 30.11. *Deut.* 28.27.30. *Ios.* 5.1. & 8.12.16. & 15.47. *2.Sam.* 16.18. & 23.21. *Psal.* 100.3. *Eccles.* 9.4. *2.King.* 8.10. *Esay* 9.2. & 49.5. *Iob.* 13.15. *Ier.* 2.20. & 21.12. *Ezek.* 3.15. & 25.7. & 42.16. and in most other places.

Likewise the Greek Bible, as now we have it, translateth according to the line, in *Exod.* 21.8. *Ios.* 9.7. *Psal.* 100.3. *2.Sam.* 22.51. *1.King.* 9.18. *2.King.* 5.12. *Esay* 63.9. *Prov.* 17.27. & 19.7. *Ier.* 2.20. and in many places according to the margine, as *Lev.* 11.21. & 25.30. *Ezra* 4.2. *2.King.* 20.4. & 8.10. *1.Sam.* 20.2. *1.King.* 1.47. & 22.48. *Esay* 9.3. & 49.5. *2.Sam.* 23.18.21.35. and other-where. So that whether we respect the latter, or the most ancient translators; we shall finde these marginall readings to be many of them regarded as the authentik text: and if we may not refuse them all (except we will goe against all that ever interpreted Scripture,) what warrant have we to condemne any, being all of like authority?

„ *Object.* But if these translate according to the margine onely, or according to the
 „ *Text onely*; then doe they afford unto us, not both the diverse readings, but one
 „ *onely*, &c.

Answer.

Ans. Were it so, that they never yeelded us but one onely; yet seeing they take that one sometime from the Text in the line, but most commonly from the margine: it may reach us not to reject those marginall notes, as the Rabbines fictions; unlesse we will say that all men in all ages, have delivered the Rabbins traditions in sted of the pure word of God. And it would be known of this Excepter (for he hath not shewed his minde) whether he would have men alwayes to follow the word in the line, or that in the margine, or to take that which they thinke best of either, and to condemne the other: and what warrant men have so to do. But many of the best translations doe afford us both, if not in the line (which is not easie to be doen) yet by an *or* in the margine; as may be seen in our last Englished Bible, where in many of the places before alledged they doe by a marginall note compared with the line, give us a different and sometimes (in seeming) a contrarie reading: and the like (though perhaps not so frequently) is doen by Bibles in other languages. Yea sometimes (when both readings may be ioyned in one,) they do give us both jointly for the Text of Scripture. Witnes our last English Bible, which in *Prov. 19. 7.* rendieth both negative and affirmative (according both to the Hebrew line and margine) *they are wanting to him: whereas our former version was onely after the negative in the line, they will not.* And before them, the Pastors of Geneva in their French version, translate both line and margine in the same place, though in another sense, *Il n'y a que paroles pour lui.* Likewise in *Esay 9. 3.* reading in French according to the Hebrew margine, *Tu lui as accreu la joye:* they note thereby an other translation implying both line and margine, *Ou, mais tu ne lui as point baillé plus grande joye.* Againe in *2. Sam. 23. 13.* they first translate according to the marginent reading, *trois d'entre les trente capitaines:* and by it they note, according to both margine and line, *Ou, les trois principaux capitaines par dessus les trente.*

Tremellius and Iunius, besides that they translate either indifferently, (as is before shewed,) and sometime note the Massorites observation, as on *1. Sam. 29. 8.* *Girzeum, pro Gezeras, transpositis literis, ut notant Massorites;* and likewise expresse the Hebrew line in their line, and the margine in their margine, as *Abana* and *Amana* in *2. King. 5. 12.* and read the word which is written in the margine and hath but the vowels onely in the line, as in *2. King. 19. 31.* *Iehovah of hosts;* and in *Ruth 3. 5. & 3. 17.* *2. Sam. 16. 23.* *2. King. 19. 37.* they also joyne both line and margine in their text, when commodiously they can; as in *Ios. 8. 12.* where the line hath *Jer,* the Citie; and the margine *Ai,* the proper name; they put both in their Text, *the citie Ai:* and so againe in *v. 16.* In *Prov. 23. 26,* where the word in the line is derived of *Rasah* to be willing; and that in the margine noted to be read, is of *Nasfar* to keepe; they iojne both in their version, *studiosè custodiant, studiously (or willingly) keep:* where the Greek and Chaldee, and most translations follow the margine onely. In *1. King. 16. 26.* where the line hath the forme plurall, *in his*

sinnes, and the margine the singular, in his sin: they render both in their translation in *singulis peccatis ejus*; in all or every of his sinnes. So in *Dan. 9. 12.* every of his words; where both line and margine are joyned in one. Likewise in *Eccles. 5. 1.* Keep thy foot, or, thy feet: they expresse it, *Pedem utrumq; tuum*. Also in *Ezek. 42. 16.* where the margine hath *Meoth*, hundred; and the line *ammoth, cubits*; Tremellius and Iunius give these both as the text of God, *Quingentorum cubitorum calamis*: reeds of five hundred cubits.

The Tigurine Latine version, in *1. King. 22. 48.* where the marginall Hebrew is *Asah*, hee made; and the lineal *Asar*, ten: putteth these both for divine Scripture, *Fecit decem naves*, he made ten ships. Again in *2. Sam. 23. 13.* from the marginall word *Sheloshah*, three, and the other in the line *Shalishim*, Princes or Captaines; it giveth a translation compounded of both, *tres isti principes*, these three Princes. There also our last English Interpreters translating *And three of the thirty*; put in their margine, *Or, the three captaines over the thirty*. Moreover in *Esay 61. 2.* where *Pekach koach* in two words; or *Pekachkoach* in one word, is referred to the release of prisoners, or opening of the eyes of the blind: the sayd Tigurine version following the Evangelist *Luke 4. 18.* rendreth both, *vinctis apertionem*, & (*cacis*) *visum*: opening (or deliverance) to the captives, and recovery of sight to the blinde. And those two interpretations of the Evangelist, may give light to this controversie: and by this meanes (rather then by any other that I know) may that place in the New Testament bee cleared. Zuinglius in his Latine version of the Psalmes, expresseth both the marginall Hebrew *Caru*, and the word in the line *Caari*, in *Psal. 22. 17.* translating *frangit manus & pedes meos instar leonis*; breaketh my hands and my feet, like a Lion. And Arias Montanus (one whom my adversarie citeth on his side,) in his poetickall Psalmes, doth the like, *Perfodere meas cum pedibus manus Frendens unguibus ut leo*.

Munster on *2. Sam. 23. 13.* giveth both readings together, as doth the Tigurine version, of *Sheloshah* and *Shalishim*, saying, *Descenderunt vero tres isti principes &c.* And in *1. King. 22. 48.* *fecit decem naves*. The Greek Bible in *Dan. 9. 24.* rendreth first the line, *Kai tou sphragisai hamartias*, and to seale up sinnes; then the margine, *Kai apaleipsai tas anomias*, and to wipe out (or doe away) iniquities: and then proceedeth with the sentence following, and to make reconciliation for iniquitie. So it seemeth to have reference unto both readings in *Judg. 19. 3.* and *Prov. 26. 2.*

The Chaldee paraphrast in *Psal. 22. 17.* translateth both *Caru* the margine, and *Caari* the line, saying *Nichthin hec cearya*, they did bite like a lyon: and in *2. Sam. 23. 13.* (the place before mentioned) by *Tlatha gibbaraja*, three mighty men, it expresseth both readings. Now seeing all these have thus doen before me: how is it that I onely should have such blame imputed unto mee?

Object. You make God like unto Janus Bisrons, the idoll with two faces, to look two diverse wayes at once, in these diverse and contrary readings of the same Text.

Answer.

Ans. 1. A Turk or Infidell might thus object against all Christian translations, which sometime read one contrary to an other, sometime contrary to themselves, and sometime give both readings, as before is shewed.

2. A Jew may so object against the new Testament, which alleaging the testimony of the Prophet, *thou Bethlehem Ephratah art little*, Mic. 5. 2. expresseth it by the negative, *thou Bethlehem art not the least*, Mat. 2. 6.

3. If it please God in the same speech to look diverse or contrary wayes, in diverse respects; What is man that hee should pleade against the Lord? There is no absurdity, to a modest minde, whether wvith the Greek and other common interpreters vve reade the negative in the line, *Hee hath made us, and not we*: or, the affirmative in the margine, *Hee hath made us, and his we are*, Psal. 100. 3. as the Chaldee, Hierom, and some other doe explaine it. Whether according to the line, vve read *Though he slay me, should I not trust?* or, after the margine, *Though hee slay me, I will trust in him*; Job. 13. 15. for both these are one in effect; as *Hath not my hand made all these things?* Act. 7. 50. is the same that *My hand hath made all these things*, Esay 66. 2. So in 1. Sam. 2. 3. the negative in the line, may be referred unto men, the affirmative in the margine, unto God; as Peter Martyr accordeth them. So other seeming contraries in Esay 9. 3. & 49. 5. & 63. 9. and other places, have beene both by Christian and Jewish Expositors reconciled by referring them to diverse things or persons. Yea thus the Holy Ghost himselte teacheth us: for in 2. Sam. 23. 18. Abishai is sayd to *have the name among the three*: but after in 1. Chron. 11. 20. it is written, that hee had *not the name among the three*: and so Iunius and Arias Montanus translate it. The reason hereof is, that the Scripture speaketh of two threes, the first and the second: among the second, he had the name: *Howbeit he attayned not unto the* (first) *three*, as is expressely sayd in 2. Sam. 23. 19. To signifie this, God by the latter Prophet sayth, *he had not the name*; yet noteth therewith in the margine, that *he had the name*, 1. Chron. 20. and sheweth the reason, in v. 21. *Of the three* (to weete, the latter three) *he was more honourable then the two, and was their captaine*; *howbeit he attayned not to the three*, to weete the first three. Thus wee see how both readings are approved of God himselte, and even such as in shew may seeme one repugnant to another. The like I have before shewed in sundry other places.

Object. Many Hebrew Bibles want these readings you speake of; as that by Sebastian. Munster; the great edition by Plantine; those by Rob. Stephanus, Raphelengius: & R. Isaak bar Shimeon: so that we may say, with as good reason as you, that the Hebrew hath them not.

Ans. It followeth not, because some have printed the Bible without these marginall notes, therefore they were not in the originall copies. Some of our latter small English editions have none of the marginall notes, or signification of both readings: to say therefore that the translators affixed no notes of those diverse readings, (as in the former editions are to be seene.)

15 *
N 5†

were to doe them wrong. 2. Many Hebrew Bibles are printed also, and heretofore written, without any prickles, vowels, or accents: if wee shall hereupon conclude, therefore the Hebrew hath them not, and they are not of Divine Authority; we magnifie the Iewish Rabbines greatly, in accepting their expositions for Scripture. For all men that know that tongue, know also that without the vowels and accents, many words and sentences may otherwise be interpreted then they are. And all Translaters in all languages doe now follow the Hebrew as it is vowelled. 3. The editions spoken of by Munster, Plantine and the rest, such of them as I have seene, have the vowels which properly belong to the words in the margine, and agree not with the words in the line, as in 2. King. 6. 25. & 10. 27. & 18. 27. and many other places: which argue those bookes to be unperfect, which have vowels to be read with consonants that are not expressed, or fit for them. 4. If the marginall readings be omitted, some Scriptures will not easily be read with any true and perfect sense; as in Ezek. 42. 16. *five cubits, for five hundred*: so 2. Chron. 11. 18. 1. King. 12. 33. Psal. 22. 17. 1. Sam. 4. 13. and other like, which no Interpreter that ever I saw, hath expounded without the margine. 5. Munster (who is first named) omitteth not the marginall readings wholly; for in the Hebrew Bible which hee set forth with his Latine version and annotations, there hee conioyneth both line and margine in his translation, 2. Sam. 23. 13. and 1. King. 22. 48. and often hee expresseth both the line and margine in his Hebrew, and translateth after the margine, as in 2. Sam. 23. 18. 20. 21. 2. King. 19. 31. 37. and elsewhere.

„ *Object. But the Massorites Bible have a thousand superstitions more, which by like warrant are there recorded unto us as divine traditions, &c. The Thalmudists also have an other vile practise, their al tikri, in changing and altering the reading of the Scripture according to their lust; as in Gen. 2. 4. Psal. 3. 7. & 68. 18. &c.*

Ans. It cannot be shewed (for ought that I know) that ever the Iewish nation received the other Masoritical notes, or the al tikries, for part of the Canon or Text of Scriptures, as they have doon all the books of the old Testament, with the Keries in the margine, which they reckon 848. in number. Neither can it be shewed that Translatours old or new, have rendred them for divine Scripture, as I have before shewed all of them to have translated the Keries or marginall readings in very many, yea, in the most places. Neither are those notes and al tikries, approved by the Holy Ghost in other Scriptures; as sundry of the marginall readings are before shewed to be. Neither have the Thalmudists or any Iew (to my knowledge) put the al tikri for the word in the Text: but leave the Scripture intyre as it is, and give the other but as their glosse or exposition, after that their manner of phrase, which is not to be approved. And the Massorites many notes, have their Grammaticall use for the Hebrew tongue: though the Bible is perfect without them; and translations in other languages need them not.

Object.

Object. If these (diverse readings) were written by the Spirit of God as you will have it, then must they be for our learning and instruction, for increase of our comfort and hope, Rom. 15. 4. but if you cannot shew that there is a certaine and sure way to gather necessarie doctrine from them for our edification, then have wee no reason to think with you that they are any part of the Scriptures of God, or written by the Spirit of God.

Answer. All translatours old and new vwill have many of them to be vvritten by the Spirit of God, as by their versions and notes hath been manifested; yea and the Spirit of God himselfe by other Prophets hath confirmed fundry of them: and they are all (for ought that hath been yet shewed) of equall authority. 2. If I, or another man cannot shew a sure vway to gather necessarie doctrine from every one of them; it followeth not that therefore a sure vway could not heretofore, or cannot now, or shall not hereafter be shewed by any. 3. From many of them, both doctrine and comfort hath foundly been gathered by fundry men: the like (I doubt not) may be doen from the rest; as God shall furnish men vvith more abundance of his Spirit.

Object. If it were true, that Keri and Chetib were both vvritten by the Spirit of God, &c. then doe you herein declare your selfe to be guilty of great sin, treachery and unfaithfull dealing with the Scriptures, in that you doe leave out diverse parts of the same at your pleasure, &c. as in Gen. 8. 17. & 10. 19. & 25. 23. & 27. 3, &c.

Answer. 1. This reason (if it be of weight) woundeth not me alone, but through my sides, all ancient and latter Interpreters, that have read, noted or expounded some of them, as is formerly manifested: for none hath ever read or noted them all. Though this be no excuse for me, wherein I have doent amisse.

2. Those marginall readings, doe many of them concerne the Hebrew tongue and grammar, which howver they may be of great and good use for the Hebrevv and such as knowv that tongue, yet are they not of such use in other languages. When *Arjeh*, a *Lyon*, is noted to be read *Ari* a *Lyon* in 2. Sam. 23. 20. it sheweth in the Hebrevv tongue an agreement vvith 1. Chron. 11. 22. vvhere it is vvritten onely *Ari*: but in other tongues vvich vvrite the name of a *Lyon* but one vway, it hath not such use. When *Shenajim* (in *statu absoluto* as Grammarians call it) is noted to be read *Shene* (in *statu constructo*), 2. King. 17. 16. both vvich in English signifie *two*; vvich vvord vvith us varieth not the forme as doth the Hebrevv: vvhen *Anu* is by the margine to be read *Anachnu* in Jer. 42. 6. both vvich in our language signifie *Wee*: vvhen in the night; Lam. 2. 19. is by the letters in the line, *bilel*, and by the vowels and margine *ballalal*, both vvich signifie one thing; and many thelike; as in 1. King. 18. 5. & 19. 4. & 21. 8. 2. King. 7. 12. & 11. 20. & 15. 25. Esay 54. 16, &c: these differences may be profitably observed by them that know that first tongue; but in other speeches cannot so bee discerned. So the order of the Hebrevv Alphabet is set down of God in some Psalmes,

and in Ieremies Lamentations: vvhich vvhē the Hebrew is turned into other tongues, vwill not so appeare. And thus *Hofse* in *Gen. 8. 17.* being to be read by the vowels and margine *Hajse, bring forth*; *Gojim, nations*, being written in the line with *jod*, and read in the margine with *vau*, in *Gen. 25. 23.* and sundry the like; because they so specially belong to the Hebrew tongue, and vary not in our English, I have therefore omitted to speake of. And if this reason be not of weight, let me beare my deserved blame: but let not the book of God be accused of corruption. And let the judicious and learned Reader, judge of that which hath been sayd.

Of the Hebrew Records.

VHiles the Iewes Common-wealth did stand, they had besides the writings of Moses and the Prophets, (which were of Publick and Divine authority) other civill Monuments, and private Records, (as all Kingdomes for the most part have,) for their use; some of which are mentioned in the holy Scriptures, *Ios. 10. 13. 1. King. 11. 41. & 14. 19. 29.* But those ancient stories, are now lost; some that were vwritten between the times of the last Prophets, and the Apostles, yet remain; as the two books of the Maccabees, and that which Iunius calleth the booke of Simeon, (others, the third of the Maccabees;) the writings of Iosephus, Philo, and the like. When the second Temple was destroyed by the Romanes, and the Iewes Common-wealth overthrowen, and their people scattered; about the yere of Christ 150. R. Iudah hannasi began to gather the private v writings, notes, records and observations which were in the hands of the Doctors of his time, and to compile them in one volume: others after him added moe unto them, with their own commentaries; vvhich vwork they called the *Thalmud*, or Doctrinale. In which they have recorded the practise of the Law from old time, in their Common-wealth and Church, according to their understanding: but so, as many Iewish fables, vaine traditions received from their fathers, and false expositions of the Scriptures, are mixed vwith other things of better note and use. The *Thalmud* called *Jerusalemi*, was finished about the yere of our Lord, 230. and the other called *Babeli*, about the yere 500. according to the canons and constitutions wherof, the Iewes live to this day. These longsome volumes were after abridged by Moses son of Maimon, (called Maimony, and Rambam) who lived 1200. yeres after our Lords birth; and hee set downe in playner Hebrew, the expositions, canons and traditions according to vvhich they had interpreted the Law of God given by Moses, and practised the same: omitting the discourses, fables, disputes, &c. vvhewith the *Thalmud* is refered. And this Maimony is of such esteeme among the Iewish nation, that of him it is said, *From Moses (the Prophet) to Moses (son of Maimon) there was none like this Moses.* Other expositors they have, some ancient as the Chaldee paraphrasts; of which

which Jonathan that interpreted the Prophets, is reported to be the scholler of Gamaliel, at whose feet our Apostle Paul learned the Law: and Onkelos who paraphrased on the Law, was not long after him. Their latter Writers follow for the most part the Thalmuds: and notwithstanding the many fables and fallhoods that are found generally in them, yet for the many good things, and probable truthes, which from elder daies they doe record; they have been and are regarded of Christian Writers heretofore, and at this day: that of them it is said, *When they do well, they are the best Expositors; and when they doe evill, they are the worst.*

Now vvhetheras I have alleaged many of their interpretations, especially from the Greek and Chaldee, and Maimony the chiefest of esteeme among them: I am for this blamed, those Writers generally condemned, and to make them the more odious, their heresies, fables, fallhoods are displayed; by him, that from two or three late Rabbines, and one Papist, disputed against the sincerity of the Hebrew Text, as before is to be seen. I will not speake of the things by me noted, but leave them to the judgment of the indifferent reader, nor justifie my selfe for all their allegations, because they being taken from that confused heap of the Iewes traditions, some of them may haply favour too much of their leaven: They that have laboured in this kinde before me, have had their second thoughts, and altered both their ovvn annotations and translations in sundry points, as their publike vvritings manifest. But that such a general censure should passe upon them all (for my sake), and the wheat should be plucked up because of the tares, seemeth not to proceed from love, nor from a sound judgement.

And first, the esteeme which all Christian Churches have had, and yet have, of such bookes of the Iewish Rabbines as vvere vvritten in Greek, and so came to be known more easily then other Chaldee and Hebrew vvorkes; might somewhat allay the rigour of this sentence. For the story of the Maccabees, Ecclesiasticus, Wisdome, and the other Apocryphall vvritings of the Iewes, notwithstanding the evils in them, have been and are translated, commented upon, and commended to be read for instruction.

2. Other of the Rabbines, as the Thalmud, Maimony and the like, have been also by Expositors of the Scriptures (and those of the best esteem) occasionally alleaged: as Tremellius in his notes upon his version of the New Testament out of Syriak, sundry times produceth them. Beza in his large Annotations on *Mat. 26.* noteth from Iosephus, Paulus Burgensis, Tremellius & Scaliger, sundry rituals of the Iewes about the Pasche over, and some such as I am taxed for, because I name them on *Exod. 12.* Varablus often recordeth the expositions of the Chaldee and learned Hebrewes. And how many other have done the like in their Notes and Commentaries, all men of learning and reading doe vvell know.

3. To object the Iewes heresies, fables, and false expositions of many Scriptures;

Scriptures; is no sound reason to condemne the good things which are found in them. For even among Christian writers (and those of the ancients) sundry such things are to be seen: yet many profitable things are found in them for the opening of the Scriptures. In the Apostles dayes, the Jewes were guilty of these synns, *Mat. 15. & 23. ch. Rom. 10. 3. Tit. 1. 14. 2 Pet. 1. 16.* Yet Christ commanded to heare the Scribes and Pharisees sitting in Moses chaire, *Mat. 23. 1. 2.* Now the eare tryeth words, as the mouth tasteth meate, *Job. 34. 3.* and as by hearing their speeches, the godly wise might discern when they taught according to Moses, and when they spake of themselves; so by reading their writings, men of understanding may doe the like at this day.

4. The Apostles also, in alleaging sometimes the testimonies of the Rabbines, doe teach us that their writings are not wholly to be despised. Paul nameth *Iannes and Jambres* the chiefe sorcerers of Egypt, *2 Tim. 3. 8.* out of the private Records of the Jewes, as may yet be read in their Thalmud. Hee rehearseth the persecutions of the godly under Antiochus, recorded in the booke of the Maccabees; *Heb. 11. 35. &c.* Others speake of the contention between Michael and the devill, about the body of Moses; and of the prophesie of Enoch, *Jude v. 9. 14. 15.* of the mariage between Salmon and Rachab, *Mat. 1. 5.* and the like: *Ab. 3. 36. 37.*

5. The Gentiles were fallen from God, and turned his trueth into a lye, and corrupted religion with their fables and vanities, *Rom. 1.* yet the Holy Ghost citeth and maketh use of their sayings in the Scriptures, *Act. 17. 28. 29. 1 Cor. 15. 33. Tit. 1. 12.* And who hath ever interpreted the visions of Daniel, and of the Apostle Iohn in the Revelation; without the help of the stories of the Maccabees, Iosephus, Polybeus, Eusebius, and other humane Writers? Wherefore, as I my selfe have reaped light and profit by the things which I have read in such: so have I noted sundry of them, for the good of others. As for the Exceptions taken against the Greek version of the Biblie, (so much approved by the Holy Ghost in the new Testament,) and the Chaldee paraphrases: they are such, as before men of knowledge and understanding, need no further reply.

*Of the interpretation of the stone Iahalom,
in Exod. 28. 18.*

I Will onely annex a few words about a place of Scripture, for the interpretation whereof I am specially blamed. It is for expressing the Hebrew *Iahalom*, in *Exod. 28. 18.* by the Greek name *Sardonix*, as I understand the Holy Ghost to expound it, in *Revel. 21. 20.* I am asked for proof or shew of proof, that *Iohn* did translate all the 12. stones from *Aarons* breast, to the heavenly *Ierusalem*, (in *Rev. 21.*) and am charged with presumption in obtruding my conceits upon the Holy Ghost, and taking the name of God in vaine: and it is affirmed, that *Iahalom* should be translated the *Adamant* or *Diamond*, according to the example of the best translators both new and old.

All men of any reading, doe know how diversly those 12 stones in *Exo. 28.* are expressed by interpreters, that scarcely any two agree together; if then among many I have somewhere myself in interpreting them, it might be imputed to humane infirmitie rather then to *presumption*, especially seeing I ground my exposition upon that other scripture *Rev. 21.* My proof or shew of proof; that the Holy Ghost there translateth the 12. stones from *Exod. 28.* is this.

1. The continuall course of the Spirit of God throughout that book of the *Revelation*, which is to take matters, words and phrases, from Moses and the Prophets, and apply them to the things there prophesied. As in *Revel. 4.* the Church is described from the ancient figure the Tabernacle of Moses, and from the visions of other Prophets, *Esai. 6. Ezek. 1.* The number of 24. Elders, according to the lots and divisions of the Priests and Levites by David, in 1. *Chron. 24. 3. -- 19. & 25. 7. -- 31.* The foure Living-creatures answerable in number, to the foure standers in the camp of Israel *Numb. 2.* in shape, to the Living-creatures in *Ezek. 1.* In *Rev. 5.* Christ is shewed like a Lamb slayn, according to the sacrifice under the old Testament. In *Rev. 6.* Gods administration is set forth by the similitude of horses and riders, as in *Zach. 1. & 6.* and with such judgment as the Prophets threatned of old, *Esai. 34. 4.* In *Revel. 7.* Gods people are sealed on their foreheads, according to *Ezek. 9. 4.* and the twelve tribes of Israel, are expressed by their names. And so in other things throughout that book, as the studious reader may observe; which for brevity I will now omitt. If then the whole tenour of that Revelation, be to prophesie of matters from former types and predictions: it is consonant & proportionable that the like is doen in *Revel. 21.*

2. And that 21. Chapter foretelling the restauration of the Church, after the fall of Antichrist, and withall (as the best expositors have opened it) of the calling againe of the Jewes, according to the prophesies of old, and of our Apostle in *Rom. 11.* it is not likely, but the Holy Ghost, who throughout those visions, & in matters concerning the Gentiles, alludeth to the old Testament; would much rather doe the like, where he prophesieth of the Jewes.

3. Many particulars in that Chapter, confirme this; as when the Church is called by the old name *Jerusalem*, *Rev. 21. v. 2. 10.* and the Tabernacle of God, *vers. 3.* when expresse mention is made of the names of the twelve tribes of Israel, to be at the twelve gates, *vers. 12.* when the citie is mesured (according to the visions of old, *Ezek. 40. 3.*) with a reed, *vers. 16.* when God and the Lamb, are called the Temple of it, *vers. 22.* and sundry the like.

4. It will not be denied (I suppose) by men of understanding which compare the Scriptures, that these last visions of Iohn, have reference in many things to the last visions of Ezekiel. As, the gates of the citie have their names of the tribes of Israel, which there are expressed, one of *Reuben*, one of *Judah*, one of *Levi* &c, *Ezek. 48. 31. &c.* so the gates of this citie which Iohn saw, have at them the names of the twelve tribes of the sonns of Israel, *Revel. 21. 12.* There, wa-
ters

ters yssue out of Gods house, *Ezek. 47. 1. &c.*: so here is a pure river of water of life, *Revel. 22. 1.* There, trees grow by the river, *Ezek. 47. 12.* here, the tree of life, *Revel. 22. 2.* with other things concordant. So that the state of the Church there being described from Israel, and the possession of the tribes by name, *Ezek. 48.* yeilderh strong probabilitie of the like allusions here; and consequently of the twelve precious stones, to the stones of the tribes, which are nowhere named but by Moses in Exodus.

5. And this the rather, because as Aarons ornaments were for glorie & beautie, *Exod. 28. 2.* so these stones are for garnishment to the foundations of the walls of the citie, *Revel. 21. 19.* And the Tabernacle of Moses, was walled (as we may say) with the twelve Tribes, which compassed it in a square, *Num. 2.* Now seeing the Saints are compared to precious stones, *Lam. 4. 1. 2. 7. 1. Pet. 2. 5.* unto what company rather then to the twelve tribes, described by their precious stones in Aarons Ephod, may we think hath the Lord reference in *Revel. 21?*

6. Againe, seeing the names of the Lambs twelve Apostles are in the foundations of this wall, *Rev. 21. 14.* which Apostles are answerable to the twelve Patriarches of the tribes, both in number (so noted by the Spirit of God, *vers. 12. 14.*) and in propagation of the Church spiritually by the Gospel, *1 Cor. 4. 15. Gal. 4. 19. 3 Ioh. 1. 4.* as the Patriarches were fathers of the ancient church, both in the flesh and in the Lord; and in government, as the other governed the Tribes, *Psal. 45. 16. Mat. 19. 28. 1 Cor. 4. 19. 21.* besides other things, wherein they may be compared: it seemeth most fitt, and according to the things both in this chapter and whole book, that the precious stones by which these 12. foundations are described, should be answerable to the 12. precious stones whereon the names of the Patriarches were graved, *Exod. 28.* for there is no place else in the Scripture, whereto they can have reference.

7. Moreover, there is in the Prophets an other name of the *Adamant* or *Diamond*, called in Hebrew *Shamir*, which is noted of the Holy Ghost to be hard, even harder then flint, *Zach. 7. 12. Ezek. 3. 9.* and to be of use for graving, *Ier. 17. 1.* so that the special things which mine Opposite observeth from *Plinio* an heathen writer, of the nature of the *Adamant*, are by the testimonie of God, found in this *Shamir*. And it is translated the *Adamant*, by consent of the most interpreters both old and new, and by the Greek version in *Ier. 17. 1.* that if the voices of learned men may end this controversie, there be as many or moe for *Shamir* to be the *Adamant*, then can (I suppose) be brought for *Iahalom*. And the same Prophet which useth *Shamir* for the *Adamant*, when he hath reference to the stones on the Ephod, retheyne the names in Exodus, and the *Iahalom* among them, *Ezek. 3. 9. & 28. 13.* Wherefore if *Shamir* be the Hebrew name of the *Adamant*, the stone *Iahalom* in *Exod. 28.* may well be an other then it: and if an other, where may we safer seek it, then in *Revel. 21.* for the reasons before shewed?

That

That which is alleaged for the contrary, from the notation of the word *Iabalom*, and consent of many interpreters, and the like; hath (I confesse) probability; and were it not for the causes above shewed, I would think it to be the *Adamant*; though the notation likewise of *Shamir*, and agreement of interpreters, may also perswade it to be the *Adamant*; and for Plinies testimony of the *Adamants*; that they are desired of engravers, it accordeth to this *Shamir*, as we may learne of the Prophet, *Ier. 17. 1.* And for the price of the *Adamant* above the *Sardonyx* or any gemme, or other humane things, as the same Plinie reporteth, it will not (though so it be) end this question: seing it is not necessarie to conclude, that God would choose the most precious thing, to signifie grace in men, which have it but in part; especially seing he putteth this stone not in the first, but in the sixt place, as the *Iabalom* is ordered in *Exod. 28. 18.* Yea it is plainly without likelihood, that God would impart the most precious thing among the Patriarches, and take it away from among the Apostles, (for it is sure, no *Adamant* is to be found in *Revel. 21.*) This were to prefer the old Testament before the New, the Law before the Gospel, Moses before Christ, contrary to the Apostles doctrine in *2 Cor. 3.* and to make the *holy Ierusalem*, the *Bride the Lambs wife*, (which is sayd to have the glory of God, and her walles garnished with all manner of precious stones, and many other like excellencies, *Rev. 21. 9. 10. 19. &c.*) to be inferiour in glorie to Moses Sanctuary, and the earthly Ierusalem, and those that ministred in the same: which a man of sound judgement, will not easily beleefe. And vvhatsoeuer Plinie sayth of the preciousnes of the *Adamant*, we are assured from God that the *Sardonyx* is precious, *Rev. 21. 19. 20.* and Plinie himselfe confirmeth it, by the example of the *Tyranne Polycrates*, vvhio so greatly esteemed the *Sardonyx* in his ring, that he valued the losse thereof, vvvith all his wealth and felicitie, vvhich he confessed to be exceeding great; *Nat. hist. l. 37. c. 1.* And *Claudius* the Romane Emperour used to weare *Emeralds* and *Sardonyches*, *Plin. ibidem. c. 6.* so that the Latine Poets when they noted men for their statelynes, spake of their hands garnished vvvith *Sardonyches*; *Martial. l. 3. Invenal. Sat. 6.* and shew of vvhate esteeme they were, in laying, *gemmaq; princeps Sardonychius, oculis quæ custoditur eburnis.* *Juvenal. Sat. 13.*

The reason alleaged from *Rev. 7. 5. 8.* that the tribes are there reckoned up by the Holy Ghost, with omission of *Dan*, otherwise then they are reckoned in any place of the old testament; vveakeneth not, but rather confirmeth that vvhich I have sayd. For as there is no new person put insted of any tribe, or new name given to any tribe, but such as was given before in the old Testament: so neither is it likely that in *Rev. 21.* any other new stone, should be placed, then such as agreeth vvvith the description of Moses; so that the *Sardonyx* should be looked for in *Exod. 28.* among the rest. Againe, the omission of *Dan* in *Rev. 7.* accordeth very wel with the old Testament; for though Iosephs sonns *Ephraim* and *Manasses* made two tribes, *Gen. 48. 5. 6. Num. 1. 10. 33. 35.* so that

after a sort there were thirteene; yet the scripture usually nameth and reckoneth them but twelve, that the name of *the twelve tribes* is famous also in the new Testament, *Luke 22.30. Act. 26.7. Jam. 1.1. Rev. 21.12.* And when they are reckoned by the Prophets, one commonly is omitted; for eyther Ioseph is named in sted of his two sonns, as in *Gen. 49.* or if they two be mentioned, Levi (for his separation to the Lords service in the Tabernacle) is omitted, as in *Num. 13.* and often; or if both hee and they be expressed, some one of the other is let pass, as Simeon is unnamed in the blessing of the tribes, *Deut. 33.* Accordingly the Spirit of God in *Rev. 7.* naming Levi, and Manasses, & Ioseph for his son Ephraim, was to omit the name of some other; unless he should have counted 13. tribes, contrary to the course of the scriptures, & scope of the matter there in hand. Why *Dan* is not named in *Rev. 7.* or *Simeon*, in *Deut. 33.* belongeth not to this question: it sufficeth that there is no new practise in *Rev. 7.* differing from the Prophets; neyther need we look for any innovation among the precious stones, *Revel. 21.*

Thus have I, according to the measure of knowledge which God hath given me, and as the extreme infirmity of my body would permit, made answer to the chief matters objected, especially such as concerne the scriptures, and may by them be decided. Other things wherein I have shewed eyther mine owne or other mens judgement, I wil not contend about. Let not any thing which I have written, be accepted without trial, or further then it agreeth with the trueth. The learned which have interpreted and opened the Scriptures, have had their second thoughts, and altered both their versions and expositions in sundry places; as all men know but in part. For things wherein I have missed, I humbly crave pardon of God & of his people; to such as have the spirit in them that lusteth after envie, I wish a better minde;

to such as love the trueth, increase of knowledge and grace;

and for ought that is good & profitable in my labours,

the praise therefore, be unto him that is Author

of everie good gift & worke; the bene-

fite therof, unto those that love

his Name, which be

blessed for ever.

Amen.

FINIS,



